A Full and Juſt

ACCOUNT

OF THE

PRESENT STATE

OF

The Ottoman Empire

In all its Branches:

WITH

The Government, and Policy, Religion, Cuſtoms, and Way of Living of the *TURKS* in General.

FAITHFULLY RELATED

From a Serious **OBSERVATION**, taken in many Years TRAVELS thro' thoſe Countries.

The Second Edition with Editions.

By *Aaron Hill*, Gent.

Cœlum, non Animum mutant, qui trans mare Currunt.
Hor. Epiſt. 11. L. 1.

LONDON:

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THE SECOND REPORT
OF THE
PRESENT STATE
OF THE
ACCOUNT

THE
DEDICATION,
To The *QUEEN*:

MADAM,

WERE it Poſſible for me to offer at your ROYAL FEET, a Tribute, ſo Important, as to MERIT your MAJESTY'S Acceptance, I had never paid my Debt of Duty, in ſo poor a Manner; But, ſince the

Smile

Smile of HEAVEN, upon the WIDOWS MITE, Inſtructs us, that the WILL, not POWER, muſt Enrich the Offering; I am almoſt led to hope, YOUR MAJESTY will Stoop to the Reception of ſo Low a Preſent, when you ſhall be pleas'd to know, 'tis all, I have to give; For LIFE, and FORTUNE are ſo firmly Yours already, that I cannot hope to taſt the Length of one, or Worth of t'other, but by holding BOTH in Your MAJESTY'S Diſpoſal.

THE Sacred Power of PIOUS MAJESTY, Commands not only Love, and Loyalty, from Subjects, and Dependants, but (as the Attractive Virtue of the Wond'rous MAGNET draws the Sturdy IRON to its Sway,) may Challenge an Authority, to Rule the Salvage Minds of Independant Infidels. The Mighty Glories of your MAJESTY'S Succeſsful Reign have bent more Kingdoms than You Govern, to an Envy of the *BRITONS*, Happy in Your Influences; And Experience Taught me, that while *BRITAINS NAME*

is

is NOW the Praiſe, and Wonder of ſuch Nations, as BEFORE ſcarce knew it, The Prodigious Honour, paid Her NAME, is only owing to the Virtues of Her MONARCH.

TO whom then, MIGHTY QUEEN, ſhou'd I Addreſs my Self for a Protection of my Labours, but to the THRONE of MAJESTY, where CRITIC'S Malice, and the Sting of CENSURE cannot Reach me, and where HEAVEN has ſeem'd to Point our Marks of Duty, and Humility to lie, as by the Seat of MERCY, and the VICEROY of *OMNIPOTENCE.*

BE therefore pleas'd, Great Ruler of the HEARTS, as well as PERSONS of Your People, to accept this humble Offering, which I lay, with Duty at Your GRACIOUS FEET; For, as the ſmall Improvement, many Years continued Travels, thro' the Rougher Corners of the World, have made me Conſcious of, may ſo be Crown'd with the

Great

The DEDICATION.

Great Honour of YOUR NOTICE, all my Future Aims, and Utmoſt Applications ſhall be, how to make my Self attain one Step above the Character, which now I can with Honeſty, and Faithfulneſs, lay hearty Claim to, of,

MADAM,

YOUR MAJESTY'S

Moſt Dutiful, but leaſt
Deſerving Subject,
and Servant,

AARON HILL.

THE PRINTER TO THE READER.

SIR,

HAVING Purchaſed the Second Edition *of this* Book, *together with the* Plates *and* Cuts *thereunto belonging, I am thereby, as alſo by being my own* Printer, *Capacitated to Sell it much Cheaper than the* Firſt Edition *could be expected. There are* (*I muſt confeſs*) ſeveral Paſſages *in the* Author's Firſt Preface, *which are omitted in this, becauſe they related chiefly to* Private Perſons *and* Things, *and in* Vindication *of himſelf, in ſome* Particular Matters. *I ſhall therefore come to that part of the* Author's Preface *which more generally concerns the* Reader. *And ſo begin with that* Obſervation *of his, which is to the purpoſe following,* viz.

SOME (*ſays our* Author) *do, and many more* may *Cavil at the* Style, *I have made uſe of, and the* Weightieſt Arguments, *they bring againſt it, are, that it appears* Affected *and* Elaborate; *That 'tis Dreſs'd in a* Romantic Air, *and that in* ſhort, *'tis ſo like*

Poetry, *that it runs into* Blank Verſe Meaſure, *and becomes a kind of* Proſe-Poetic *Compoſition.* Then he Proceeds;

'TIS methinks, ungratefully *receiv'd, if* Cenſur'd, *on ſo* Weak *a* Ground-Work. *For, I doubt not, but the* Learned *Reader will perceive no greater* Difference *in the* Style, *throughout the Book, than where 'tis* purpoſely deſign'd, *according to the* Various *Natures of the Subjects Treated on; and a* Judicious Taſte *will eaſily diſtinguiſh, that the* Language flows *more* negligently, *than it* Climbs Affectedly, *in all the Treatiſe.*

BESIDES, allowing, I had taken Pains, by an Elaborate Bent of Application, *to Compoſe a* Style, *which I might be Deceiv'd in thinking* Good, *'twou'd be but* Generous, *and becoming the* Humanity *of all, who read it, rather to excuſe the* Real Errors, *than create* Imaginary Ones, *becauſe the* Fault, *I had committed, cou'd proceed from Nothing, but an ardent Inclination to endeavour, more than* Ordinary, *the Satisfaction of the Reader.*

AS for its being Dreſs'd in a Romantic Air, *were that* Malicious Acculation *full as* Juſt, *as 'tis* Abſurd, *I cannot ſee the Reaſons, why it ſhou'd be look'd upon as an* Objection. *Every* Body *Knows, the* Language *of* Romances *differs from* more Seri-

ous

ous Writings, *only in the* Fine Deſcriptions, Florid Speeches, Artfull Turns, *and* Winning Eloquence, *which are made uſe of to* Adorn *and* Recommend *a* Feign'd Relation; *and by Covering the* Flaws, *occaſion'd by its Want of* Truth, *excite as* Noble Thoughts, *and raiſe as* Emulative *an* Eſteem *of* Honour *in the* Reader's Soul, *as if 'twere* Real. *And if the abovenam'd* Ornaments *can Shine ſo Brightly, in a* Falſe Account *of* Things, *and* Places, *ſurely when they are* Additionally Strengthen'd *by the* Truth, *as well as* Novelty *of what they Treat of, upon* Second Thoughts, *thoſe* Critics, *who have Cenſur'd me, on* this Account, *will find,* that, what they aim'd, *as an* Abuſe, *has prov'd a* Compliment.

AND juſt as Weak an Argument *is* that, *which blames my* Language, *as* Poetical; *For I wou'd only ask* thoſe Gentlemen, *who* broke *their* Shins, *by* Stumbling *upon* that Objection, *What was the* Original Deſign *of* Poetry; *and* if they know ſo much, *they'll Anſwer me,* 'Twas Introduc'd *for* Pious Ends, *and* Practis'd firſt *to* Win Mankind *from* Guilt *and* Follies, *by* the Sweet Inſinuation *of* Harmonious Doctrin; *for the Force of* Numbers *bears a kind of* Unreſiſted Charm, *which, having firſt* bewitched the Senſes, penetrates the Ear, *and* Warbles Smoothly *thro' the* Soul, *diſſolving* Paſſion *in a* Flood *of* Pleaſure.

WELL

WELL then, this granted *me, muſt* conſequently *ſpeak it* undeniable, That Poetry *is* Fitteſt *to* Command Attention, *and it follows, that the nearer* Proſe *can* Imitate it, *ſo much* more *'twill* tempt the Soul *to* liſten to it's Eloquence, *and if that be all the* Ill, *my* Style *is Guilty of, I may preſume, the World will eaſily forgive me.*

EPITHETS are certainly the Life *of an* Expreſſion, *and if uſing* them *a* little oft'ner, *and more* Artfully, *than commonly* we *do*, will *not alone* adorn *our Language with a* Smoother Cadence, *and* Compleater Harmony, *but add a* Sparkling *kind of* Vigour *to the* Style, *they're us'd in, why ſhou'd Men perſiſt in an* Old Error, *rather than ſubmit to take* Example *from the* Practice *of* another.

I know not any Book, *before my own, that has been Writ* this way, *and* conſequently *cou'd not hope to* Introduce *a* Novelty, *without encountring* Ever-arm'd Ill-Nature; *Even were my* Style *as free from Faults, as I could* Wiſh it, *twou'd have* Enemies, *becauſe 'tis* New, *and how can any* Lower Aim that way, *expect to Proſper* Unoppos'd, *when, even the* Glorious Reformations *of our* Church *and* Government, *have many* Foes, *who dare* Reproach 'em.

THAT I might not alone Inform, *but pleaſe my Reader, I have taken care in the* Succeeding Sheets,

to

to Introduce as many Stories, *as I cou'd, with* differ-ent Aims; *for ſome are* Moral, *ſome* Diverting, *others* Melancholy, *and of all* Kinds ſome. *The only Fault, which can be found with this, is, that it is* Digreſſive *from the* Subject *of my Book.* 'Tis true, *and ſo are all the* Moral, *and* Occaſional Re-flections, *ſcatter'd up and down, yet doubt I not, but, as the* Laſt *will be acceptable to* Honeſt People, *on account of the* Good Doctrine, *they contain* (*and which I ever hope to bear in my* Rememberance) *ſo the* Firſt *will find a* Welcome, *for the* Diverſion, *they may give* Unprejudic'd Peruſers.

A S ſome *may like my Book the better,* others *will, I Queſtion not,* complain, *that my* Quota-tions *from the* Claſſic Authors *are too frequently Applied*; *to* this *I need reply no more, than that they* ſtruck *my* Memory, *as I was Writing, and were* thence Tranſcrib'd, *as they occurr'd by Accident: Yet* this I *dare be pretty ſure of, that there's none will Cenſure me for the* Reſpect, *I bear* the Claſſics, *in ſo* often mentioning their Thoughts, *but ſuch as for* want of Taſt, *are made* Incapable *of* Priz-ing, *or, for* Want of Learning, *cannot* Under-ſtand them.

AS I *have* little Reaſon *to believe my* Judgement, *any ways* Superlative, I *will* not ſay, *but* I *have Injur'd* them in the Tranſlation; *W'here* the Lines *wou'd bear a* Literal Verſion, I *have rend'red* the Expreſſions Engliſh, Word for Word, *but where* I *cou'd not come ſo near* the very Words, without deſtroying *all* the Harmony, I thought it better, *to make Uſe of* the Aſſiſtance *of a* Paraphraſe, *yet ſtill preſerv'd* Entire, the Genuine Senſe *of* the Original.

A Literal Tranſlation *commonly appears* Confin'd Uneaſy, Cloſe, *and* Aukward, *like a* Streight-Lac'd Lady *in her* New Made Stays, *but when* the Verſion *has put on an* Eſay Paraphraſe, *and the* Fine Lady *is compleatly* Dreſs'd *with* Ribbons, Manteau, *and her* Looſer Ornaments, *tho' they are* ſtill *the* ſame, *they were before, they brightly double* Former Graces, *and become* Adorn'd *with an* Attractive Majeſty.

I *hope*, I *need not* Fear, *that any Man will* Carp *at my attempting to* Tranſlate *the* Authors, I *have Quoted, ſince the Book will* probably *be read by many, who can only Underſtand the* Engliſh, *and the* Men of Letters, *reading the* Original, *may, if they pleaſe, paſs over the* Tranſlation

I haſten now to the Generous Call *of Humble Gratitude, which tells me* loudly, *that I cannot mention the* Advantages, I *had of* other Travellers, *without* Rememb'ring *and* Acknowledging *to whom I* ow'd *them, and declaring to my Reader, that whate'er* I know, *and for the* Worthieſt Part *of what I ſaw, was due to the* Unmerited, *but* Boundleſs *Generoſity of that* Glory *to his* Country, The Right Honorable the LORD PAGET, *many Years Reſiding at* Conſtantinople, *as* Ambaſſador Extraordinary, *and ſo Wiſely* Managing *that* Slippery Poſt *that he deſerves* in all Reſpects, *the Lofty* Character, *he bears in* Turkey, *of,* The only Man, who ever cou'd Preſerve the Favour of the *Turks,* and Intreſt of his Country, both together.

I went Abroad ſo very Young, *that, after having Sail'd a* Voyage, *and made uſe of Accidental Opportunities to Viſit* Egypt, Paleſtine, *and other* Eaſtern Parts, *I came to* Conſtantinople *time enough, to* owe *the* Beſt Improvements *of my* Education, *to the Generous Care of this* Wiſe Nobleman, *whoſe* Inſtructions *and* Example, *gave me* firſt *a Notion of the* World, *and under whoſe* Protection *I was afterwards ſo Happy, as to* ſee it to Advantage, *having had the* Honour *to attend him, from the* Turkiſh Court *to* England, *in a Journey over* Land, *thro' almoſt all the* Celebrated *Parts of* Chriſtendom.

THE

THE Great Diſcretion, *Sure* Diſpatch, *and admirable* Policy, *wherewith he manag'd the* Important Buſineſs *of his* Embaſſy, *were ſuch, as won him ſo* Uncommon *a Reſpect, from all the* Turkiſh Miniſters of State, *that under the* Extenſive Umbrage *of his* Intereſt, *any Man, who took upon him the* Protective *Name of* Engliſhman, *was ſure to meet, in* every Part *of their* Dominions, *more* Civilities *and* Toleration, *than the* Chriſtian Travellers, *of any* other *Country whatſoever, cou'd pretend to* hope for.

HENCE a Thouſand *Marks of Favor were Conferr'd at ſeveral Times, on many of* our Countrymen, *and* hence *I ſnatch'd the* Lucky *Opportunity of* Seeing, *with ſome other* Engliſh Travellers, *in the Year* One Thouſand Seven Hundred and Two, *the Great* Seraglio *at* Conſtantinople, *ſo much* farther, *than had been* before *permitted*; *The* Grand Signior *being* then *at* Adrianople, *and his* Ladies *with him, at his* Palace *in that* City.

THUS much, Sir, *I have taken from the* Author's Firſt Preface, *whereby he ſhews the Opportunity and Advantages of his* Travels, *with thoſe great Favors He then received. And now*, Sir, *I dare adventure to Conclude, That this* Edition *is* Printed, *as* carefully *and* Correct, *as was that* Edition *of the* Author's *own* Publiſhing; *And therefore I preſume to Subſcribe my ſelf, Your Humble Servant,*

J. Mayo, *Printer.*

To My Very Worthy Friend

Mr. Aaron Hill,

On his Preſent State *of the* OTTOMAN EMPIRE, *&c.*

SUCH Various Tempers Fickle *Man* attend,
Some apt to *Praiſe*, ſome prone to *Diſcommend*,
That all *his* Toils, and Efforts prove but Vain,
Who would an *Univerſal Vogue* Obtain?
So groſly partial is the Critic grown,
That Nothing *Lives* with him, but what's his *own.*
Let Such, their Poor Malicious Rules purſue,
And pine to hear the Loud Applauſes due
To *Meritorious* Authors, ſuch as *You.*

I'LL then my Tributary Thanks expreſs,
Nor Can each Candid Reader offer leſs,
Whilſt *You* to Diſtant Coaſts, and Climates Roam,
To bring ſuch uſeful Informations home;
To Teach Remoter Morals, Cuſtoms, Trade,
Whence *Foreign* Wiſdom's now Domeſtic made:
Whilſt You through *Libyan Deſarts* tend your Courſe,
Diſplay the *Nile*, with his Myſterious Source;
The *Turkiſh*, and *Ægyptian* Laws Define,
And, with Such Lively Strokes, Depict *Old Paleſtine.*

NOR am I leſs with *Admiration* fed,
Than by the Charms of Your Improvements led,
Whilſt, in your freſh *Aſcanian Youth*, appears
The Bounteous Product of *Neſtorian Years.*

PARDON, My Friend, theſe Mean, but Willing Flights,
Since Zeal Inſpires, and Gratitude Indites:
Subjects like theſe, Uncommon *Charge* declare,
A *Charge*, No Muſe, but Such as *Yours*, can bear.

 S. Berkeley.

TO MR. AARON HILL, ON HIS OTTOMAN EMPIRE.

PARDON, Bright Youth, if I, Unworthy, raiſe
In Lowly Verſe, a Monument of Praiſe.
Heav'n, whoſe Vaſt Height can no *New* Glory gain,
Accepts the Off'ring of the Meaneſt Swain;
And from thoſe Stores of Life, beyond the Skie,
Makes large Returns of Immortality.
To yours, my Lines can no freſh Beauties give,
And yet they may this Priviledge receive,
To live, by you approv'd, ſo long as Verſe can live.

LANGUAGE Polite, and Wit, too much abus'd,
In Wanton Tales, and Novels Chiefly Us'd,
Are now Redeem'd by your ſucceſsful Toyl,
And bravely flouriſh in a better Soil.
Fictions no more Divert th' Ingenious few,
So Graceful *Truth* appears, Bedeck'd by you!

SCORNING the Dull, tho' moſt frequented, Road,
Fearleſs, you trace a Path, not often trod.
For Authors now, Laborious to excell
In Writing *much*, more than in Writing *well*,
With Empty Words their Barren Volumes Swell.
But you Each Poliſh'd Page adorn with Thought:
With Sinewy Senſe your e'ery Line is Wrought,
And ſuch Proportion thro' the whole you keep,
You never Vainly *Soar*, nor meanly *Creep*.
Tho' Various be your Subjects, ſtill we find
Judgment full Grown, with Youthful Fancy joyn'd.

THE *Turk*, Who revels in Luxurious Eaſe,
And only thinks, how e'ery Senſe to pleaſe;
Amidſt his Fav'rite Sweets, wou'd quickly Cloy,
Cou'd he no *Change*, no *new* Delights enjoy,
Amongſt his Beauteous Slaves he Dallies now,
Laſcivious Heats unbend his Haughty Brow;

Anon

Anon retires, where Chriſtal Fountains Play,
Whoſe Streams, in Bright Meanders, Murm'ring Stray;
Whilſt Mirtle Shades their Rich Perfumes beſtow,
And mingled Flow'rs in Gay Diſorder Grow.
Nor he Alone; But all Mankind beſide,
Wou'd Still poſſeſs their Joys *Diverſify'd.*
Variety the Greateſt Pleaſure gives,
And *Paradiſe*, in Each *New* Scene, revives.
Thus Men of Senſe your fruitful *Proſe* Admire,
And Warbling *Numbers* gently fan Deſire.
Tho' e'ery part with Equal Strength be Grac'd,
Well Shifted Charms invite the Curious Taſte.
Beauties unforc'd in perfect Vigor riſe,
And fill the Readers Breaſt with kind Surpriſe.

THE ſmalleſt of your Merits Theſe——for you
E'en Dare to Side with Strict *Religion* too;
And Wiſely ſhun the Pomp of Vain Applauſe,
Whilſt Piety Preſcribes your Fancy Laws.

BUT O! what Muſe in theſe Cenſorious Days
Unhiſs'd, may Sing an *Honeſt* Authors Praiſe?
When Gaudy Vice is made the Common Choice,
And Virtue Rarely has a *Poet's* Voice,

LET *Steely* Critics Vent their utmoſt Spight,
When moſt the *Mungrils* Bark they never bite.
Their Brows they bend, their Cholers riſe in Vain;
Charm'd with the Magick of your e'ery Strain,
Their Native *Gall* no longer they retain.
To *Ramah* thus the Lofty Monarch went,
Big with Projecting Rage, and Baſe Intent:
But Melted by the Sacred Pow'rs of Song,
He Quickly Mingled with the Tuneful Throng,

GO on, Dear Bard! May Heav'n your Thoughts inſpire
And your Advancing years Dilate the fire!
So ſhall Immortal Wit Grace e'ery line,
And make your Deathleſs Fame to future Ages Shine.

W. B.

To the Author, *An* ODE.

I.

NO more Tyrannick *Custom* ſhall prevail,
By Sages introduc'd, whoſe Fire
Extinguiſhing with Age like their Deſire,
Wou'd therefore by Pedantick Law,
Hold the wide World in awe.
And teach Truth only Couch'd in a dull tedious Tale:
Strange Impoſitions! all confeſs,
Falſhood lies moſt conceal'd in Graveſt Dreſs.
Whilſt *Truth* plays in the Beams of Light,
Is always Gay, is always Bright,
And Conſcious of its Force, needs no Diſguiſe,
Nor Jealous of Invaſion, be upon it's Guard, like Lies.

II.

WHILST they, Sow'r and Moroſe,
Lead Readers thro' a tireſome Courſe,
Fatigue them with Deſcription more,
Than they had been with Travelling before;
Thou, by thy Sparkling Genius, Skill, and Art,
With Thouſand Pleaſures doſt Divert;
Regal'ſt with various Taſts,
Of Reliſhing Repaſts,
Relaxing ev'ry Toyl, with freſh Delight,
Each Page boaſts of new Beauties ſuch a Store,
It ſeems a Miſtreſs, unenjoy'd before,
And ev'ry Line Creates new Appetite.

III.

THE Reaſon now expanded lies,
Unskreen'd, and Obvious to our Eyes,
Why Labors, of this kind, have never aim'd
At *Beautious Images*, or for *Sublime* been Fam'd,
Becauſe none dar'd at ſuch Preſume, till they
Found Youthful Vigour yeilding to Decay;
Thou only haſt attempted ſuch a Style,
Where Flow'rs of Eloquence and tuneful Strains
Of Flowing Numbers eaſe our Pains,
And Sliding Hours beguile;
Thou, whoſe freſh Youth, with ſenſe of Years, is Crown'd,
And in whoſe early Spring ſuch Ripe Autumnal Fruits are found.

IIII.

LET Envy Spit, it ſhall encreaſe thy Fame,
For Envious Tongues ſtill at the Nobleſt Aim;
The Aged may Condemn thy Flights,
Becauſe they 're paſt thoſe Sprightly, Gay Delights;
Nor may your Brighter Images Admire,
Becauſe, Alas! they 'ave loſt their Fire:
And Youth their Envy may commence,
Becauſe they want your Riper Senſe,
But the Polite, Ingenuous and the Wiſe,
Who are from Prejudice and Envy free,
Shall all their weak efforts deſpiſe,
And from their Venom'd Tongues deliver Thee;
Whilſt in the Juſt Applauſe of ſuch to Live,
Is more than Monarchs and their Thrones can give.

M. Smith.

To the Ingenious Mr. AARON HILL, *on his Second Edition of the* Preſent State *of the* OTTOMAN EMPIRE, *&c.*

WHILE, like an Angel, You Divinely write
The moſt exact *Vivacity of Wit*;
A moſt unqueſtion'd Hiſtory of Truth,
There's one poor BUT——Your Years diſcover Youth.
This various Age No *Phœnix* will allow,
Tho' you your Spicy neſt, and Odours Show;
Becauſe Each Rival Writer, Bad, or Good,
Wou'd be that *only Phœnix*, if He cou'd.

TIS true, your Parts are of uncommon Strain,
You think without the *labor* of the Brain,
You Write, without fatigue in Writing, well,
And th' *uſual Efforts* of Mankind excell.
Your Judgment 's nice, and can diſcern Good Senſe,
Then forme the Notions to true Eloquence;
Your Memory's beyond Conception Great,
Tenacious and *indocil* to forget.
Your Fancy can in various Mazes move,
And trace the windings of unfetter'd Love.
You can th' Ingratitude of States upbraid,
When your *Camillu*'s merits are ill paid.
Camillus, guilty of no fault, but One,
Reſolv'd, by ſaving Crowns, to be undone.

YET all too little, this mad Age requires
More Years to anſwer their intenſe deſires.
Miſtaken World! as if the Enliven'd Span
Of Human matter, when it firſt began,
To ſtretch it's limits by Progreſſive Years
To that Proportion'd Figure, now it bears,
Were FULL-GROWN MAN in perfect Excellence.
Mature by Age, and *Ripen'd* into Senſe.
No; 'tis the vaſt Endowments of the Mind,
The *Soul*, with all it's Faculties, refin'd,
Makes the Creators Image *early* ſhine,
And draw yours near th' Original Divine.
Whence *Youth*, with ſuch Embelliſhments Sublime,
Sprang *quick* to Man, and *antedated* Time.

***W. Coward.* M D.**

To the Moſt Learned, and Inimitable Author of the Preſent State of the OTTOMAN EMPIRE, &c.

HAIL Thou, Bles't Fav'rite of the Heav'nly Pow'rs!
Envy of *Foreign* Lands, and Pride of *Ours*!
Thou, whoſe Bright *Youth* outſhines the ſenſe of *Age*,
E'er thy ſlow Years ſpoke *Man*, thy Mind ſpoke *Sage*;
Juſtly to praiſe, was never eaſy yet,
But to *praiſe Thee* out tow'rs the Flight of Wit!
What ſhall I ſay, where all that Man can *ſpeak*,
Compar'd to what He *ſpeaks of*, muſt be weak?
There is a Reach of Thought, makes Wonder roll,
Greatly ineffable about the Soul,
Thence often Men *conceive*, what Humble Earth
Affords no *Midwife Rhet'ric* to give *Birth*,
This they, who read thy matchleſs labours, prove
In an inexplicable Beat of Love!
I *think* ſublimely in thy mighty Praiſe,
But to *expreſs* it, who can tune their Lays?
Let Heav'n point out a Man, like thee, poſſeſt
Of all the Charms, which can inſpire the Bleſt,
A Scholar, Courtier, Poet, and Divine,
Hiſtorian, Traveller, and all, that's fine;
HE might, perhaps, reach your juſt Praiſes due,
Which now your ſelf alone, have the vaſt Pow'r to do.

J. A.

To the moſt Ingenious Mr. HILL, *on His* Preſent State of the OTTOMAN EMPIRE, &c.

FOOLS 'cauſe they underſtand not, ſlight good Senſe,
And *Wiſe Men* hate *Superior* Excellence;
Moſt Men, by *Nature*, or by *Art*, are Blind,
Yet, Faults in all, except themſelves, can find;
Hence 'tis, my Friend, and hence alone, if You
Meet ill Returns, where Thanks and Praiſe are due.
But ſince the *Moon* that Shines with *Borrow'd* Light,
Safely defies the Barking *Maſtif*'s Spite,
What fruitleſs Efforts have thoſe Critics made,
Who ſtrive this *Self-illumin'd* Work to ſhade?
A Work, whoſe Worth has ſo *Embalm'd* thy Name,
That *Pyramids themſelves* ſhall not ſurvive thy Fame.

Rich. Butler.

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IN the two laſt *Lines* of the laſt Paragraph of Page 257, read, inſtead of *round with ſtately Chambers*, &c. round ſtately Chambers, *&c.* indented with, *&c.*

In the *Preface*, Page 14. Line 2. for *Prentence*, read *Pretence.*

In the Body of the Book, Page 3. Line 46. for *Balſora* read *Balſara.* P. 26 l. 17, r. *Incapacitated.* p. 36 l. 16, r. *addreſs'd.* P. 96, for 'Εωὶ r. 'Εὼν. P. 115 l. 1, r. *Quey.* P. 119, for *Numquam* r. *Nunquam.* P. 125 l. 1, r. Κρεῖσσον. P. 143, r. ὡς and πίπτουσιν. P. 150 l. 22, for *diciſis* r. *deciſis.* P. 167 l. 11, r. *Congratulatory.* P. 168 l. 11, r. *Scene* for *Scent.* P. 169, in the laſt line of the *Greek*, add Διπλῆς after σουλοσύνης. P. 171 l. 37, r. *Incapacitated.* P. 196 l. 12, for *Degree*, r. *Decree.* P. 204 l. 11, r. Corn. P. 226, for χυνὸς r. κυνὸς. P. 206 l. 35, r. *L'Hiſtoire de L'Aſie.* P. 245, r. 'Ουλύμπω. P. 320 l. 48, r. *Rabbiie*, inſtead of *Babile.* P. 321 l. 18, for *Declaration*, r. *Declamation.*

THE

The Preſent STATE OF ÆTHIOPIA, &c.

CHAPTER I.

Of the Vaſt Extent of the Turkiſh *Empire.*

THE *Turks* arriv'd at their amazing Grandeur from ſo obſcure an Origin, that the invaded World ſtood wondering at their Growing Fortunes, while they ſhou'd have endeavour'd to repulſe, by a vigorous Oppoſition, the bold Incurſions of their encroaching Numbers. And as at this Day they owe the quiet Poſſeſſion of their former Acquiſitions to the Supine Negligence, and Civil Diſcords of the Chriſtian World; ſo the ſame Neglects, and diſſonant Intereſts and Affections, firſt built their Glory on the Entire Subverſion of our Jarring Anceſtors. But 'twill be needleſs to inſert here any more of their Hiſtory than will be found neceſſary, for the more eaſy Comprehenſion of their preſent Condition.

The Cauſe of the *Turks* Succeſs.

WHETHER puſh'd on by Famine, or expell'd by the prevailing Power of contending Neighbours, is altogether uncertain, A Body of Adventurous *Scythians* forſook their Country, in the Year of *Chriſt*; 844, and, inur'd to Hardiſhips by the daily Proſpects of Familiar Dangers, paſs'd o'er the *Caſpian Mountains*, and wreſted forcibly the Poſſeſſion of *ARMENIA MAJOR* from its ſurpriz'd Inhabitants. From the Appellation of its New-come Maſters, it receiv'd its preſent Name of *TURCOMANIA*, who ſtrengthen'd by the daily Acceſſion of their Wand'ring Countrymen, grew ſtrongly planted in their Conquer'd Habitation, and were, ſoon after, able to ſend 3000 Men, under the Command of *Tangrolipix* the Chief of the *Selzuccians*, a Family Eminent among them, to the Aſſiſtance of *Mahomet* the *Perſian Sultan*, who by their prevailing Valour, gave a happy turn to his declining Fortune: But the *Babylonian Caliph* being Overthrown, *Tangrolipix* offering to withdraw his Forces, was detain'd unwillingly by the Arbitrary Power of his ungrateful *Ally*: This bred a warm Reſentment in the *Turkiſh* Soldiers, who retiring to a Wood, increas'd

The Origin of the *Turks*.

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their Numbers by a daily Reception of deſerting *Perſians*; till at laſt, they Overthrew the *Sultan* in a bloody Battle, and by the mutual Conſent of both Armies, *Tangrolipix*, in place of the deceas'd *Mahomet*, was declar'd *Sultan* of *Perſia* and *Babylon*. Stupendious Fortune favour'd the Attempts of his active Succeſſors, till the Glorious Expedition of the United Chriſtians redeem'd the Conquer'd *Syria* from their Uſurp'd Dominion. Various was their future Fortune, ſometimes Gaining, ſometimes Loſing, till the Empire of *Tangrolipix* was wholly Subverted by an unexpected Inundation of the Conquering *Tartars*; To whom the Flying *Turks* abandon'd the Poſſeſſion of their enlarg'd Dominions, and joining with their Country-Men of the *Selzuccian* Race in *Aſia Minor*, they follow'd the Fortunes of the Succeſsful *Aladine*, who Invading the neglected Corners of the *Græcian* Empire, then Warring with the *Latines*, Poſſeſs'd himſelf of *Cilicia* and the Neighbouring Countries, Erecting, at *Sebaſtia*, the Arbitrary Throne of a New-won Kingdom.

Their Advancement to the Empires of *Perſia* and *Babylon*.

Their Ruin by the *Tartars*.

They riſe again.

BUT they enjoy'd not long a quiet Poſſeſſion of their eaſy Conqueſts, for the jarring Sons of *Aladine* diſmembred their Dominion by a mutual Oppoſition to each others Intereſt, till the fourth King from the Founder of that Monarchy, became a Tributary Vaſſal to the Victorious *Tartar*, who had now entirely broken their large Empire in the Greater *Aſia*, as the Succeſsful *Mamalukes* had drove their Country-Men out of *Egypt*: But the *Tartars* neglecting their numerous Acquiſitions, the remaining *Turks* ſeeing no Power to prevent their Wills, divided with their Intereſts, the diſmembred Country; And he that had Strength enough to take Poſſeſſion, enjoy'd the Government of whatever Part his Inclination led him to make Choice of.

Are entirely ruin'd in all Parts.

ERTOGRIEL, the Son of *Solyman*, a Principal Member of the *Oguzian* Family, had, with an unexpected Supply, ſucceſsfully Aſſiſted *Sultan Aladine* in a doubtful Battle; and was Rewarded with the Poſſeſſion of *Siguta*, a *Bithynian* Lordſhip, in which he ſettled his ſeparated Family, whoſe unſtable Reſidence had, till then, oblig'd them to wander thro' the various Mazes of an uncertain Fortune: And after a long and peaceable Poſſeſſion, having gain'd the Affection of *Chriſtians* and *Turks* by his mild Diſpoſition, he dy'd in the Year of Chriſt, 1289, and left behind him three Sons, *Oſman*, *Saragutin*, and *Iundas*.

OSMAN was Elected by the *Oguzians* to his Fathers Government, who taking the opportunity of reſenting ſome Outrages committed by the Neighb'ring *Greeks*, Invaded their Dominions, Overthrew their Armies in ſeveral Pitch'd Battles, and having made himſelf Maſter of the City of *Nice*, was, after the Death of *Aladine*, Elected to the Dignity of *Sultan*, and reigning 27 Years, he wreſted from the *Greeks*, *Cappadocia*, *Bithynia*, and moſt of the Fortify'd Towns which border'd on the *Euxine* Sea, till in the Year 1300, he choſe *Neapolis* for his Regal Seat, and from thence we date the Original of the preſent *Turkiſh* Empire.

The Riſe and Antiquity of the *Ottoman* Empire.

OSMAN was Succeeded by his Son *Orchan*, whoſe ſucceſsful Attempts on the *Græcian* Provinces, ſo much enlarg'd his Dominions, that he fix'd his Seat of Empire at the Great City of *Pruſa*; which retain'd that Honour until *Mahomet* the Firſt, after ſeveral Acquiſitions in the *European Greece*, removed it to *Adrianople*. The Succeſſors of this Prince continued their Invaſions on the remaining Branches of the *Græcian* Empire, till by the unparallell'd Negligence of the State, then diſagreeing with their Emperour, they loſt their Ancient City *Conſtantinople*, to the prevailing Forces of a Second *Mahomet*; who by this additional Glory, was juſtly Honour'd with the Title of *Great*; the Loſs of their *Metropolis* was fatally ſucceeded, by an entire Subverſion of their Shatter'd *Empire*.

Their ſucceſſive Conqueſts.

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THE Succeſſors of *Mahomet* by yearly Acquiſitions enlarg'd their Territories in *Europe* and *Aſia*; which at laſt not contenting them, the Victorious *Selym* extended his Dominion over *Syria* and *Egypt*; bringing the *Arabians* under his Authority, and raiſing the Foundation of a Larger Power, on the bloody Ruin of the Subverted *Mamalukes*; ſince when, the latter *Sultans* have added to their Dominions moſt of the Iſlands in the *Ægean* Sea; *Rhodes*, with thoſe Noble Knights, who ſo vigorouſly Defended the Seat of their Order, ſubmitted at laſt, to the Irreſiſtible Power of the Succeſsful *Solyman*; *Cyprus* was oblig'd to fall before the Conquering Armies of the Second *Selym*; and ſince then, ſo prodigiouſly have they ſpread their Conqueſts, that they now enjoy a free, and unmoleſted Poſſeſſion of the Nobleſt Parts of *Aſia*, *Europe*, and the Remoter *Africa*, on which Extenſive Foundation, they have certainly built the moſt abſolute Empire, and Arbitrary Monarchy, that has ever flouriſh'd ſince the Worlds Original.

Continuation of their Hiſtory.

FOR Firſt, the *Weſtern* Part of its *European* Dominion, is extended to the very Borders of the once-loſt *Hungary*, ſtretching to the *Adriatick* by the *Raguſean* Confines, bounded on the *South* by the *Mediterranean* Sea, on the *Eaſt* with *Pontus*, *Propontis* and the *Ægean*, even to the *Scythian Cherſoneſus*; *Poland* and *Ruſſia* ſcarce bound its *Northern* Limits. Within this vaſt Extent of Empire are contain'd, the fertil Territories of the fam'd *Romania*, *Servia*, *Raſcia*, and *Bulgaria*: *Valachia* and *Moldavia* pay Tribute to its Power; *Albania*, *Epirus*, *Macedonia*, *Boſnia* and *Greece*, are now entirely *Turkiſh*; and the fruitful Iſlands of the *Ægean* Sea, with thoſe of *Candy*, *Rhodes*, and *Cyprus*, acknowledge now no Lord but him.

Extent of the *Turkiſh* Empire.

HIS *Aſiatick* Territories contain that vaſt Tract of Land between the *Euxine*, *Cilician*, and *Ægean* Seas; *viz. Bithynia*, *Pontus*, *Phrygia*, *Galatia*, *Lycia*, *Cappadocia*, *Pamphylia*, *Cilicia*, and the vaſt Extent of *Armenia Minor*; ſtretching *Northward* from *Colchis* to *Catai*, and *Eaſtward* to the inacceſſible Mountains of the Hardy *Georgians*. *Armenia Major* is now moſtly theirs; *Babylonia*, *Meſopotamia*, *Phœnicia*, *Cœloſyria*, and *Paleſtine*, are altogether in the *Turks* Poſſeſſion, as are the vaſt Dominions of the Three *Arabia's*.

Their Empire in *Aſia*.

IN *Africa* it ſtretches along the unmeaſur'd Coaſts of the *Mediterranean*, from the Red-Sea to the inmoſt Parts of the *Mauritanian* Country, including *Tripoli*, *Tunis*, *Fez*, *Algiers*, and *Morocco*, ſo vaſtly Large are the uſurp'd Dominions of theſe encroaching Infidels: But that the Reader may more plainly comprehend the *Whole* by a Meaſure of ſome *Parts*, I have Calculated the following Account for his more particular Satisfaction.

Their Dominions in *Africa*.

PALUS Mæotis entirely his, ſpreads full a Thouſand Miles into the Land; The Circuit of the *Euxine* or Black-Sea contains at leaſt Two Thouſand Six Hundred Miles; Three Thouſand Two Hundred Miles ſcarce compaſs *Egypt*; and as much of the *Mediterranean* Coaſt as is ſubject to the *Turk*, contains above Seven Thouſand Miles in compaſs; From the *Caſpian Derbent* to *Aden* on the Red-Sea is Three Thouſand and odd Miles; and near Four Thouſand Miles from *Tremeſſen* in *Barbary* to *Balſora* on the *Perſian Gulf*. So that the amazing Conqueſts of the *Macedonian Alexander* are ſwallow'd at a Morſel, by the ſwifter Acquiſitions of a Modern Empire; The ſtupendious Victories of the ſucceſsful *Jews* outdone by theſe; The mighty Power of the *Egyptian* Monarchs intirely baffled by the *Turkiſh* Soldiers; The *Græcian* Empire, once ſo famous for its Military Atchievements, divided into Provinces by One far Greater; *Athens*, *Sparta*, *Corinth*, *Lacedæmonia*, and thoſe numerous Governments, ſo fam'd for their abound-

ding Vertues, are all involved in one Common Ruin, and the Glorious Actions of their Prodigious Hero's forgotten and unimitated, by the broken Spirits of their ſupine Poſterity.

The Conveniencies of their *Metropolis.*

NOR wants this vaſt Dominion any thing that is requiſite for the ſtrenuous Support of its exalted Splendour; its very Situation ſeems to ſpeak it built upon the Loftieſt Columns of *Univerſal Monarchy*; for its equal Diviſion between *Europe* and *Aſia*, has plac'd it in the Center of the Surrounding World, whereby they are ever ready to enlarge their Conqueſts either way, and have freſh Supplies ſtill near at hand, to reinforce their broken Troops in every Corner; while his Imperial City, the Ancient *Conſtantinople*, ſtanding ſo Commodiouſly on the extreameſt Limits of thoſe joyning Regions, is officiouſly attended by Two Neighb'ring Seas, whoſe meeting Waters gliding by the Walls of the Magnificent *Seraglio*, bring Wealth and Honour to this Potent Lord, and lay the various Treaſures of the Earth, at the Worſhipp'd Feet of their Illuſtrious *Monarch.*

The Titles of the *Turkiſh* Emperour.

NOTHING can in a more lively manner expreſs the Senſe they have of their extended Power, than that affected Vanity with which their haughty *Sultans* ſwell their Titles, as "King of Kings, and Lord of Lords, "Ruler of the *Eaſt* and *Weſt*, and of all Parts of the World, Prince of the "Holy and Chaſt City *Jeruſalem*, Shining with the Brightneſs of God, "Thrice happy Lord of the Refulgent *Mecca*, Tamer of Infidels, and Scour-"ger of the Unbelieving Race of Chriſtian Vaſſals; Lord of the White "and Black Seas, The moſt Mighty and Invincible *Sultan*, who has Power "from God to Rule all People with a Bridle, and to break open the Gates "and Bars of all Cities and Strong Places, into whoſe Almighty Hands, "are deliver'd all the Ends of the World, none excepted. Theſe and many ſuch-like Titles, are proudly Challeng'd by the Imperious *Ottomans*, who, in former Times, have Blaſphemouſly preſum'd to take upon them the very Attributes of the Almighty: But of late they are become more Modeſt, which may proceed from the numerous Diſappointments, that in the Modern Wars, have ſo frequently baffled their preſumptuous Armies, and by curbing the Deſigns of their ambitious *Sultans*, taught 'em better how to know themſelves and prize their Neighbours; yet, notwithſtanding the Inglorious Reigns of ſeveral Modern Emperors, have added nothing to their Territories, they ſtill continue in a full Poſſeſſion of their former Acquiſitions, and are not only able to Defend *their own*, but Conquer *other* Countries, ſhou'd the Warlike Spirit of ſome more Active *Sultan* once lead 'em out to *Action.*

CHAP.

CHAP. II.

Of the Turkiſh *Policy.*

THE Political Maxims of an Arbitrary Government, may not improperly be compar'd to the ſpreading Roots and twiſting Fibres of ſome Tall Oak, whoſe elevated Heigth expoſing it to double Danger, by the raging Force of Stormy Winds among its Branches, has no Security but the Rooted Depth, by which it is ſupported againſt the ſtrongeſt Efforts of contending Tempeſts; and certainly a Government ſo vaſtly Large, ſo inexpreſſibly Rich, and ſo ſtrangely different from all other, muſt be ſupported ſtrongly by ſome uncommon Policy; without which Guard, the daring Ambition of aſpiring Princes, and the formidable violences of inteſtine Diſcords, would like ſome ſurprizing Earthquake, break fiercely thro' the Bands of Duty, and by their factious Conſequences involve the Empire in moſt inevitable Ruin.

THAT I may with greater eaſe Deſcribe the ſolid Foundations, upon which the *Turks* have built their Safety, 'twill be neceſſary to divide their Maxims into Two Parts. The Firſt, are thoſe by which the *Sultan* ſupports ſecurely his unrival'd Grandeur, and the ſure Dominion of his extenſive Empire. The Second, are ſuch Notions as are taught his Subjects with the earlieſt Rudiments of their common Knowledge, and diffuſe with eaſe a certain Awful Duty, or almoſt Idolatrous Veneration thro' the whole Country for the Perſon of their Emperour; and are the only cauſes of that mild Obedience and miſerable Servitude, with which they own themſelves his Slaves, and endeavour vigorouſly to exert an uncommon Induſtry, in hopes to gain ſome Mark of Favour from the ineſtimable Bounty of their Common Maſter.

The firſt Maxim of the *Turkiſh* Policy.

I ſhall begin with the *Sultan*, whoſe firſt Maxim of Policy is to Depopulate as much as may be the remoter Parts of his wide Empire, the more effectually to ſtrengthen its Center. The Reaſons he gives to prove the Uſefulneſs of this Maxim are theſe, Firſt, That Countries far diſtant from his Eye, might with more eaſe and leſs danger be induc'd to ſome fatal Rebellion, were the Number of their Inhabitants but any way proportionable to the Conveniency of their Situation. Secondly, By the miſerable and barren Condition of a diſ-peopled Country, 'twould be found a matter of inconceivable difficulty, for an Invading Enemy to penetrate their Empire with a numerous Army; ſince their Troops without the chargeable Inconvenience of vaſt quantities of Proviſions, would never be able to ſubſiſt in a Country, whoſe flying handful of Inhabitants, would immediately convey what little Stores their Poverty afforded them, to Woods and Mountains, and Places inacceſſible to People unacquainted with the Paſſes of the Country: Another Reaſon is, the utter impoſſibility, which Diſcarded Favorites (by this Means) find to eſcape the Anger of their Offended *Sultan*; for knowing no Place capable of Aſſiſting or Concealing them, unleſs they Retire to ſome *Chriſtian* Country, they rather chooſe a voluntary Reſignation of their Lives and Fortunes, to the undiſputed Will of their Great Maſter; and quietly ſubmit their Necks to the Sword of the Executioner.

The Reaſons upon which this Maxim is founded.

BUT

BUT conſidering on the other ſide, that the Strength and Glory of a Prince does chiefly conſiſt in the Numbers of his People, he is ever careful not only to draw to the Center the Conquer'd Inhabitants of his diſpeopled Frontiers; but by the ſubtle Bait of ſome inveigling Privileges, is conſtantly attracting innumerable Quantities of Tributary *Chriſtians*, to Embrace the Doctrine of their Fallacious Religion, and by becoming Members of the *Mahometan* Faith, enjoy the Poſſeſſion of ſome little Marks of Diſtinction, purpoſely deny'd to their more honeſt Fellows, who bravely prompted by the Dictates of their Vertue, can without concern deſpiſe thoſe gaudy Trifles of a fanſied Happineſs, and dare prefer the heavy Chains of honeſt Slavery, to all the guilty Pleaſures of an Apoſtates Liberty.

Second Maxim.

HIS Second Maxim is, That the only way to preſerve a Domeſtick Quiet, is to employ the Heads and Hands of his Subjects in ſome Foreign War: The numerous Advantages which accrue from this Maxim are ſo Conſpicuous as ſcarce to need an Explanation; for by this means he is continually enlarging the Bounds of his Dominions, or at leaſt improving the vaſt Numbers of his Soldiers, in an Inſtructive Practice of all the various and neceſſary Points of Military Diſcipline: By theſe means he preſerves himſelf ſecure from the ſudden Violence of Domeſtick Rebellion; for the ſearch of Glory firing the Breaſts of Officers and Soldiers, they unanimouſly bend their utmoſt Endeavours to encreaſe the Power of their extended Empire, which a lazy Peace might rather prompt them to Deſtroy: For the working Brains of Men inur'd to War and Danger, will abhor the Ruſt of idle Sloth, and ſtir up gradually an Ambitious Fire in the Breaſt of the Soldier, to lay a ſudden hold on ſome inviting Opportunity, and raiſe himſelf to Power and Honour, upon the bloody Ruin of his ſurpriz'd Commander.

Its Reaſons.

Third Maxim.

IN the Adminiſtration of his Juſtice he holds it a neceſſary Maxim, that a tedious Legality is far more dangerous than a ſwift Injuſtice: His Reaſons for this are, Firſt, The Fear and Awe which ſo rigid a manner of Proceeding infuſes ſtrongly into the Hearts of his Subjects, making them ever ready to obey his moſt irrational Commands with an unexampled Willingneſs; and terrifying their Reflections with ſo deep a Senſe of his Power, as to deter them from the ſmalleſt Inclination to a dangerous Diſobedience; and Secondly, tho' ſome by ſo haſty a Severity may unjuſtly ſuffer, yet Numbers are by their Examples frightned from Villanous Actions, whoſe Natures and Neceſſities, would otherwiſe incline them, to a conſtant Practice of the blackeſt Vices.

Its Reaſons.

Fourth Maxim.

ANOTHER Maxim teaches them, That Learning is of all things the moſt dangerous to an Arbitrary Monarchy. For Firſt, Was Knowledge encourag'd by the happy Advantages of a liberal Education, the Genius of their People would ſoon become much more refin'd, and conſequently the groſs Abſurdities and fictitious Leſſons of their *Alcoran*, be look'd upon with Indignation, when compar'd with the Brighter Doctrine of the Chriſtian Religion. They would ſoon diſcover the fallacious Dreams and vain Deluſions of their fanſied Paradiſe, and throw off (with their Ignorance) the dull Stupidity of their ſlaviſh Anceſtors, they would ſoon perceive the Felicity of other Nations in a Glorious Liberty, and caſting off the Yoak they had ſo long ſubmitted to, attempt unanimouſly ſome wondrous Revolution, and weary of a ſhameful Fate in their ſo long Subjection to a Tyrannical Government, redeem their Honour with their long loſt Liberties, and Triumph in the Ruin of their Subverted *Sultan*. Another Reaſon for this Maxim is, a Notion commonly receiv'd in *Turky*, that the Uſe of Letters

Its Reaſons.

is

is altogether inconſiſtent with the rougher Genius of a Warlike Nation; and that Learning if encourag'd would lull their Faculties in a ſilent love of Study, till ſinking in the ſoft indulgence of a Philoſophical Solitude, they would neglect entirely the more noble Practice of thoſe Martial Exerciſes, whoſe ſucceſsful Application has bravely rais'd them to the glorious Empire, which now diſtinguiſhes them from the leſs Powerful World.

BUT above all theſe, there is One Maxim the conſtant Care and Security of the *Turkiſh Sultans*, and that is to be ſerv'd by ſuch Men as they can Raiſe without Envy, and Deſtroy without Danger. This they put in Practice by admitting none to the Honour or Truſt of great Preferments, but ſuch as have been brought up under the ſtricteſt Diſcipline of a *Seraglio* Education: They are generally the Sons of *Chriſtian* Parents, taken Captives by the wand'ring Incurſions of the Roving *Tartar*, and ſent by way of the *Black Sea* to *Conſtantinople* as to a Common Market: Out of great Numbers of theſe there are Yearly Choſen a certain Quantity for the *Grand Signior*'s *Seraglio*, where at their firſt Admiſſion they are carefully Inſtructed in the Rudiments of the *Turkiſh* Language and Religion. Thence proceeding gradually as qualified in Body or Mind, from the laborious Practices of the meaneſt Drudgeries, to the loftieſt Studies of their more Polite Accompliſhments, till their Knowledge and Experience encreaſing with their Years, they are Preferr'd at laſt to ſome Place of *Honour* about the Perſon of their *Emperour*, and thence advanc'd as Occaſion offers to the Government of ſome Principality, a Seat of Juſtice, or Command in the Army, whichſoever their Genius has chiefly ſeem'd to bend them to: And by theſe Means being Educated from their Infancy with a ſervile Awe upon their Spirits, their Endeavours are entirely bent to pleaſe their *Sultan*; and ſtarting from ſo ſevere a Diſcipline to the Seat of *Power*, without Friend or Parent to aſſiſt them in their Enterprizes, they have no poſſibility of attempting with the ſmalleſt likelihood of Succeſs the leaſt Deſign againſt the Intereſt of their *Sovereign*: But beſides this, The *Grand Signior* has another Method no leſs Politick, to prevent them from making an ill uſe of the Authority he truſts them with; and that is the frequent Change of Officers, often calling them from one *Government* to take *Poſſeſſion* of *another* in ſome far diſtant Part of the *Country*; by which means having no time to fix an Intereſt with the People that are under them, they are abſolutely debarr'd from the ſmalleſt Hopes of Succeſs in an Attempt againſt the *Perſon* or *Power* of their *Sultan*, who ſeldom continues them ſo long as Three Years in one Place; and as if in that time there was danger of a *Revolt*, takes care by other Methods to render it ſtill more impracticable, for giving them no Money, when he prefers them to a *Government*, and themſelves Poſſeſſing nothing but what they receive from his Bounty, they are oblig'd to borrow great Sums on Credit to furniſh out their Equipage, for which the *Chriſtian* Merchants exacting often *Cent per Cent* Intereſt; they have no other way to pay theſe Debts, than by a barbarous Oppreſſion of the *Provinces* they are ſent to, and knowing their time to be but ſhort, they ſeldom fail by Arbitrary Methods to enrich themſelves for ever after, by a Three Years Plunder of the poor Inhabitants; by which means they become odious to the People, who would be ſo far from aſſiſting them againſt the *Sultan*, as readily to embrace the ſmalleſt Opportunity for revenging their Misfortunes in the Death or Ruin of their Tyrannick Governour; By which the *Grand Signior*'s Power ſtands more unſhaken than that of *Chriſtian* Princes, who have too often ſuffer'd by the Ambitious Inclinations of Rebellious Subjects.

Fifth Maxim.

Its Reaſons.

THESE are the moſt noted Maxims of the *Eaſtern* Policy, whereby the *Turkiſh* Emperours maintain an uncontroul'd Authority over their ſo vaſt Dominions: Others there are, which being taught the People as Eſſential

ſential Points of Duty and Religion, oblige them quietly to bend their Necks, and calmly ſtoop to the galling Yoak of an Ignoble Slavery.

Sixth Maxim. AND Firſt, Obedience to the *Sultan*'s Will is taught them as a Duty, the neglect whereof, will draw down the Curſes of God and *Mahomet* upon themſelves and their Poſterity: His Word muſt ever be a ſettled Law, and Infallibility a peculiar Perfection of his Nature: None dare believe he errs, and tho' his Actions appear altogether inconſiſtent with Reaſon or Humanity, they muſt rather queſtion the perſpicuity of their Senſes, than preſume to think he ever can be guilty: Nay, ſo widely has this crafty Leſſon ſpread its Doctrine, that to die by the Hand or Mandate of their Emperour, is look'd upon by theſe deluded Wretches as a never failing Paſſport to the Gates of Paradiſe; and ſo Sacred a Veneration do they pay to the Perſon of this Idoliz'd *Sultan*, as if his People were deſtin'd as an inferior Species of Mortality, to ſerve the mighty End of his Creation: The better to ſupport this awful Senſe of Fear and Duty, the Expounders of their Law have fix'd a Notion in the Superſtitious Breaſts of the Common People, that they can never pay too deep a Veneration to the Perſon of their Emperour, ſince the good or evil Fate of the *Turkiſh* Empire depends entirely on the Preſervation or Extinction of the *Ottoman* Family.

Seventh Maxim. ANOTHER Maxim among the *Turks* declares, That Merit is the only valuable Nobility, whereby the Meaneſt of their People exert their utmoſt Induſtry in the purſuit of Honour, as knowing they muſt owe their Fortune to their own Perſonal Worth, and not the Hereditary Poſſeſſion of

Its Reaſons. Lands and Tenements from the ſucceſsful Labours of induſtrious Anceſtors, for the *Grand Signior* is the common Heir to all Mens Eſtates, and diſtributing ſome ſmall Part among the Children, leaves them to cut out their own way to Riches and Preferment, and throws in the remainder amongſt the numerous Heaps of his own prodigious Treaſure.

Eighth Maxim. ANOTHER Opinion not a little conducive to the *Turkiſh* Intereſt is, That thoſe who die in Battle againſt a *Chriſtian* Enemy are immediately Tranſported into Paradiſe, as a Reward for their Courage. 'Tis no great difficulty to gueſs the Effects of ſuch a Notion on the thoughtleſs Crowd,

Its Reaſons. who are thereby at all times willing to Invade a *Chriſtian* Country, and hurried forward to a zealous Madneſs by ſo encouraging a Doctrine, fall raſhly on, and prove too often fatal Inſtruments of Death and Vengeance.

Ninth Maxim. THERE is another Maxim of their Policy, which ſeems to have been owing to the vaſt Succeſſes of their Arms in the Infancy of their Empire, and that is, To look upon Proſperity as an infallible Sign of God's

Its Reaſons. owning the Juſtice and Legality of their Endeavours: By theſe Means they have encourag'd their Armies to a conſtant Aſſurance of repeated Succeſſes, from the favourable Conſequences of one ſingle Victory, and drawn in prodigious Numbers of Voluntary Soldiers to the aſſiſtance of a Cauſe, which ſuch propitious Omens had induc'd them to believe muſt neceſſarily entitle them to the Smiles of Providence.

TenthMaxim. THERE is a Law amongſt the *Turks*, which I believe was introduc'd from an ancient Maxim of their Political Government, ſtrictly prohibiting all Subjects to the *Grand Signior* from Travelling for Improvement of their Knowledge and Experience, into any Country not under his Authority, eſpecially ſuch Parts of the World as are enlightned by the Heavenly Rays of *Chriſtian* Doctrine; and ſo very nicely is this Law obſerv'd amongſt them, that he who is accus'd of having broken it without a poſitive Order or Permiſſion from the Court, is often puniſh'd in an Exemplary manner, and his Goods and Chattels forfeited thereby, to whatſoever Uſe the *Sultan* ſhall aſſign them.

THE

THE numerous Advantages ariſing to their Government from ſo ſtrict a Prohibition of a Cuſtom, ſo diverting to the curious Inquiſitions of our *European* Gentlemen, are ſo obvious to the Judgment of a Common Reader, that they hardly need a farther Explanation; ſince every Body muſt perceive, the chief Deſign of this ſo uſeful Maxim was to Cloak the Fallacies of their deceitful Doctrine, from the hoodwink'd Eyes of its Profeſſors, whoſe clouded Apprehenſions, fatally Illuminated by a *Chriſtian* Converſation, might probably be brought to an entire Diſcovery of that inglorious Servitude in which they live, and tempt their Courage to aſſume new Fire, and redeem their Minds from an Erroneous Superſtition, while they bravely chang'd the baſe Subjection of their Inſulted Bodies for the generous Enjoyment of a Nobler Liberty: And how far the continuance of this ſubtle Maxim may be ſerviceable to their Intereſt, does beyond diſpute appear in the good Effects it has hitherto produc'd; and the frequent Inſurrections and inteſtine Jarrs that almoſt Yearly happen on ſuch of their Frontiers, as by their nearneſs of Situation to the *Chriſtian* Countries, have render'd their Inhabitants no ways Strangers to the difference of their Government. Its Reaſons.

MANY beſides theſe are the Political Maxims of the *Turkiſh* Nation, but I ſhall content my ſelf with having nam'd the Chief, and thoſe on which they build the Pillars of their Conſtitution; and will proceed in the next Chapter to give as full an Account as I can of the peculiar Form and artful Management of their *Civil Government.*

CHAP. III.

Of the Civil Government of the Turks.

THIS Perhaps the moſt difficult Undertaking a Man can put himſelf upon, to write of the numerous Intricacies of Foreign Governments, and particularly One like that of *Turkey*; the Native Haughtineſs of whoſe Inſulting People, and their coy Deportment to the Travelling Subjects of a *Chriſtian* Country, are ſo many inacceſſible Barriers to the Curioſity of their Obſervations: But 'tis a Task yet more difficult to endeavour a ſatisfactory Deſcription of that Part of their Conſtitution which compoſes this Chapter, ſince the Offices of their Religion are ſo cloſely interwoven with thoſe of their Law, that 'tis almoſt impoſſible to treat of either without involving both in a promiſcuous Confuſion.

HOWEVER that I may the more eaſily avoid the diſagreeable Obſcurity of ſo unneceſſary a Conjunction, I ſhall gradually proceed to an Account of the Places of Truſt and great Offices of their Empire, as they now differ from, or are dependant on, each other.

BY the foregoing Chapters, the prodigious Power and unlimited Authority of the *Turkiſh Sultan* has been fully taught the Reader: But tho' his Rule is Arbitrary, and his Sway Deſpotick and Tyrannical, he ſubmits the Management of his Large Dominions to the depending Government of a deputed *Viceroy*; and indeed it has ever been the Cuſtom of the *Eaſtern*

Emperors to Conſtitute ſome favour'd Subject in a Degree of Honour next themſelves, a Cuſtom by many Authors condemn'd, as owing its Inſtitution to the ſlothful Diſpoſition of ſome Inglorious Monarch, wholly given up to Eaſe and Luxury; but in my Opinion founded on the ſubtle Maxims of a deeper Policy; for by theſe means, the Emperours may not only, when they pleaſe, unbend their Minds from the fatiguing Cares of an intangled Government, but when the growing Anger of their injur'd Subjects provoke them to a Reſentment of their oppreſſive Cruelties, they throw the odium of their own Injuſtice upon their Guiltleſs *Viceroy*; who skreening the Miſcarriages of his Imprudent *Sultan* from the Revenge of a Rebellious Multitude, becomes himſelf the Object of their Hatred, and lays the Foundation of his Maſters Safety, on the Peaceful Conſequences of his own Deſtruction.

The Policy of Conſtituting a *Vice-roy* a great Support of the Sultans Power.

THIS Officer among the *Turks* is diſtinguiſh'd by the Title of *Vizier Azem*, or Councellour in Chief to the *Grand Signior*, from whom all Power is immediately deriv'd to him, and by whom he is Created without any other Ceremony than the delivery of a large Golden Seal, whereon is Engrav'd the Name and Age of the then Reigning *Sultan*; this Seal he always carries in his Boſom, and becomes thereby Inveſted with an Authority almoſt as Arbitrary and Unlimited as that of the Emperour himſelf.

The manner of Creating a *Grand Vizier*.

AMURATH the Third was the Inſtitutor of this Office, at a time when breaking into *Europe*, he conferr'd the Dignity of General and Chief Councellour on one *Lala Schabin* his Tutor, ſince which time his Succeſſors have continued to appoint ſome favour'd Subject to the Dignity of *Vizier Azem*, and honour thoſe Officers with the Name of Tutor as often as they hold Converſation with them.

The Antiquity of this Office.

THE *Vizier Azem*, as in Title, ſo in Power, is the Head and Mouth of the *Turkiſh* Law; to him Appeals are brought from all their Courts of Judicature, and by him the former Sentences of Inferiour Judges are frequently diſannull'd, and the Cauſe decided in favour of the Party who before had loſt it. There lies no Appeal beyond him, unleſs to the Perſon of the *Grand Signior*; and that ſo very difficult, that 'tis very rarely put in Practice. The manner of doing it is ſo odd and different from the *Europæan* Cuſtoms, that the Reader will be inclin'd to pardon the Digreſſion if I deſcribe the Ceremony as briefly as is poſſible: At certain Hours of the Day, when the Gates of the *Seraglio* are ſet open for the Admittance of great Numbers of Citizens and Others, whoſe Buſineſs with the Officers of that Place require their daily Attendance there, the Perſons who would complain of any grievous Injury they haveſuffer'd, and which the Injuſtice or Connivance ofthe *Grand Vizier* has refus'd to redreſs, enter haſtily the Outward Court, and putting Pots of Fire upon their Heads run ſwiftly forward, nor dare the greateſt Officer preſume to ſtop them, till they arrive in the Preſence of the *Grand Signior*, and humbling themſelves at his Feet, declare the weighty Wrongs they labour under, and implore the gracious Mark of his unqueſtion'd Juſtice in a kind Redreſs of their Oppreſſive Injuries.

His Buſineſs and Authority.

The manner of Appealing to the Grand Signior.

THERE is a private *Divan* or Court of Juſtice held in the Palace of the *Vizier Azem* every Wedneſday and Thurſday; on the other Days (excepting Friday, which is the *Turkiſh* Sabbaoth) the *Divan* is kept in an open Chamber of the *Seraglio*, whither the *Vizier* is magnificently Attended by a great number of Purſuivants and Serjeants; at his Arrival he is ſaluted with the noiſy Acclamations of the People, and guarded by a ſort of Soldiers, maintain'd purpoſely for that Uſe, to his Place upon the Bench; where being Seated with the *Cadeeleſcheer* or Lord Chief Juſtice, and Six *Viziers* of the Bench, who are Grave Men that have formerly born Offices in the Government,

ment, and are skill'd in the Knowledge of their Law, but not permitted to give their Opinions on any Point unleſs demanded by him. He liſtens to the Judgment of the Lord Chief Juſtice, who hears and determines all Cauſes, unleſs the *Vizier* ſhall diſapprove his Sentence, and Reverſe it as he thinks is moſt agreeable to the Juſtice of the Cauſe, or his own private Inclinations.

THUS much may ſerve as to the Judicative Power of the *Grand Vizier*, but is far from expreſſing the utmoſt Limits of his Authority, which extends its ſelf ſo far beyond that of the other Great Officers of the Empire, that tho' he cannot by virtue of his own immediate Order take off their Heads, or recall them from their Governments, he has ſo great an Intereſt in the *Grand Signior*, that he can, without the ſmalleſt Difficulty obtain his Warrant for the Diſplacing or Beheading any Officer at Court or elſewhere, who has unfortunately diſoblig'd him, or ſtands obnoxious to the danger of his Envy.

IN time of War he has the Command in Chief of the *Sultan*'s Armys, and leads them where he pleaſes, without the leaſt neceſſity of waiting for his Maſter's Order. He gives Audience to the Embaſſadors of Foreign Princes, Receives and Anſwers the Contents of their Memorials, and is in ſhort the only Maſter of the Executive Power over the *Grand Signior*'s whole Dominions.

The Splendour of his Court.

ANSWERABLE to the vaſt Authority of this great Officer is the pompous State in which he Lives; his Court conſiſting frequently of Five and Twenty Hundred Servants, including the Officers about him; when he appears Abroad he is diſtinguiſh'd not only by the Splendour of his Equipage, but the bearing on the fore part of his Turbant Two large Feathers, ſet on with a great Knot of Diamonds and other Jewels of ineſtimable Value, the peculiar Mark of his Degree, the *Baſhaws* being permitted to wear but One, and the *Sultan* himſelf never appearing with more than Three: Three Horſe-tails are carried before him on a lofty Staff, another diſtinguiſhing Mark of his Authority. Great Numbers of ſtately Horſes adorn'd with Trappings of Gold and Silver ſet thick with Precious Stones are led before him; his Stirrops held by the obſequious Hands of his ſurrounding Slaves, and his Garment kiſs'd with the moſt profound Reſpect by endleſs Crowds of proſtrate Officers, whoſe ſervile Souls encline their Actions to the baſeſt Practice of a vile Subjection to Men by Fortune plac'd above them, while they baſely Triumph over the miſerable Wretches that are under their Command, with all the haughty Marks of an inſulting Arrogance.

His Revenues and Advantages.

PRODIGIOUS and beyond Belief are the amazing Profits ariſing from this Poſt to the Coffers of its Poſſeſſor: For tho' the Revenues of the *Grand Vizier*, or his immediate Salary from the Crown does ſcarce exceed Five Thouſand Pounds *per annum*, 'tis yet impoſſible to gueſs the vaſt Advantages it brings him; for beſides the great Sums of Money he receives from the Numbers of his Petitioners, who, be their Buſineſs of what nature it will, dare never move it empty Handed, there are daily Rivolets of Plenty from all Parts of the Empire flowing to his Treaſury: No Subject to the *Grand Signior* dares enter on a Place of Power, till by the moving Rhetorick of ſome conſiderable Preſent he has brib'd the Favour of the *Grand Vizier*; without which he is always ſenſible his Head will ſurely pay the Forfeit of his Avarice. There are certain times of the Year, when all the Governours of Provinces are oblig'd to ſend Preſents to the *Sultan*, after the manner of our *New-Years-Gifts*, and tho' there is no Obligation which compels them at that time to remember the *Vizier*, a fatal Experi-

ence of the Conſequences of ſuch a Neglect has often convinc'd them, that, tis highly Dangerous to forget him; The Rulers of the Remoteſt Branches of the *Turkiſh* Empire are Oblig'd to Court his Favourable Repreſentation of their ſervices with the Perſwaſive Oratory of their Golden Meſſengers, and in ſhort no Man who omits his Duty this way can reaſonably hope a long Poſſeſſion of his Honours or Preferments.

BY theſe means a *Vizier* of a Covetous Diſpoſition, who loſes no Advantage he may Reap from his Authority, has ſuch Incredible Opportunities of Encreaſing his Wealth, that many at the Death which generally Attends their ſhort liv'd Splendor, have been found Poſſeſſors of ſuch Immenſe Heaps of Treaſure as have Equall'd if not exceeded that of the *Grand Signior* their Maſter; But thoſe very Riches which ſtill render this High Office deſireable in the Emulative Breaſts of the *Turkiſh* Candidates, are the very Poyſon of its Pleaſures, and to a Genius bleſt with a ſerious Contemplation on the Frailties of Humanity would open all the dangers of its Gawdy Glories and rather frighten him from their ſearch than allure him to their Poſſeſſion.

The Office of *Vizier*, a Dangerous Station.

FOR few there are who long enjoy the Slippery Honours of this wiſh'd Preferment; the *Sultan*'s Policy forbids a long Permiſſion of ſuch unbounded Power, and urges him to frequent changes of ſuch dangerous Officers, nor are there many, who ſurvive the loſs of this High Poſt, for having ſome time ſerv'd like a neceſſary Sponge to gather Riches for the *Sultan*'s uſe, he Squeezes them at laſt into his own vaſt Treaſure; and to free himſelf from all the fears of their Reſentment, invents ſome Plauſible pretence to take them off and put others in their Place, to grow up Gradually to the ſame Fate their Predeceſſors met with

IMMEDIATELY under the *Vizier* are theſe three Officers, *viz.* The *Muftee*, the *Ries-Effendie*, and the *Tefterdar Baſhaw*. Of the firſt of theſe I ſhall take occaſion to ſpeak largely, in the Chapter relating to the *Turkiſh* Religion, as being *High Prieſt*, and conſequently not properly to be Treated of under this Head, further than as he is concern'd in the Interpretation of their Civil Law, and of that in its due Place. The *Ries-Effendie*, is Secretary of State and in conſtant Attendance on the Perſon of the *Vizier*, by whoſe Orders he diſpatches Innumerable quantities of Patents, Decrees, Commiſſions and other Inſtruments, over all Parts of the *Turkiſh* Empire: This Officer has Places of great Truſt and Profit under him, and by the Multiplicity of his Buſineſs Collects ſuch Sums of Money to his own Poſſeſſion, as often Equal the Riches of the *Vizier* himſelf.

The Office of *Ries-Effendie:*

Its Profits.

THE *Tefterdar Baſhaw*, is Lord Treaſurer of the Publick Revenues; he Pays the Salaries of all great Officers Depending on the *Sultan*; by him the Souldiery is Weekly Paid, and all Publick Diſburſements made. This is an Office of great Honour and Advantage, but has the ſame Fate Entail'd on its Poſſeſſors with thoſe abovenam'd, and expoſes them not only to the Danger of their *Emperour*'s Hatred, but often Sacrifices their Lives and Fortunes to the Fatal Malice and Inordinate Caprices of a Diſcontented People.

The *Tefterdar*;

His Profits and Danger.

I undertook to ſay as much of the *Muftee*, in this Place as concern'd his buſineſs in the Management of their Laws; He is an Officer of great Authority, Nominated to that Dignity by the *Sultan*'s voice, who ought to chooſe a Man of Exemplary Piety, Untainted Virtues and Humility, and more Eſpecially of undoubted knowledge in the explanation of their Law: His opinion in matters Civil and Criminal, as well as in Affairs relating

The *Muftee*:

His Dignity.

lating to the State is given by Subſcribing Yes or No, with the humble Addition of God knows better, to a Paper in which the Queſtion is for that purpoſe Stated, and tho' he gives his Judgment in a Perſwaſive not Compulſive manner, his Sentence is notwithſtanding wholly Deciſive, and the Judges Verdict Regulated accordingly, without the tedious Trouble of a further Appeal, or any Dilatory Practice whatſoever, for the Religion of the *Turks*, having Plac'd in this Man a Perſpicuity of Judgment almoſt equal to the Peremptory Doctrine of a Roman Infallibility, no Subject dares diſpute the *Muftee*'s Wiſdom, nor will the Emperour himſelf contemn his Counſel, for he ſeldom undertakes a diſtant War, or any other Buſineſs of Weighty Moment, till the Approbation of this Religious Man has Sanctified the Action. When Matters of Difficulty are Debated before the *Sultan*, the *Muftee* is always Preſent at the Council, and his advice requir'd with the utmoſt Veneration; but as his Honours are Superiour to moſt other Officers of the Empire, ſo is his Puniſhment (when his Demerits have requir'd it) in an Exemplary manner more Surprizing, for in a Caſtle at *Conſtantinople*, which the *Turks* diſtinguiſh by the Name of the Seven Towers, there is purpoſely expos'd a Brazen Mortar of uncommon Shape and Magnitude, into which the *Muftee* when convicted of High-Treaſon, or Unwarrantable Practices, is Publickly thrown Headlong and Pounded to Death with a Maſſy Iron Peſtle.

The Odd manner of Puniſhing them.

THE next Office below the *Muftee*, is that of *Cadeeleſcheer*, or their Lord Chief Juſtice, whoſe Authority tho' Originally confin'd to the Souldiery, extends its ſelf at preſent to the Determination of all ſorts of Law Suits whatſoever, with Submiſſion to the Pleaſure of ſuch Superiour Powers, to whom there lies an Appeal from the Tenour of his Sentence, for the Military Body of the *Turkiſh* Nation enjoy this Privilege beyond the Civil, that tho' themſelves are Subject to none beſides their own Commanders, the Authority of their Officers extends Promiſcuouſly over all ſorts of People, inſomuch that all Commiſſion'd Officers of the *Turkiſh* Army are by Virtue of the Commiſſion they poſſeſs, Entituled to the Office of Juſtices of the Peace over all parts of the Empire, a Policy not a little Advantagious to the *Grand Signior*, by the vaſt Encouragement it gives the Souldiers, who ever were and muſt be ſtill the Pillars of his Government, this Office of *Cadeeleſcheer* is a ſtep from which they often Mount to that of *Muftee*, nor can any Man be Legally Entituled to the one, who has not firſt Diſcharged with Univerſal Praiſe the Duty of the other.

The Office of *Cadeeleſcheer*.

His Power.

THEY generally riſe to the Preferment of *Cadeeleſcheer* from the Office of a *Mollah*, the Advantages of which Poſt are different according to the Places over which they Exerciſe their Power; ſome are Judges in Chief over whole Provinces and have under their Command the *Kaddees* or Judges of Stately Towns and Villages; others there are, whoſe Government is Confin'd to Poor and Inconſiderable Places, having under them the Tatter'd Judges of a few Diſtreſt and Miſerable Cottages.

The *Mollah*.

THE next Inferiour Officer is the *Kaddee* abovemention'd or the Loweſt ſort of Judges among the *Turks*; the Profits ariſing from this Poſt are more or leſs according to the Places under their Juriſdiction, but is Conſiderable as being the Firſt Step towards obtaining the Dignity of *Muftee*, a Preferment Eagerly deſir'd by the Politeſt of their People.

The *Kaddee*.

THUS much may have ſerv'd to give the Judicious Reader a Sufficient Idea of the Fountain of Civil Government now Exercis'd in the Court of *Turkey*, whence flow Innumerable Streams of Policy,

to

to the Channels of remoter Governments, poſſeſs'd in their ſeveral Degrees by *Beylerbeys*, *Sangiack Beys*, *Baſhaws*, *Beys* and *Aga's*, every one of which Offices I ſhall largely Treat of in their reſpective Places.

The diviſion of their Empire.

THE Formidable Empire of theſe Succeſsful Infidels is divided into Twenty Two Parts, each Diviſion of ſo vaſt Extent, as exceeds the Magnitude of many of our *Europæan* Kingdoms, and govern'd by its *Beylerbey*, or Arch-Duke, for of all *Chriſtian* Titles there is none which can more nearly expreſs the nature of that Office; every one of theſe Arch-Dukedoms is divided into certain unequal Numbers of *Sangiacks* or Provinces, ſome containing Twenty, ſome not more than Seven, Ten, or Fifteen, according to which Numbers the Arch-Dukedoms are more or leſs Profitable to their Governours; over every Province there is plac'd a Ruler, diſtinguiſh'd by the Title of *Sangiack-Bey*, or Lord Provincial: Theſe depend upon, and are ſubſervient to, the ſeveral Arch-Dukes under whom they live.

The Sangiack Bey.

The Bey.

INFERIOR to the Lords Provincial are the *Beys*, or Lords of the ſeveral Partitions into which the above-nam'd Provinces are divided; Theſe have under them another ſort of Lords, diſtinguiſh'd by the Name of *Aga's*, or Captains of a certain Number of Towns or Villages and their Dependencies, all which Officers have their ſeveral Courts of Juſtice, peculiar to the different Nature of the Governments they hold, and yet are link'd together in the joint Promotion of one Common Intereſt, and a firm Obedience to the Sacred Will of their Great Lord the *Sultan*.

The Aga.

The Baſhaw.

BESIDES theſe Arch-Dukedoms ſeverally Subject to their reſpective *Beylerbeys*, there are certain Parts of the Empire independant on thoſe Diviſions, and altogether Subject to the Government of *Baſhaws*, a Title almoſt equal to that of Prince, and generally born by ſuch Men as having gradually Aſcended from the meaneſt Offices, have inur'd their Minds and Bodies to the rougheſt Changes that can befall Mortality, and having prov'd their Knowledge by a ſucceſsful Diſintangling the occurring Intricacies of State and War, diſtinguiſhably Shine by the conſpicuity of their Merits, and Succeed alternately to the Higheſt Offices of their Unſhaken Empire.

BUT that I may explain more fully the unimagin'd Grandeur of the *Turkiſh* Emperors, I will particularize the ſeveral Governments of all the *Beylerbeys*, and the Number of thoſe extenſive Provinces over which they preſide; that by conſidering the numerous Opportunities the *Grand Signior* is Maſter of, whereby to Reward the Fidelity of his Subjects, the Reader may no longer wonder at the Support of his Authority.

The 22 Arch-Dukedoms of the *Turkiſh* Empire.

THE Twenty Two Arch-Dukedoms before mention'd are diſtinguiſh'd among the *Turks* by the following Names, *Anatolia*, *Caramania*, *Diarbekir*, *Scham*, *Siwas*, *Eſrum*, *Paſcha*, *Childir*, *Cheruzul*, *Halep*, *Maraſh*, *Kibros*, *Tripoly*, *Terbozan*, *Kars*, *Muſul*, *Rika*, *Rumeeli*, *Kapudan*, *Boſna*, *Grand-Cairo* and *Babylon*; of which the Governours of the Two Laſt receive their Salaries from the Treaſury of the *Sultan*: The Firſt, which is the Higheſt Government in the *Grand Signior*'s Dominions, has a Yearly Revenue of Three Hundred Thouſand Pounds; the Salary of the Laſt exceeds not Six Thouſand Pounds *per annum*; but the numerous Advantages which accrue from his Perquiſites afford him daily Opportunities of amaſſing vaſt heaps of Riches.

The Salaries of the Baſhaws of *Cairo* and *Babylon*.

THE

THE remaining Twenty have a certain Yearly Income, appointed them out of the Annual Revenues due from their Provinces to the Coffers of the *Sultan*, which tho' inconſiderable in it ſelf, is conſtantly multiplied into Fifteen or Twenty times its quantity, by the griping Arts and avaritious Practices whereby theſe Arbitrary Governours oppreſs their People. The fixed Allowances which they may juſtly Claim are theſe which follow.

The reſpective Salaries of the Arch-Dukes of *Turkey.*

	l.
The *Beylerbey* of *Anatolia* has a Yearly Salary of	3000
Caramania	2500
Diarbekir	4000
Scham	3000
Siwas	2931
Eſrum	4050
Paſcha	4010
Childir	2890
Cheruzul	3000
Halep	2730
Maraſh	2000
Kibros	1500
Tripoly	2400
Terbozan	2320
Kars	2500
Muſul	1900
Rika	1800
Rumeeli	3654
Kupudan	2192
Boſna	1608.

THESE are the certain Salaries ſettled by the *Grand Signior* on the ſeveral *Beylerbeys* above-mention'd, but as I hinted before, are ſeldom the twentieth Part of the Profits into which they improve their Employments.

THE Provinces contain'd in theſe Twenty Two Arch-Dukedoms are at leaſt Two Hundred and Sixty Four, every one of which, as I ſaid before, has a Lord Provincial over it, whoſe Profits may be computed about half as much as thoſe of the *Beylerbeys* their Superiour Governours: The *Beys* and *Aga*'s poſſeſſing ſmaller Salaries in a juſt Proportion to the Inferiority of their Offices: The *Baſhaws* are all entitled to Revenues agreeable to their Power, and both the one and the other are alike unbounded.

BY the prodigious Sums of Money amaſs'd this way, which any Curious Reader may nearly compute by the Account above-mention'd, and which, in compariſon with the *Sultan*'s Revenues, are as ſo many ſmall Canals to the unfathom'd Ocean; you may gueſs at the ſurprizing Grandeur and inexhauſted Riches of the *Ottoman* Emperours, which ſhall be particularly Treated of in a more proper Place; I ſhall now proceed to inform the Reader in what manner the *Turks* Adminiſter their Juſtice, and how the Forms of Law are practis'd by that People.

A Maxim of *Tacitus.*

'TWAS the Opinion of *Tacitus* that thoſe Governments have moſt Laws who have leaſt Policy, and the ſtrenuous Support which the *Turkiſh* Empire receives from few but neceſſary Maxims, does in a great meaſure juſtifie the Truth of his Aſſertion; for they have no confounding Volumes of one Lawyers Obſervations upon the Remarks of another, no *COKE* upon

Little-

The ſpeedy diſpatch of *Turkiſh* Juſtice.

Littleton, to explain the different Interpretations of a Thing, that is, or ought to be the ſame: The Reports of ſuch a Judge, or ſuch a Lord Chancellour, have here no Power to guide the Sentence of a Court of Juſtice, by the prevailing Virtue of ſome forgotten Precedent: Their Laws are few, but always put in Execution with the utmoſt Severity; and tho' the Sentence *Pro* or *Con* depends entirely upon the undiſputed Will of an Arbitrary Judge, whereby the Subject is depriv'd of that indulgent Liberty we taſt in *Britain*, and ſometimes Sacrific'd to the mercenary Intereſt of a brib'd Decider, he has yet this Happineſs ſuperiour to us, that he always loſes a Cauſe before the melancholy Conſequences of a tedious Controverſy has diſabled him to ſupport that Loſs, and depriving him of all poſſible means of a future Subſiſtance, unfortunately ſink both the Cauſe and the Client in promiſcuous Ruin, by one ſingle Act of an unexpected Injuſtice.

Their Deeds and Inſtruments.

THE Truth of this will evidently appear by the ſpeedy Diſpatch of their deciſive Sentence, having no Form of Law but this which follows. Whatever Land, Moneys, Goods, or any of the common Benefits of Life are bought by, or given to a Subject of the *Grand Signior's* Dominions, or any other Inhabitant of that Empire, muſt be confirm'd to his Poſſeſſion by virtue of a Seal'd Inſtrument call'd an *Hodget*, which being Sign'd by the *Kaddee* or Judge of the Place they live in, does certainly entitle them to as firm a Property as all the Deeds of Gift, Releaſes and other endleſs heaps of Parchment now in uſe amongſt us; ſuch an Inſtrument being once produc'd admits of no evaſive Quirk to weaken its Authority; no Word miſplac'd, or Name miſtaken by the adding or omitting ſome ſingle Letter can baffle the Legality of a Subjects Endeavours by the Shock of a Nonſuit, but where the Juſtice of a Cauſe is undeniably conſpicuous they very rarely ſuffer by a partial Sentence; tho' where the Caſe is doubtful or obſcure, the native Avarice of a *Turkiſh* Judge will generally incline him to a favourable Opinion of that Side from whence moſt Money challenges his Gratitude; nor is the Curſe of Bribery eſteem'd ſo black a Crime in this Country as in the *Weſtern* World, moſt Men practiſing it in a publick and audacious Manner, whereſoever their occurring Intereſts make it Uſefull.

Bribery common among them.

Womens Oaths not taken.

WOMENS Oaths are never taken but againſt a *Chriſtian*, nor a *Chriſtians* againſt a *Turk*. Among themſelves the concurring Evidences of a plurality of Witneſſes decide a Controverſy. Their Puniſhments are either Bodily or Pecuniary; the firſt are rarely ſuffer'd when not deſerv'd, but the latter ſometimes inflicted unjuſtly by the malicious Proſecution of revengeful People, or the partial Sentence of ſome poor and avaritious Magiſtrate.

The Office of a Saubaſhaw:

THERE is no City which has not its *Saubaſhaw* or Head Conſtable over it, whoſe proper Buſineſs it is, to inſpect as ſecretly and as narrowly as poſſible the Behaviour of the Inhabitants, having his inferiour Officers in every Corner to detect the Miſdemeanours of offending People, and ſeizing their Perſons, deliver them over to ſuch Puniſhments as upon Conviction of their Guilt ſhall be judg'd agreeable to the nature of their Offences.

THE Corporeal Puniſhments in uſe among the *Turks* are different, according to the ſeveral Crimes for which they are impos'd; the moſt Common, and that which is inflicted on Slaves, Servants, and the Practicers of *Petty-larcenys*, is the Baſtinado, or beating them on the Soles of the Feet. The method of putting this in Execution is as follows.

FIVE

FIVE or more Officers ſeizing the Offender by the Arms, conduct him roughly to ſome ſmooth piece of Ground or Graſs-plat, where throwing him upon his Back, the heavieſt among them ſitting down upon his Breaſt, prevents him from ſpringing upwards to avoid the Blows, when two others by the help of a large Stick like the handle of a Broom, bor'd thro' at both ends, to receive a Rope there faſtned by two Knotts, and hanging down in a bent Form like that of a Bow, lift his Legs from the Ground, and rowling the Stick downwards as far as the Rope permits them, prevent them from moving either one way or the other; this done another with a ſtiff Hazel Wand gives him as many Strokes upon the naked Soles of his Feet as he was order'd to undergo, which are ſometimes ſeveral Hundred, and have often prov'd Mortal to the guilty Party. Their manner of Executing the Puniſhment call'd Baſtinado.

I cannot forbear the Crime of a ſmall Digreſſion, to divert my Reader with the Comical Relation of a certain Paſſage, which once in this Country afforded me the pleaſure of a very agreeable Amuſement: There was an *Engliſh* Merchant who had for many Years been troubled with the *Gout*, in a very violent and uncommon Degree, nor could the daily Application of the richeſt Medicines procure him Eaſe, much leſs the Cure he ſought in vain for, inſomuch that being in a manner tranſported by the ſharpneſs of his Pain, he became ſo very peeviſh that he could neither talk, walk, or ſit ſtill in Comfort: The preſſure of this Gentleman's extraordinary Affairs requiring his preſence at *Adrianople*, he undertook the Journey with a great deal of uneaſineſs, and met at the Entrance of a Town call'd *Baba*, a conſiderable Party of *Turkiſh* Soldiers, who were marching towards *Conſtantinople*; the Officer, as is common in thoſe Parts, took the liberty as he paſs'd, to expreſs himſelf a little diſreſpectfully in contempt of the *Chriſtians* in the Merchant's Company; and he, unqualified at that time by the peeviſh Effects of his Diſtemper, to bear it patiently, made an ill Uſe of his Skill in the *Turkiſh* Language, and return'd the Salutation as roughly as it was ſent him: The Inhabitants of that Country are of all others leaſt able to bear Reflections on their Government or Religion; and the Officer of theſe Men, forgetting that himſelf had been the Aggreſſor, reſented the Affront ſo very highly, that he order'd the Merchant to be taken from his Horſe, and undergo the Puniſhment of One Hundred and Fifty Baſtinadoes in the manner above written: Vain was Reſiſtance againſt a Number ſo much Superiour, and Complaints were altogether uſeleſs, in a Country where the ſpeedy Execution of an Arbitrary Order is the higheſt Qualification they believe themſelves capable of: In ſhort, the poor Merchant ſubmitted aukwardly to the unwelcome Novelty, and was ſo ſorely beaten on the Soles of his Feet, that for many Days he was oblig'd to continue in a Houſe at *Baba*, nor was he able to ſtand upright for a long time after; but the Jeſt of this Story comes in the Concluſion, for the Baſtinadoes it ſeems having frightned away his Gout, his Diſtemper went off with his Bruiſes, nor was he ever troubled with the return of one ſingle Fit from that time forward: The unexpected Conſequence of this lucky Beating, oblig'd the Merchant at his return to *Conſtantinople* to ſeek induſtriouſly after the Author of his Cure, that he might thank him for the Favour, but not being able to find him out, he contented himſelf with a grateful remembrance of the weighty Obligation, and to this Day (if he be ſtill alive) as conſtantly Drinks to the Health of his *Turkiſh* Doctor as he ſits down to his Table. A Comical Story of an *Engliſh* Merchant.

BUT to return to the Subject in hand, they have ſeveral Puniſhments peculiar to the Military and other Orders, which ſhall be deſcrib'd hereafter in their proper Place: One now in common Uſe amongſt them is Impaling Alive; that is, thruſting in a ſharp Pole at their Fundaments,

Their manner of Impaling Alive.

and Forcing it out at the Upper Parts of their Body, and ſo Faſtning the Pole upright in the Ground they leave them in ſome High way as Miſerable Examples to Deterr others from the like Practices.

Other Puniſhments in uſe there:

STRANGLING in a very Expeditious manner is the Death whereby they diſtinguiſh Suffering Noblemen. Hanging they ſeldom uſe; Breaking on the Wheel very Rarely; but the moſt common way of Execution is, Beheading the Condemn'd Perſon with a Broad *Scymetar*, while he Kneels upon a large Heap of Sand to that end provided. Other kinds of Puniſhments there are in *Turkey*, but ſuch as being very rarely put in Practice, are altogether needleſs to be here mention'd and for that reaſon purpoſely omitted.

CHAP. IV.

Of the Government Military.

IF the general Experience of the knowing World allows it as a neceſſary Maxim, that every Effect of Nature and Morality muſt be Supported by thoſe very Cauſes to which they owe their Firſt Production, it will follow Undeniably that a Government not Gradually Rais'd from the continued Improvements of ſome unreſiſted Colony, but founded Violently upon the Bloody Ruin of a Conquer'd People, muſt Slacken by Degrees that Nervous Strengh by which it Flouriſh'd, when the long neglects of Idle Peace Corrupt its Natives with the Love of Pleaſure, and draw them by Degrees to Hate the Practice of thoſe Succeſsful Arms, by whoſe Unequall'd Force their Braver Anceſtors had Cut a Paſſage to Meridian Glory.

The Effects of Peace of dangerous conſequence to Warlike Governments.

'TIS this alone to which the *Perſian*, *Grecian*, *Roman*, and every other Glorious *Monarchy*, have ow'd their Downfal; and 'tis the ſame Indulgence of a Slothful eaſe has Ruſted all the Powerful Springs of *Turkiſh* Diſcipline, and chear'd Exceedingly the Drooping Spirits of the *Eaſtern Chriſtians*, with Reviving hopes to ſee the Happy Reſtoration of their Religion, and their Liberty in the Entire Subverſion of their Uſurping Tyrant, for that perſwaſive Poverty which once Inclin'd the *Turkiſh* Souldiers to a Scorn of dangers, has now no more the Power to Urge a Brave Defiance of the Shocks of War, ſince they are all Poſſeſſors of a Rowling Plenty, the want of which provok'd 'em Chiefly to their Ancient Actions.

A great decay in their Military Diſcipline.

BUT tho' the preſent Managment of their Military Diſcipline falls greatly ſhort of what in former Ages ſpoke them Matchleſs, they are not yet ſo ſenſibly Decayed, as to become an eaſy Conqueſt, were the United Arms of Warlike Chriſtendom now bent againſt them; for tho' their Souldiers are not now Inur'd to War and Hardſhip, nor by the Frequent Victorys they were us'd to gain, familiar with the Face of Ruin and continual Conteſt, they are not leſs in Number

ber than they were, nor all ſo Ignorant as their Majority. The *Turkiſh* Policy permits no loſs of Power by the loſs of Souldiers, and is perhaps the only Government that e'er grew Stonger by the Death of Subjects; for having Numbers ready upon all Occaſions to Supply the Room of ſuch as Die, their Places are Improv'd to double Worth by a ſurprizing Management peculiar to the *Turks*, which ſhall be told the Reader in its proper Place. They have no occaſion on declaring War, or loſing Battles, to diſpatch their Officers for freſh *Recruits* about the Country, and ſupply with raw unpolliſh'd *Ruſticks*, the Places of well diſcip'in'd and skilful Soldiers; They have formidable ſtanding Armies, in every Corner of their Empire, which from time to time ſupply the Vacancies of their *contending* Bodies, which like the boundleſs Ocean tho' diſcharging endleſs Depths of Water appears no leſs in *Ebb* than *Flow*, but ſtands the ſame in every Seaſon, never ſubject to perceptible *Diminution.*

IN deſcribing the preſent Eſtabliſhment of the *Ottoman* Forces, I will begin with that Order of Foot Soldiers commonly known by the Name of *Janiſaries*; for the peculiar and remarkable Privileges whereby they are diſtinguiſh'd from the ordinary Militia, may juſtly intitle them to the Honour of a Preference. *Janiſary* is nothing but a Corruption of the Word *Yani-Cherr*, which in the *Turkiſh* Language, ſignifies a *New-Order*; they took their Original from the Death of one *Hodgy Bectaſh*, an Old Religious Man of an *exemplary* Life and Converſation, in the Reign of *Sultan Amurath*, the third King of the *Turks*: This Man had long endeavour'd to diſſuade *that* Prince from dangerouſly expoſing his Perſon, by too near a Familiarity with the Subjects of *Servia*, often Propheſying the ſudden Death which afterwards befel the *Sultan* upon the Overthrow of *Lazarus* the Deſpot of that Country, when walking out to view the Heaps of Slain, one *Miles Corbelitza*, a *Chriſtian* Soldier, riſing heavily from a Mount of Carkaſſes, made ſhift to ſtagger in the Pangs of Death, and by expreſſive Motions of his Head and Hands deſir'd admittance to the Perſon of the Emperour, who thinking he deſign'd to beg his Life permitted him to ſuch a near Approach, that the undaunted *Servian*, falling on his Knees as if he would have ſued for Mercy, ſnatch'd out a Dagger from his *bleeding* Boſome, and ſtriking it with violence to the *Sultan*'s Heart, reveng'd ſucceſsfully his Countries Wrongs, and liv'd and dy'd like *Iſrael*'s *Sampſon* a double Scourge to an Ambitious Enemy.

The derivation and Original of the Word *Janiſary.*

THE Death of *Bectaſh* immediately ſucceeded that of *Amurath*, for having often propheſy'd the Blow and not preventing it, tho' near the *Sultan*'s Perſon, he was cut in pieces by the furious Guards, as a *Party* in the Treaſon; but foreſeeing eaſily, what Fate would ſoon befall him, he rent off a long Sleeve, which he wore continually on his Right Arm, and putting it upon the Head of one of the Soldiers, cried out prophetically in the *Turkiſh* Language,

Life from my Death ſhall like a Phœnix ſpring,
To Guard from Dangers your Succeeding King.

THIS ſaid, he Fell, a bloody Victim to the Soldiers Anger, but had his *Prophecy* compleatly verifi'd in the Firſt Year of the next *Sultan*'s Reign, who reflecting ſeriouſly on the Fate of *Bectaſh*, reſolved to take ſome Method of *perpetuating* his Memory, and Inſtituted a New Order of the Militia, by the Name of *Janiſaries*, who to this Day in Imitation of the Sleeve which *Bectaſh* put upon the Soldiers Head, are all obliged to wear a Head-piece fac'd with polliſh'd Steel, to which is faſtned a large piece of *Buff*, that falling in a moderate Breadth from the Crown of their Head ſpreads gradually wider to the midle of their Backs.

The ancient Care to ſupply the Empire with *Janizaries.*

THE Inſtitution of this famous and formidable Militia, was Founded Originally on the ſureſt Pillars of a deep but barbarous Policy, for Officers were continually diſpatch'd to make triennial Seiſures of the *Chriſtian* Children, Inhabiting the Countries unhappily fallen under the galling Yoke of *Turkiſh* Slavery: Theſe miſerable Wretches thus violently raviſh'd from their ſorrowful Parents, were diſtributed in Parties over all the Empire, till they reach'd the Age of Sixteen Years, at which time, compleatly verſed in the Knowledge of the *Turkiſh* Language and Religion, they were ſeverally diſpoſed of, in the many *Seraglio's* belonging to the *Grand Signior*, where for the ſpace of Five or Seven Years, they were inur'd to Hardſhips by the laborious Practice of continual Drudgeries, ſuch as cleaving Wood, bearing Burthens, working in Gardens; and every other toilſome Exerciſe; till having learn'd the Art of Patience, and ſubmiſſive Reſignation to the Will of their Superiors, they were inſtructed diligently in the Art of War; and as the Death of other *Janizaries* afforded Vacancy, ſucceeded gradually to their Poſts and Privileges, where Practiſing with an emulative Courage, the Dictates of their Education, they give a fatal Proof how much the preſent Ties of Life exceed the Bands of weaker Nature; for not retaining the minuteſt Notion of their Parents or their Country, they bend entirely the Endeavours of their Arms for the wiſh'd Promotion of their *Sultan*'s Intereſt; and have in former Ages, by the Excellence of their Diſcipline and Greatneſs of their Courage, been Chief Supporters of the *Turkiſh* Glory; and by the Juſt Rewards their Valour won, diſtinguiſh'd *Honourably* as the Flower of that Empire.

The preſent neglect of that Order occaſion'd by their former Inſolence.

BUT far below the ancient Spirit of this Martial Order is the grovelling Genius of the Modern *Janizaries*, who taſting largely of the Sweets of Power in the black Succeſſes of their bold Reſentments, grew madly Inſolent, and ſo familiar with Rebellion, that having dy'd their Weapons in the guiltleſs Blood of many *Sultans*, they became ſo terrible to ſucceeding Emperors, that they have long endeavour'd by the ſubtle Force of undiſcover'd Policies, to Raiſe ſome Milder Order on the Ruin of the Former; leaſt like unhappy *Rome*'s *Pretorian Cohorts*, the rough Effects of their audacious Violence ſhould one Day Ruin that declining Empire, whoſe Defence alone was the true Deſign of their Original Inſtitution.

Their Number and Privileges.

THEIR Number was at firſt confin'd to Seven Thouſand, but is now improv'd to more than Forty Thouſand *lawfully* Enroll'd; beſides vaſt Numbers who, by the winning Virtue of an annual Preſent, to the Officers of this Order, become Poſſeſſors of thoſe innumerable Privileges, which exempt the *Janizaries* from Taxes, Proſecutions, or any other Ties of Juſtice, ſo that being own'd on all Occaſions by the Muſter Maſters of that Militia, they ſtand ſecure above the Law, and practice Villanies by the favourable Connivance of an uncontroul'd Authority.

Their Way of Living.

THERE are now One Hundred Sixty Two Chambers or large Buildings call'd *Odaes* at *Conſtantinople*, for the Lodging of the *Janizaries*, but none in any other Part of the Empire, becauſe the *Sultan*'s having ever look'd upon this Order, as the Safety and Support of their Authority, took care to have them always near their Perſons, a Deſign well laid, but fatal in its Conſequences. Over every Chamber is an Officer appointed, under the Title of *Oda Baſhaw*, or *Inſpecter* of the Chamber. The Creation of a *Janizary* is a peculiar Prerogative of this advantageous Office, and the manner wherein it is perform'd deſerves Remark.

The manner of their Creation.

WHEN the Perſons to be Choſen have gradually proceeded thro' the tedious Courſe of their probationary Labours, they are Summon'd *in their Places*, to a Perſonal Appearance before the Muſter Maſter of that Order, who

who having Regiſtred their Names in Rolls of Parchment, preſents them Ceremoniouſly to the Inſpecter of that Chamber into which they are to be admitted, who making them paſs *by* according to their Seniority, the *Younger* holding up the *Elder*'s Garment, ſtrikes every Man a Blow upon the Ear, to remind him of the Duty and Subjection he then takes upon him, and without the trouble of any additional Formality declares them *Janizaries.*

Their Pay.

THEY receive their Pay proportionable to their Merit, beginning with little more than a Penny a Day, and encreaſing their Allowances upon every worthy Action, till they reach the Salary of Seven Shillings *per* Week, which is the utmoſt Pay a *Janizary* can pretend to, till the *Seniority* of their Years, or *peculiarity* of their Actions, advances them to the Offices peculiar to their Order, and makes their Riches equal to their Authority: But by the way, the Reader muſt obſerve this Pay is only an *additional* Encouragement to excite their *Valour*, for they have not only *daily* Meals provided in their Chambers, with all the other Neceſſaries of Life, but receive an annual Preſent of a Suit of Cloaths from the Bounty of their Emperour, which is generally made of very good and ſerviceable *Green* or *Violet* colour'd Cloth, the Form whereof may fully be perceived, by turning to the Cut relating to the *Grecian* Wedding, deſcribed at large in the One and Twentieth Chapter of this Book.

The Power and Intereſt of their General.

THERE is an Officer appointed over this Militia, diſtinguiſh'd by the Title of *Yani-Cherr Aga*, or General of the *Janizaries*, whoſe ſuſpected Power alarms the Court with ſuch preventive Jealouſies, that the *Sultan* takes a conſtant Care to give that Charge to one intirely in his Intereſt: A Policy whoſe Effects have often ſav'd the Modern Emperours from the threatned Violences of their fierce Rebellions: The boundleſs Power of this Arbitrary Officer extends it ſelf to the deciſion of every intervening Accident, in favour *of*, or judgment *againſt* them: The common Puniſhments of their leſs hainous Crimes are generally ordered by their Inferiour Officers, and executed by the *Cooks* of their reſpective Chambers; but if any of that Order is detected in a Guilt deſerving Death, he is condemned immediately by the Sentence of his General, and thrown at Midnight with the greateſt Secrecy imaginable with Weights about his Neck into the middle of the Sea.

The way of Executing a *Janizary.*

Their Arms abroad and at home.

THEIR Arms in War are Scymetars and Muſquets wherewith they Fight on Foot, ſurrounding always the Perſon of their Emperour, or in his Abſence the *Vizier* or *General*, they ſeldom Fight in other Order, than the Figure which of old compos'd the *Macedonian Phalanx.* When at Home they are appointed as the Guards of Honour to the *Chriſtiam* Embaſſadors, to keep perpetual Watch in all the Gates and Avenues of their Imperial *City*; to Accompany and Protect, ſuch Strangers as are Curious to behold the Rarities of the Country, from the barbarous Inſolencies of the rude Inhabitants; which they will do with all imaginable Courteſy and Fidelity, for the ſmall Reward of half a Crown a Day, and ſometimes leſs. They bear no other Arms at Home than a ſmall Dagger call'd *Hanjarr*, which with a large ſmooth Cane, not much unlike the largeſt Staffs belonging to our Conſtables, are known ſo commonly, and ſo extreamly fear'd by all who meet them, that no Man dares preſume to offer the leaſt Affront to any *Chriſtian* guarded by a *Janizary*, leaſt his Blood ſhould pay the Forfeit of his Inſolence.

A Story of a *Janizary* at *Conſtantinople.*

I remember with concern that at my firſt Arrival in that Country, while I was a perfect Stranger to their Nature and their Language, I was prompted by the Curioſity of my Temper, to walk about the Streets of *Conſtantinople,*

nople, and make my Obſervations on the Place and its Inhabitants, under the undoubted Convoy of a faithful *Janizary*; we were paſſing on a Cauſway in a Publick Street, when the Misfortune of a Rude and Ignorant Potter, led him on to ſtop our Way, by the means of an Aſs that he had loaden with brittle Ware to Sell his Cuſtomers about the City: The *Janizary* had already paſſ'd the Door of a large Shop, from whence the poor Fellow drove his Aſs upon the Cauſway, and prevented me from following my Convoy; there was a fair Deſcent not much beyond him, whereby he might have gone down to the middle of the Street, had he turn'd his Aſſes Head the other way, but whether mov'd by a Religious Zeal which naturally teaches them to hate a *Chriſtian*, or by the Native Haughtineſs of his unpoliſh'd Temper, he preſs'd his Aſs with fury forward, and the Paſſage wanting breadth to give him room, oblig'd me roughly to the inconvenient trouble of an unwilling Squeeze to give him all the way I could, but finding the unwelcome preſſure of the Aſſes Panniers a little incomodious, I was forc'd to lay my Hands upon the Creature's Side, and puſhing forward ſomewhat violently and unexpectedly together, both the Potter and his Panniers fell headlong from the Cauſway, which was almoſt Five Foot high, into the middle of the Street, almoſt half a Foot deep in Mud and Water: The Fellow ſomewhat hurt by the roughneſs of his Fall, and very much enraged at the Deſtruction of his Glaſſes, drew out a long Knife, which he wore within his Girdle, and running to the Cauſway endeavour'd furiouſly to reach my Legs with a revengeful Wound: The *Janizary*, who had heard the Fall, and was come back to my Aſſiſtance, leap'd ſwiftly down, and drawing his *Hanjarr* in haſty Paſſion, ſtruck it to the Hilt in the poor Fellows Shoulder, who falling on his Knees amidſt the Dirt, cry'd out with lifted Arms, *O* God, *and* Mahomet *his only Prophet, in what have I Offended to be made the Victim of a Curſed Infidel.* Nay to ſo unreaſonable a Degree was he tranſported by his Paſſion, that finding no Redreſs, he threw the Mud upon his Face, and rowled himſelf about in Blood and Water, while the *Janizary* march'd forward unconcern'd and ſtately, leading me untouch'd, thro' Crowds of People, who tho' their Eyes declar'd their Anger, were oblig'd to hide their Thoughts in the deceitful Poſtures of a mild Neutrality.

A dangerous Privilege of the Militia.

AMONG the numerous Privileges peculiar to the *Janizaries*, there is one a little inconſiſtent with the cautious Policy of the *Turkiſh* Government, that is a Permiſſion of increaſing their Common Treaſury, by the ſucceſſive Additions of what Sums of Money their *Aga*'s or Generals die poſſeſſed of, and the Grant of very conſiderable Profits, ariſing from the Tenure of ſeveral large Tracts of Land in *Anatolia*. How dangerous it is to Aſſign ſuch Power and Riches, to a Standing Army ever Quarter'd in the *Metropolis* of their Empire, the *Turkiſh Sultans* have experienc'd dearly, by the frequent Effects of that audacious Inſolence, which having long been nouriſhed by the dictates of their Plenty, has often Fleſh'd the Lawleſs *Janzaries* in the Murder of their Sovereigns: Nor do they only ſtudy their *Revenge* in the Succeſs of their Rebellion, ſince 'tis the never failing Intereſt of this Order, to out-live the Reigns of many *Sultans*; for beſides the ſure Addition of a daily Penny to their former Pay, they gain an uncontroul'd Authority, to Rob and Plunder during the ſpace of a ſmall Interregnum, violently Poſſeſſing as a lawful Prize whatever Goods they lay their Hands on; and committing boldly black Outrages with the plauſible Pretence of Grieving out of meaſure for the mournful Death of their Indulgent Maſter.

Their Abuſes of an Interregnum.

THE melancholy Conſequences of this Abuſe of Power, have as is before declar'd, induc'd the Government to ſtudy Means of ruining this Order, which not being able to accompliſh by the dint of Force, they have invented

ted many ſubtil Wiles to Weaken Gradually the Foundations of their Power; for whereas the Matchleſs Diſcipline of Ancient *Janizaries* gave bright Examples to Inferiour Orders, they are now admitted frequently without the Gradual Labours of Probationary Servitude. Marriage once deny'd 'em with the Strickteſt Prohibition, is not only Suffer'd but Encourag'd by their Officers; Trades are follow'd, and the Weekly Muſters Slighted by Permiſſion, inſomuch that their Unfurniſh'd Chambers, once the Nurſeries of Succeſsful Valour, can furniſh few at Wars great Summons, who do not Artfully decline the Service, by the prevailing Pleas of Wife and Family, or ſome mean Shift, whoſe common Practice has already Weaken'd and will in time Entirely Ruin the declining Columns of that Dwindling Order.

NEXT to the *Janizaries*, I proceed to ſpeak of that Order of the *Turkiſh Horſe*, commonly diſtinguiſh'd by the Name of *Spahee's* and divided into two Bodys, *viz.* the *Europæan*, and the *Aſiatick*. Theſe *Light-Horſe Men*, were in Ancient times the *Nobleſt* Cavalry the World could boaſt of, *Rich* and *Formidable* by the Plenty they were Maſters of, never coming into the Field without the Stately Splendour of a Numerous and Magnificent Attendance, and Shining Brightly over all the reſt of their *Militia* by the vaſt advantages they made of their Acquaintance *with*, or Intereſt *in*, the Greateſt Officers of the Empire, but Poiſoning their Loyalty with the encreaſe of their Authority, they Sacrifis'd their Honour to the Dictates of Ambition, and Inſolently Practic'd a continued Leſſon of Mutiny and Rebellion, 'till the common Fate of Failing Treachery Involv'd their Order in a general Ruin, and from the Towring *Pyramids* of their Unrival'd Grandeur, reduc'd them Gradually to a common Level with the Inferior Orders of the *Turks Militia*.

The *Turkiſh Spahee's*.

The Reaſons of their late Decay.

AT preſent the Number of Spahees exceeds not Five and Thirty Thouſand, who Receive a Quarterly Payment in the Preſence of the *Vizier Azem*, a Cuſtom Introduc'd by the Famous *Kupriuli*, to prevent the Black effects of thoſe Inteſtine Diſcords, *common* Formerly, from their Pay Day Quarrels; The loweſt Salary of a *Turkiſh Spahee* is at the Rate of one Shilling a Day, to which they become Intituled to upon their firſt Promotion to that Office, and encreaſe their Pay by Gradual Steps, ſuch as the Favour of their Officers, the Addition of 2 Pence or 3 Pence a Day for the Head of every Enemy they bring their General, as much for the Information of a *Spahee's* Death out of the Pay of the Deceas'd, a Cuſtom Politickly Inſtituted to prevent the Faſhionable Cheats Impos'd on Chriſtian Princes by their Military Officers. Beſides which caſual Opportunities of Encreaſing their Allowances, they Receive the Additional Reward of 4 Pence a Day upon the Acceſſion of every New *Sultan* to the Throne of his Predeceſſors, ſo that by the Favourable turns of Merit or good Fortune they go on Encreaſing by Succeſſive Additions, till they attain at laſt their *Ne plus Ultra*, and ſit down contentedly in the full Poſſeſſion of Eight Shillings and Four-Pence *per* Day.

Their Pay and Opportunities of Encreaſing it.

THE Common Arms in uſe amongſt theſe Horſe-Men are numerous and convenient, and ſo ſtrangely differing from one another, that 'tis a Sight Compleatly curious to obſerve a Diſciplin'd *Spahee*, as fully Arm'd as War requires him. For firſt a Glittering Helmet rather Graces than Defends their Heads, a Back and Breaſt Piece Guard their Bodies, and on their Shoulders Hangs a Bow with a Capacious Quiver of their Eaſtern Arrows, their Girdles often hold 4 Horſe-Mens Piſtols, a long Light Muſket Slung like ours, hangs Neatly at their Sides, and on their proper Thigh, is Faſt'ned a Large Weighty Scymetar, werewith when Broken in upon Diſorder'd Enemies they do Prodigious Execution, and Riding ſhort

Their Arms in War.

ſhort in ſtrong and ſpacious Stirrops, lift themſelves with eaſe beyond their Saddle, and extend a Blow with double Fury: Beſides theſe Arms, they bear upon the left ſide of their Horſes beneath the Girt, another ſtrong and broader Back-Sword; which with an Iron headed Mace, for that purpoſe faſten'd on the contrary ſide, they uſe promiſcuouſly as they ſee Occaſion.

Their Diſcipline rather deſperate than regular.

THEIR Diſcipline is mean and inſignificant, for they never Form their Bodies according to the politer Practice of the *Chriſtian* Nations, into Regiments or Companies, Rank, File, or any other Order, but uniting ſtrongly into one groſs Multitude, obſerve attentively the Nod of their Commanders, and repeating loudly Exclamations upon God, under the Expreſſions *Allah*, *Allah*, fall raſhly on with ſpeed and vigour; and if repuls'd in their two firſt Endeavours, to break the Order of their Enemies, repeat with deſperate Raſhneſs their dangerous Attempt, and if repell'd that fatal time, forget their Courage, and diſperſe confuſedly in all the hurry of a ſhameful Flight.

Their Puniſhments.

IN War, the Charge of thoſe Rich Waggons, which contain the Money for the Payment of the Troops, is conſtantly committed to the Cuſtody of the *Spahees*; whoſe place it is to ſtand on Horſeback as Centinels of Honour with a *Janizary* on Foot, at the end of every Rope which ſupports the ſtately Pavilion of their *Sultan*, or in his Abſence the *Vizier* his General. When their Crimes deſerve the Puniſhment of Death, they ſuffer privately like the *Janizaries*, but when Demerits of a lower Nature, call for Puniſhments of ſmaller Rigour, they are baſtinadoed on their Feet as is before deſcrib'd, while offending *Janizaries* feel the Cudgel on their fleſhy Buttocks, that the one may Ride and t'other Walk without uneaſineſs; by which means neither is prevented from the Service of his *Sultan*.

SO much ſhall ſerve to have ſpoken of the two extraordinary Orders of the *Turkiſh* Militia, who receive immediate Salaries from the Treaſures of the *Sultan*. I ſhall now proceed to Calculate as nearly as is poſſible the prodigious Numbers of their Cavalry, whoſe formidable Bodies have ſo often ſtruck a panick Fear thro' the deſpairing Armies of contending Governments.

Zaims and *Timariots*, what they are.

THE main Support and ſinewy Foundation of their Military Power, are the Orders diſtinguiſh'd in their Language by the Names of *Zaim* and *Timariot*; the Firſt of which in Rank and Title is no ways Inferiour to an Earl in *Chriſtendom*, the laſt may juſtly be compar'd with our *European* Barons, and both not much unlike thoſe Perſons, who in *England* poſſeſs'd Eſtates in *Capite*, or the ancient Tenure of Knight's Service.

Their Uſe and Duty.

IT ever was, and ſtill continues a Cuſtom amongſt the *Turks*, immediately after having Conquer'd the Dominions of an Enemy, to parcel out the Lands into certain large Diviſions; and beſtow them inſtantly upon ſuch of their Officers as had ſucceſsfully diſtinguiſh'd themſelves in the Reduction of that Country: Theſe Men in return for the Poſſeſſion of their Lands, are beſides the neceſſary Duties of a Ruſtical Improvement, oblig'd continually to maintain a ſettled Number of Men and Horſes compleatly Arm'd, and ready at a Minutes warning for the Call of War; to which they go themſelves attended by their ſeveral Numbers when the *Grand Signior* or *Vizier* appear in Perſon in the Field; but generally go or ſtay, according to the Dictates of their various Inclinations, when the Armies are Commanded by ſome Inferior General.

OF

OF theſe the *Zaims*, as nobleſt in their Quality are richeſt in their Poſſeſſions, and conſequently Tax'd with a proportionable Weight of Care and Charges. The loweſt Charge incumbent on a *Zaim*, is Four compleat and qualified Horſemen, and the higheſt Nineteen. The higheſt of a *Timariot* is Four, and the ſmalleſt One: But many of theſe Men, ambitious of Preferment, and deſirous to be taken notice of, for over-acting their Parts of Loyalty and Obedience, will often double, ſometimes treble their Proportion of the Soldiers.

The Charge incumbent on a *Zaim*.

THAT the Reader may be able to compute the Number of the *Ottoman* Forces, I will proceed to make a reaſonable Calculation of theſe Horſemen, from the ſeveral Farms belonging to the Two and Twenty Provinces heretofore mention'd.

In the Province of *Anatolia* are rekon'd 629 *Zaims*, and 8570 *Timariots*.

Caramania	073	2165
Diarbekir	118	0873
Scham	128	0560
Siwas	108	3029
Ezrum	122	5548
Paſcha	185	0826
Maraſch	027	0512
Cyprus	040	1067
Tripoly	063	0570
Rika	060	0666
Terbozan	056	0398
Halep	117	1044
Childir	106	0959
Kupudan	124	1152
Rumeeli	075	8194
Boſna	063	1621
Kars	078	2111
Muſul	058	1340
Kibros	094	2450
Babylon	180	7924

GRAND CAIRO is omitted here, as having a Militia peculiar to its ſelf, to be treated of hereafter, conſiſting of Twenty Thouſand Horſe and Eighty Thouſand Foot, kept conſtantly to be ready upon all Occaſions; ſo that in the One and Twenty Arch-Dukedoms above-mention'd are contain'd at leaſt, Three Thouſand Five Hundred and Four *Zaims*, and Fifty One Thouſand Five Hundred Seventy Nine *Timariots*; and the Charges incumbent on the Firſt of theſe, being as I have ſaid before from Four to Nineteen Men, we may reaſonably conclude, that the Grandeur of One making full amends for the Deficiency of the Other, they come attended to the Field at the rate of Ten Followers to each Man, which added to their Maſters, compleat the Number of Thirty Eight Thouſand Five Hundred and Eighty Men.

The Militia peculiar to *Grand Cairo*.

THE loweſt Quota of a *Turkiſh Timariot* as has been told already, being One Man and the higheſt Four; and indeed there remaining few of the Former, ſince the vaſt Improvements made of ancient Farms, we may with reaſon judge *Timariots* to bring, one with another, Three Men beſides themſelves to ſerve in War; which make in all, the Number of Two Hundred and Seven Thouſand, Three Hundred and Eight Fighting Men; which added to the *Zaims*, *Spahees*, and *Egyptian* Soldiers aforemention'd, compleat their Cavalry and form a Standing Army conſiſting of at leaſt, Three Hundred Thouſand Eight Hundred and Eighty Eight accompliſh'd Horſemen.

A Calculation of the Number of the *Turkiſh* Horſe.

NOR is this large Account of their Prodigious Numbers Swoln beyend the fix'd Reality of their Exiſtence, I might rather have advane'd my Calculation in a High Degree, from the Natural Dictates of Conſpicuous Probability, but ſhall Content my ſelf with haviag given my Reader an Account, Sincerely void of all Extravagancies, and thoſe Faſhionable Practices (whether *Juſtly* or *Unjuſtly*, I ſhall not here diſpute) ſo Unfortunately Imputed to the too Prolifick Fancys of our Modern Travellers.

PROPORTIONABLE to the Cavalry is the Unnumbred Infantry of the *Turkiſh* Nation, which conſiſts of ſeveral Degrees in Honour or advantage, and all Maintain'd in War and Peace without the ſmalleſt Burthen on the *Sultan*'s Treaſury, the moſt Unvalued, Numerous, and Unpoliſh'd Souldiers of the *Turkiſh* Army, are the *Azapi*, an Order void of Form or Diſcipline, who in the Storming Towns, defending Trenches, or Attacking Armies are like uſeleſs Blocks of Timber Puſh'd upon their Ruin, that falling Dead by Thouſands they may as it were make Blunt the Weapons of the Enemy, and with their Bodys fill a Ditch or form a Bulwark for the Paſſage or Defence of their more Valued Followers.

The Order of the *Tukiſh* Infantry call'd *Azapi*.

BESIDES theſe General Bodies of the *Turks* Militia, every Province has ſome Peculiar Order for its own Defence, nor do the Guards of *Viceroys* and *Provincials* form an Inconſiderable Part of their Unſhaken Strength and Power; no *Bey*, *Baſhaw*, or any diſtant Governour, believing himſelf ſecure without the Guard of certain Thouſands of Souldiers Appropriated to his Service, who when the Common Danger, or their Maſters Loyalty ſpeaks 'em neceſſary, are ſent to ſerve their Country, where any Seat of War requires their Preſence.

THERE are, beſides theſe mention'd Orders ſeveral other ſorts of Souldiery, ſuch as Gunners, Armourers, Baggage-Guarders, *&c.* of which in *Conſtantinople* only, may be Reckon'd conſtantly the Number of 12 or 14 Thouſand, whereby the Reader may be able to gueſs, what Proportionable Swarms muſt be Diſtributed in all the Spreading Corners of that Spacious Empire.

THE Subjects of *Moldavia* and *Valachia* are Oblig'd to ſend Auxiliary Forces to the Aſſiſtance of the *Turks*, whenſoever their occaſions Preſs 'em to Require it, the Settled *Quota* of each Country is about Eight Thouſand Men, Commanded always by their Reſpective Princes, nor can the Weightieſt Plea of Incapacited Poverty, Exempt 'em from that Duty.

The *Turks* Auxiliary Forces from *Valachia* and *Moldavia*.

BUT the Greateſt aid, the *Turks* Receive from their depending Allies, is the fix'd Supply of Fifty Thouſand Horſe, a Tribute due to the Occaſions of the *Sultan*, from the Petty *Tartar*, to be led by the Young *Han* his Son, or the Chief Miniſter of the Country, when the *Turkiſh* Army is Commanded by the Grand *Vizier*, or any other General, but when the *Emperour* Commands in Perſon, the *Tartar Han* or Prince himſelf muſt come and joyn him with a Furniſh'd Army of an Hundred Thouſand Men.

The Duty of the *Tartar Han*, in reſpect to the *Grand Signior*'s Service.

HAVING Dwelt ſo long upon thoſe Numerous Orders whoſe Unnumber'd Multitudes Compoſe that Formidable Power whereunto in former Ages the Succeſsfull *Turks* have ow'd their Fortune, it may not be Eſteem'd Unneceſſary to deſcribe particularly that Accompliſh'd Diſcipline ſo ſtrictly Practis'd in the Longeſt Marches of their Numerous Army.

THO'

THO' the *Turkiſh* Management of their Body Military has been Rendred void of Form and Diſcipline by the Miſtaken Repreſentations of ſome too Haſty Travellers, yet a Perſon who obſerves with a Curious Impartiality, the Artfull methods of their Warlike Government, will ſoon percieve a Matchleſs Order Shine Conſpicuouſly throughout their Camp, whoſe Good effects Produce continually ſuch Happy Conſequences, as will more than make a full Atonment for their known Deficiency in the Art of War,

The uſe of Wine denied Souldiers of the *Turkiſh* Army upon pain of Death.

FOR Firſt, the uſe of Wine is there Deny'd 'em by ſo Strict a Prohibition, that the Smalleſt Quantity, when Diſcover'd, is a certain Sacrifice of that Mans Life who has it in Poſſeſſion. Hereby thoſe frequent Quarrels and Audacious Villanies ſo Fatal and Pernicious to the Chriſtian Armies are Perpetually avoided, and the Noiſy Clamours of Tumultuous War, Subſervient Calmly to the Milder Influence of a Peacefull Quietude, no Rapes or Murders Plead for Juſtice to the Baſe Abettors of a Countenanc'd Diſorder, no Hopes or Proſpect of Unlawfull gain can Tempt the Officers of a *Turkiſh* Army, to the Looſe Permiſſion of Licentious Inſolencies; all is Mild and Serene and Silent, and the Horrid Face of Gloomy War Diſguis'd or Painted by the Brighter Marks of Form and Diſcipline.

TIS for this the Officers of any Marching Troops throughout the *Turks* Dominions, Diſpatch continually from Place to Place, a certain Number of the Truſtieſt *Janizaries*, to Search the Towns through the which their Men muſt Paſs, and Seal or Stave what *Buts* of Wine or other Spirituous Liquor they find therein, at Leaſt 4 Days before their Camp Arrives.

A Curious ſort of Torches us'd in *Turkey.*

ANOTHER Cuſtom Prevalent amongſt the *Turkiſh* Armies is to March 'em conſtantly from Town to Town, and never ſuffer them in Peace or War to Lie ſo long in any Place, as to Contrive ſuch Miſchiefs as our Chriſtian Souldiers by their Tempting Opportunities do too often Study, and find means to Execute; nay ſo Carefull are their Chiefs to prevent Diſturbances, that they will rather Travel all Night long than give their Men the means of Plundering thoſe Miſerable Wretches on whom they Quarter; and indeed it is a Sight Extreamly Pleaſant to behold 'em Marching thro' the Thickeſt Gloom of Winter Nights, with ſo Innumerable a Quantity of Bright Illuminations as almoſt Rival Day it ſelf with their Extended Luſtre; nor are theſe Lights like our ſmall Torches, but Compos'd of Large and Maſſy Balls of Flax and Cotton, dip'd in Tarr or Turpentine, or oftner a ſort of Oily, and Bituminous Wood, which certain *Arabs*, Purpoſely Attending on the *Turkiſh* Camp, and there Diſtinguiſh'd by the Name of *Maſſalageelar*, bear aloft in Iron Cages, carried on a Tall and Elevated Staff not much unlike thoſe Ancient Lights Deſcrib'd in Old and Valuable Tapeſttry.

The form wherein the *Turkiſh* Generals Pitch their Camps.

AND now, ſince I have ſo often mentioned the *Turkiſh* Army, 'twill no ways favour of a Diſgreſſive Prolixity, if I Deſcribe at Large that Gracefull Order and *unthought* Magnificence wherewith they Pitch their Camps in every Place they come to. Firſt then, the Large Pavilions of the *Sultan*, *Grand Vizier*, or any other General then Marching at their Head, are Pitch'd directly in the midſt of ſome Extenſive Plain, Surrounded at Submiſſive Diſtance by the Tents of his Lord Treaſurer, Chief Steward, Secretary and the Maſter of the Ceremonies; theſe Five Pavilions Plac'd as I have ſaid before, at a Reſpectfull Diſtance, Extend themſelves upon a vaſt Spot of Ground, leaving in the Mid-

dle one fine open *Square*, in whoſe delineated Center ſtand a double Row of ſtately Pillars, which ſupport a lofty Canopy, under which all Puniſhments when order'd by the General, are put in Execution: Here come the Officers of the Army, either led by Buſineſs or deſire of Converſation, and walking up and down in ſeveral Companies, form agreeably a ſort of *Promenade*, diverting, tho' irregular.

The *Turkiſh* Treaſury, how Guarded in the Camp.

NOT far from hence are plac'd thoſe valuable Cheſts which bear the Treaſure for the Soldiers Payment, pil'd in gradual Order one upon the other, and riſing in a Form directly circular: Theſe Cheſts are guarded both within and without, by certain Choſen Horſe-Men, who all Night long, keep ſtrict and formidable Watch, with Spears and Fire-Arms.

THE Two abovemention'd Quarters are ſurrounded by the graceful Tents of the *Baſhaws*, *Beys*, *Beylerbeys*, *Sangiacks*, and *Aga*'s, whoſe ſtately Form and vaſt Magnificence can never be imagin'd, but by ſuch whoſe ocular Demonſtration have convinc'd 'em of their Grandeur; for tho' the *Turks* delight but little in the outward Ornament of Houſes, nor aſpire in the leaſt to overdo each other in the *Europæan* Cuſtom of Polite and Solid Architecture, yet do they far more exceed us in the rich Ornaments and Contrivances of their Pavilions, than we outſhine their homely Hutts, and miſerable Cottages, by the ſtupendious Fabricks of our fineſt Marble, and the moſt laſting Statelyneſs of our moſt celebrated Edifices.

The wonderful Conveniences of the *Turkiſh* Pavilions.

'TIS every way impoſſible to deſcribe at large thoſe tripple Walls, vaſt Rooms of State, innumerable Apartments, Kitchens, Butteries, Cellars, and convenient Offices, wherein thoſe Tents abound which form the Courts of ſome conſiderable Officers in their Army; their Rooms are ſquare, and full of Windows, neatly form'd to open always from the Windy Quarter; and in ſhort, nothing either Uſeful or Ornamental is omitted to compleat them.

The Quarters of the *Zaims*, *Timariots*, &c.

BEHIND their Maſters lie, in meaſur'd Order, a prodigious Number of the *Zaims*, *Timariots* and *Beylerbeys*, in Proportion to the *Sultan*'s Army, who with their Horſes, Camels, Mules and Carriages, appear a huge and formidable Body, of well-skill'd and diſciplin'd Soldiers.

Quarters of the *Janizaries*.

THE Choſen Glories of the *Turkiſh* Camp compoſe its Front, conſiſting chiefly of the braveſt *Janizaries*, and ſuch accompliſh'd Voluntiers, as having fully qualified themſelves by a long Experience for the Duty of an Office, expect impatiently ſome profitable Employment, by gradual Succeſſion to the vacant Poſts of ſuch as fall, or by the long-wiſh'd Favour of ſome Great Commander. Theſe encompaſs at an aweful Diſtance, the *Yani-Cherr-Aga*, or General of the *Janizaries*, whoſe Place and Power I have lately ſpoken of, in the foregoing Part of this Chapter.

The *Spahees* Quarter'd in the Rear.

THE Rear of their Army is generally compos'd of the Politeſt *Spahees*, who with many other Regular and Well-appointed Horſemen, of the moſt Eſteem'd and Honourable Orders, maintain their Poſts in caſe of need with wonderful Alacrity and Reſolution, making Good the Retreat of their diſorder'd Fellows, by bravely Sacrifiſing their Lives and Liberty, for the preferable Intereſt of their *Sultan* and his Country.

Station of the Baggage and heavy Artillery.

'TIS generally under the Guard of theſe above-nam'd Horſemen, that the Baggage, Camels, and heavy Artillery belonging to the Army are ſafely Convoy'd; and really when a Man who ſeriouſly reflects on what

what he ſees, becomes a Witneſs of the numberleſs Attendants, Trains, and Carriages of the *Turkiſh* Armies, he cannot but with Wonder bleſs that God, who curbs in Mercy the Ambitious Arms of this prodigious Government, and has kindly plac'd a powerful Hook in the preſumptuous Noſtrils of their Great *Leviathan.*

THUS have I at large deſcrib'd the fatal Inſtruments of thoſe depopulating Slaughters, whoſe raging Violence in former Ages, rais'd the Monarchs of a raviſh'd Empire, to the loftieſt Throne of undivided Power and arbitrary Tyranny, which the World ſupports; and ſtill continue to maintain the Swords Prerogative, whereby without reſpect to Juſtice or Religion, the *Turkiſh Sultans* trample proudly on the ſofter Dictates of Nature and Morality; removing violently whatever Rubs obſtruct their Will; and to whoſe Inhumane Practices nothing can be more applicable, than the Precepts of *Photinus*, expreſs'd as follows in the Eighth Book of *Lucan.*

Sceptrorum vis tota perit, ſi pendere juſta
Incipit; evertitque arces reſpectus honeſti.
Libertas Scelerum eſt, &c.

Scepters loſe Pow'r when Kings Religious grow,
And *valued* Honeſty does Tow'rs o'erthrow;
Free Villany Supports an *envied* Reign,
And *unſheath'd* Weapons, *unſhock'd* Pow'r Maintain.
He who in Wicked Actions takes delight,
Is Safe no longer than they Crown his Sight.
The Pious Man in Courts ſhou'd never dwell,
Vertue and Sov'reign Pow'r agree not well;
But he who meanly thinks ſuch Sin a Shame,
Let him for ever fear, and miſs the Road to Fame.

CHAP. V.

Of their Naval Force.

The convenient Situation of *Conſtantinople*, in reſpect to Navigation.

LET us now proceed to ſearch a little into thoſe extraordinary Conveniencies for attaining the higheſt Perfection in the Art of Navigation, ſo peculiar to the Capital of the *Turkiſh* Empire, that it ſeems as if the Hand of Providence had fix'd at *Conſtantinople* the happy Seat of Univerſal Monarchy, and bleſt its Neighbourhood with all the mighty Helps that bounteous *Nature* can afford a Country, or the Hand of *Art* can poſſibly require, to extend Dominion over all the World, and ſpread Authority thro' diſtant Climates, vainly ſeparated by the Watry Deſarts of a Stormy Ocean.

NOT all the Kingdoms of the *Chriſtian* World, ſhou'd they reſolve to join their Forces, and partake promiſcuouſly of one anothers Bleſſings, cou'd afford conjointly more Materials for Maritime Improvements, than

grow

Timber whence brought them.

grow commodiouſly within the beckon of the *Turks* Metropolis; for round the Shores whoſe ragged Cliffs encompaſs the *Euxine* or *Black Sea*, ſtand endleſs Numbers of Tall Woods, whoſe ſtately Timber fell'd for Uſe, ſupply the City thro' the *Thracian Boſphorus*, with the fineſt Wood requir'd for Building.

Canvas, Hemp Tar, Pitch, Tallow and Bisket.

CANVAS for Sails, and Hemp for Rigging well what Ships they build, they have beyond all poſſible Neceſſity, from thoſe Parts of *Egypt* which ſurround *Grand-Cairo*. *Valachia*, *Moldavia*, *Epirus* and *Albania*, ſupply them plentifully with Tallow, Pitch, and Tarr, the beſt in *Europe*; as for Bisket it abounds incredibly thro' every Corner of their vaſt Dominions.

The prodigious Magnitude of the Arſenal at *Conſtantinople*.

THEIR Ports and Arſenals for building Ships are Numerous, and Convenient beyond Imagination; that at *Conſtantinople* is ſo vaſtly Large and full of Volta's or Docks for Building, as to be capable of Fitting out above One Hundred and Thirty Five Veſſels at one and the ſame time; nor are the other Arſenals and Harbours of his Empire, leſs Convenient or Magnificently Splendid, in proportion to the ſeveral Magnitudes of the reſpective Towns or Places where they are; and as for Gally-Slaves to tugg laborioufly at the toilſom Oar, they neither *do* nor *can* want freſh Supplies, while the *Barbarian* Pirates or dreadful Ravages of the Inhumane *Tartars*, preſent or ſell them yearly Thouſands of ſuch unhappy Wretches, as have fallen unwarily into their Hands, and ſo become the wretched Victims of their inſatiate Avarice.

Whence ſupplied with Gally Slaves.

NOW may my Reader be induc'd to fanſie from the Accounts abovemention'd, that the Relation I ſhall give him of the *Turkiſh* Fleets will be proportionable to their Conveniencies for encouraging above the *Chriſtian* World, the uſeful Art of Navigation; but he will find his Error with a deep Surprize, when he perceives their Naval Force, not only unimprov'd by an induſtrious Application, to an equal Balance with the *Chriſtian* Navies, but on the contrary, every way Inferior to the Maritime Improvements of thoſe Poor Republicks, whoſe ſmall Extent and inſignificant Poſſeſſions, do ſcarce intitle them to the Name of Governments, when look'd upon in Competition with the far ſuperior Power of *Confederated Chriſtendom*.

Why the *Turks* grew weak in Navigation.

YET is this great Misfortune rather owing to their *Ignorance* than *Idleneſs*, having frequently Attempted to Equip vaſt Navies, and with ſome Succeſs Invaded Hoſtile Nations with their ſometime Formidable Squadrons, but their want of Knowledge in the Arts of Building, Rigging, or the Management of Veſſels, ſtill occaſion'd Yearly Loſſes to the *Sultan*, by their dreadful *Shipwracks* when they met with Tempeſts, or more dreadful *Overthrows* when driven by the Turns of Chance to ſtand the Shock of a more Skillful Enemy, in the deſtructive Trial of ſome deciſive Battle.

Gallies now chiefly us'd.

'TIS for this alone they have of late diſ-us'd their Large *Maa-humes* or Ships of War, and fallen wholly into building Gallies and Galleaſſes, ſo that truſting rather to the Oar, than their Strength or Courage, they preſerve their Navies from thoſe ſhocking Dangers which ſo often broke 'em, when they vainly thought themſelves a Match by Sea as well as Land for *Chriſtian* Enemies.

THERE are notwithſtanding now at *Conſtantinople* ſo many Tall and Stately Ships of War, as might compoſe a Navy of Five or Six and Thirty Sail, from Twenty Four to One Hundred and Sixteen Guns; but

but theſe are never ſent Abroad for Uſe but Oſtentation. They are beyond imagination high and broad, their Sterns and Heads built high, one Deck above another, for Conveniency of Lodging Officers, but ſo unweildy by their Form, and ſo unfit for Stormy Weather by the Green unſeaſon'd Timber which is us'd about 'em, that tho' they put to Sea, with Drums and Trumpets Sounding, endleſs Crowds of Sailors Shouting, and their Streamers Flying with a rich Magnificence, they ſoon return Unrigg'd and Shattered, leſs in *Number* as in *Splendour*, bearing ſhamefully the ragged Marks of Weakneſs and Diſorder in their tatter'd Sails, and Planks juſt gaping to admit the Ocean. The Form of *Turkiſh* Ships of War.

THE *Turkiſh* Gallies, which as I ſaid before, are what they moſt depend on, are jointly ſubject to the ſame Misfortunes with their Larger Veſſels, and utterly unable to reſiſt the Fury of a Winter Sea, wherefore being-fix'd in dry Docks belonging to the Arſenal, till the ſharp extremity of that unfavour'd Seaſon is a little over, there are Orders given to the *Sultan*'s *Admiral*, diſtinguiſh'd by the Name of *Capitain-Baſhaw*, to call 'em from their Stations, and with all imaginable Expedition put to Sea, and Cruiſe all Summer.

PROCLAMATION is immediately hereupon, Iſſued carefully over all the *Turks* Dominions bordering on the Black and Midland Seas, that ſuch as hold their Lands in Tenour of Sea Service, ſhall ſuddenly Repair with their reſpective Quotas to their ſeveral Poſts on Board their Gallies, this is done with utmoſt ſpeed, and generally brings together about Two Thirds of that great Number which their Fleet requires upon all Occaſions. The manner of their raiſing Seamen.

TO fill the Vacancies which ſtill require ſupply, they Liſt immediately prodigious Numbers of a ſort of Mariners, *there* diſtinguiſh'd by the Name of *Tchurmah*, who are kept as Slaves by People in the Towns which border on the Sea, and hir'd to ſerve the Summer out on board the Gallies, where for Six Months Drudgery at the laborious Oar, they receive a good Allowance of Proviſion for the Voyage, and about the Sum of Five and Twenty Pounds at their Return, which is the ſole Right and Property of their reſpective Maſters, who live an Idle and Inglorious Life, upon the toilſom Labours and unpitied Miſeries of their Fellow Creatures. The Pay of a *Turkiſh* Sailor.

IN caſe there ſtill requires a freſh Recruit, they ſend a certain Number of their ſturdieſt Seamen, to rove from Place to Place, about the Provinces which border on their Capital, and there Impreſs the luſtieſt Clowns they find amongſt them, till by this Addition they compleat the Number which the Service of the *Sultan* then demands.

THESE laſt are call'd *Azaps* or Clowns, and as leaſt Uſeful to the Neceſſities of their Emperour, are ſtill leaſt Burthenſome to his Treaſury, for tho' their Pay is equal to the reſt, it Coſts the Government not one ſole Farthing, for out of every Five and Twenty Families they claim a Right to one *Azap*, and for his Maintenance that Summer, the other Four and Twenty Houſes are oblig'd to raiſe an equal Sum of Money to reward his Service. An admirable Policy.

BESIDES theſe ſeveral Orders of the *Turkiſh* Seamen, there remains another to be ſpoken of, which conſiſts of thoſe condemn'd Delinquents of the *Chriſtian* Churches ſubject to their Tyranny, whoſe Crimes or evil Fate have chain'd their Bodies to the Oar of Slavery, whence Death alone has Power to free them; theſe, with ſuch of the *Malteſe*, *Venetian*, *Spaniſh*, or *Italian* Mariners, as have unfortunately been the Prize of War, are kept to-

Miſery of *Galley-Slaves.*

together void of Hope in endleſs Miſery, never to enjoy their Raviſh'd Liberty till the Pitying Sea demands their Bodies, Worn and Meagre by continual Labours, or the Happy turn of a Succeſsfull Battle, ſhall with Joy give back again that Darling Bleſſing which it once took from 'em.

The Yearly Voyage of the *Turkiſh* Fleet of *Galleys.*

THE *Turkiſh* Galleys thus Equip'd, ſet Sail for a large Port upon the *Helleſpont* now call'd *Gallipolis.* Their Number ne'er exceeds one Hundred nor can the Mighty Power of the *Turkiſh Sultan* maintain a greater Fleet, tho' oft Attempted. Hence they Sail as *War* or *Buſineſs* leads their Admiral, from Iſle to Iſle round all the Tributary Iſlands of the *Archepilago*, to awe the Natives from Rebellion or Diſorder; or Preſerve their Shoars from the Repeated Inſults of their *Chriſtian* Enemies, till having ſpent the time Allotted for their Abſence, they return again to the Port of *Conſtantinople*, and Diſcharging all their Hired Seamen, Place the Galleys in their former Stations, and retire to their Reſpective Habitations, till Approaching Spring Invites their Officers to Renew their Care, and Summon Back the Marriners to their Abandon'd Duty.

Beyes of the *Archipalago.*

BESIDES the Fleet Immediately depending on the *Sultan*'s Admiral, there are a certain Number (under Twenty) of the Lords or Governours of the abovenam'd Iſlands, who by the Tenure of their ſeveral Governments are ſtill Oblig'd to Joyn the Navy every Summer, with each a well appointed Galley under his Command, when every Prize they Chance to Take is the undoubted Right and Property of their *Sultan*, but when in Winter, they continue Cruizing, after the Return of their High Admiral and his Navy, whatever Prize their Fortune gives 'em, is their own by Law, and by themſelves Poſſeſs'd as Lawfull Booty.

A great Overſight in their Governments.

THE Fatal cauſe of that Unſinew'd Weakneſs in the *Turkiſh* Nvay, may not be Improperly Aſſign'd to their Unskilfull Practice in the Art of Navigation, guiding with a ſort of Liſtleſs Application, their Unpoliſh'd rules of Maritine Improvements, and ſo Confiding in the ſure Perfection of the *Chriſtian* knowledge in that uſefull Science, that without the leaſt Examination into the Pretenſions of a Renegado, they Immediately advance him to the Poſt of Gunner, Sail-Maker, Carpenter or Boatſwain, never doubting his Accompliſhment in a Study which they look upon as natural to the Natives of a *Chriſtian* Country.

A *Turkiſh* Proverb.

I know not whether it proceeds from a mean Deſpair of being able to Exceed or Equal us in Sea Affairs, or is the Luxurious Effect of their Prodigious Plenty, and thoſe Rich Dominions they Poſſeſs by Land, which Tempts their Inclinations to a Groſs and Unmoleſted Enjoyment of their Unmeaſur'd Wealth, and draws away their minds from that Induſtrious Application, they muſt long time uſe before they can Attain a full Perfection in that neglected Science. But Plain and Undeniable Demonſtration, convinces us that they Affect not in the leaſt becoming Formidable by a Powerful Navy, never Venturing into diſtant Oceans, and very Rarely out of ſight of Land, Sailing always by Direction of certain Falſe and Ill-deſign'd *Sea-Charts*, Mechanically Drawn without the Smalleſt knowledge of a Mathematical Proportion, and as a Cloak to Shroud the Shamefull Ignorance which Reigns among them, make Frequent uſe of an Inglorious Proverb, *viz. That God hath given the* Land *to* their *Poſſeſſion, and thought fit to leave the* Sea *to the Dominion of the Infidels.*

IN former Ages the *Grand Signior* cou'd by Virtue of his great Authority at any time Oblige the *Algierines*, with thoſe of *Tunis*, *Tripoly*, *Mo-*

Morocco, *Fez*, and other Parts of *Africa*, to come with Powerful Ships of War to his Aſſiſtance; but the Princes of thoſe Countrys having lately much Encreas'd their *Power* as well as *Policy*, find conſtant Means by ſome Excuſe to Quitt his Service, nor Approach his Empire, but in Order to Recruit their own, with Freſh Supplies of Men and Plunder, while they Frequently Attack ſuch *Græcian* Iſlands as are under the Protection of the *Turkiſh Sultan*, and Artfully contrive to Play the Pirate by Lying off at Sea without the Reach of any Fort or Caſtle, that upon Complaint by thoſe they Injure to the Officers of the *Grand Signior*, thoſe Avaricious Miniſters who *Under-hand* receive their Shares of all the Booty, may have a fair Pretence for the Refuſing to demand a Legal Satisfaction, as knowing it beyond their Power to Revenge the Injury.

The *Pyrates* of *Barbary* Independant on the *Grand-Signior*.

HAVING lately ſpoken of the Miſerable Fate wherein ſuch Wretches find themſelves Involv'd, as are by the Unhappy Chance of War become the Slaves of an Inhumane Enemy, it may not be Unwelcome to Relate a Story, of the Particulars whereof I was Inform'd by many People who were Witneſſes to the Truth of moſt of its Uncommon Paſſages.

SIGNIOR PIETRO CORNARO a Young Accompliſh'd Gentleman of an Ancient Family, and conſiderable Fortune in the City of *FERRARA* in *Italy*, was led not many Years ago, to Travel thro' the Various Provinces of his Celebrated Country, that by Improving his Experience he might Entirely Satisfie his Eager Curioſity, and Enrich his Mind with ſuch Refin'd Notions, as wou'd diſtinguiſh his Perfections from the far leſs Qualifi'd and common Converſation of his Fellow Citizens.

A ſtrange Story of a *Turkiſh* Slave redeemed from Servitude.

HE came amongſt other Places to *Leghorne*, and took up Lodgings at an Inn, in order to Obſerve the Rarities of that well Peopled City, and Happning to be Plac'd in an Appartment that Op'ned to the Publick Street, wou'd often take a Morning Walk about his Room, and looking Frequently upon the Street, Divert himſelf Agreeably by a Curious Obſervation of whatever Paſs'd before him.

TIS a Cuſtom of the Town abovemention'd, to Enlarge the *Turks* who ſerve 'em as their Slaves, and give them Liberty to Ply as Porters, or betake themſelves to any other Toilſome Drudgery, Obliging them to Pay their Maſters ſuch a Daily Sum of Money as is Judg'd convenient, and Permitting them to keep the little Over-plus to ſerve Occaſionally their own Neceſſities.

A Privilege of Slaves in *Leghorne*.

DIRECTLY Oppoſite to *Signior Pietro*'s Chamber was a Bench, on which he often ſaw a Melancholy *Turk* ſit Thoughtfull and Dejected, Leaning Penſively his Head upon his Hand, and Dropping now and then a Silent Tear, which he Endeavour'd Secretly to Wipe away with a large Knott of Ropes the Wretched Badge of his Unfortunate Employment. The Frequent Repetition of this Mournfull Practice, tho' begun too Early for a Publick Obſervation, was perceiv'd with Wonder by the Compaſſionate *Italian*, who Earneſtly deſirous to become Acquainted with the reaſons of his Sorrow, ſent at laſt a Meſſenger to Fetch him, and having Carry'd him Directly to his own Appartment, Diſcours'd a while and Askt him ſeveral Queſtions in the *Italian* Language, wherein the *Turk* had then Attain'd Conſiderable Knowledge, and Receiving Anſwers *Modeſt* and *Particular*, Proceeded to demand the manner of his being Taken, and how long he had continued in that State of Slavery.

A Virtuous Curioſity.

WITH wringing Hands and elevated Looks which ſeem'd to blame his Starrs for his unpity'd Miſery, The poor, diſconſolate *Mahometan* began his Tale, and water'd his Complaint with ſhowers of Tears, whoſe falling Streams ſpoke piercing Proofs of his ungovernable Sorrow: I am, ſays he, an honeſt *Muſſelman*, never Friend to *War* or *Rapine*, but became a Sacrifice to both, in an unlucky Viſit to an Aged Father, then in Health, and Peace, at *Cyprus*; now perhaps laid Cold and Breathleſs in ſome gloomy Grave, and may have broke his Heart to hear my Miſery.

THESE ſad Complaints were follow'd mournfully by a ſincere and full Account of every Accident which had concurr'd unfortunately to reduce him to this Slavery; he ſoon at large inform'd his kind Inquirer, that he had ſorrowfully ſpent Four tedious Years in that Condition, which had left Three Wives, Two Sons now Men, and Nine ſmall Children, drown'd in Grief for his unlucky Loſs, and wholly deſtitute of any means whereby to know his preſent Habitation.

THE pitying Breaſt of *Signior Pietro*, fram'd for tender and compaſſionate Impreſſions, melted generouſly with Sympathetical Concern, to hear the wretched and forlorn Condition of this complaining Infidel, and asking him his Name, and other things he thought convenient, he gave him Money and diſmiſs'd him kindly, with a Word or two of Comfort.

A generous Compaſſion.

THE *Turk* return'd diſconſolately back to the unwelcom Practice of his daily Labours, and the tender-natur'd *Signior Pietro*, ſeriouſly reflecting on his weighty Sorrow, and conſidering that the Will of Providence, or ſome unthought of Turn of fickle Chance, might one Day make the Caſe his own, and teach him by the bitter Proofs of ſad Experience, how to pity others Miſeries, by the inſupportable Extremity of his own Misfortunes; he reſolv'd to do a noble Act of *Chriſtian* Charity, and making Intereſt with the Governour of the Town, found means to get the *Turk* Releas'd, for the Ranſom of about One Hundred Forty Five Duccats.

NEVER could more welcome and ſurprizing News rejoyce the Heart of Humane Sufferer, than that which brought the happy *Turk* the News of his Delivery; with rapid Tranſports of ungovern'd Joy he fell upon his Knees, embrac'd the Feet of his ador'd Redeemer, and with numerous Vows of hearty Gratitude, entreated *Signior Pietro* to inform him how he might return *twice told* that friendly Sum, which had ſo generouſly purchas'd him his valued Liberty.

An honourable Liberality.

THE Good *Italian* wiſh'd him well, but told him he expected no Return, yet if his Soul was Noble and wou'd urge him to be Grateful, he only ask'd his ſolemn Promiſe that he wou'd at his Return, Redeem from Slavery ſome *Chriſtian* Gentleman, whom he ſhou'd think did moſt deſerve it, and ſend him back as ſoon as poſſible, to viſit once again his Native Country; This laſt Agreement was in fine concluded on, and the deliver'd *Turk*, ſupplied with Cloaths and all things neceſſary, embark'd on board an *Engliſh* Veſſel bound for *Turkey*, and return'd ſucceſsfully to his former Habitation.

THERE paſs'd about Three Months beyond the Day of the *Mahometan*'s Departure from *Leghorne*, when *Signior Pietro*, having been the greateſt Part of that time in *Venice*, pleas'd extreamly with the City and its People, became enamour'd of a Lady Young and Beautiful, call'd *Maria Margarita Delfino*, who had for ſeveral Years reſided in that Town, under the

the Roof and Care of a ſubſtantial Merchant, youngeſt Brother to her Father, who with her Siſters, and the major Part of her Relations, liv'd at *Malta*: Nothing cou'd diſſwade the Amorous *Italian* from a violent Expreſſion of his growing Paſſion; he ſollicited her Uncle with inceſſant Importunities, and at laſt engag'd him to permit him to Addreſs her, upon this Condition, that he ſhould accompany his Niece and him to *Malta*, there to gain her Father's Approbation of his Perſon and Condition. This he promis'd, and continued Four Months daily viſiting the Object of his Affection, till he gain'd entirely her Conſent to Marry him when ſhe was Authoriz'd to do it by her Father's Order; and it ſeems their Sympathetic Ornaments of *Mind* and *Body*, pointed out the Match, and ſpoke 'em only Worthy of each others Value.

A ſtrange Misfortune which befel a Lover and his Miſtreſs.

THEY Embark'd upon a Veſſel Bound for *Malta*, and belonging to that Iſland, which they were almoſt arriv'd in Sight of, when a *Turkiſh* Gally met and boarded them, making undiſtinguiſh'd Prize of all her Cargo, and tranſporting *Signior Pietro*, with his Miſtreſs and her Uncle into threatned Slavery, landing them at *Smyrna*, together with the Valuable Prize in which they took them.

OH! Strange Uncertainty of Humane Life, blind, mad Event of fickle Fortune! How much in vain do thoughtleſs Mortals boaſt the Bleſſings of a Worldly Grandeur, when the ſudden Turns of War, or Accident, deſtroy Tyrannically, in one poor Moment, the ſtatelieſt Pillars of that fanſied Greatneſs upon which Foundation we ſo vainly Build our Hopes of Happineſs!

A very odd and ſurprizing Turn of Fortune.

I forgot to tell you that the Three Companions in this miſerable State, had chang'd their Cloaths, for courſe and rougher Habits, when they ſaw the Danger they were falling into, that being ſo diſguis'd they might expect a Ranſom from a ſmaller Charge than otherwiſe would ſerve 'em; ſo that being taken with the Common People they were like them, *in Chains*, conducted to the Publick Market, where the Slaves are *Bought* and *Sold* like Sheep or Oxen; *Signior Pietro* and the young Ladies Uncle were ty'd together, and plac'd with many more to wait the Purchaſe of the faireſt Bidder; oppoſite to them the Poor, Unhappy Lady ſtood, *half dead* with Fear and Anguiſh, with a numerous Crowd of *Chriſtian* Women, Young and Old, expecting every Moment to be Bought, and torn away from any hopes of ſeeing ever more her Lover and Relation.

A grating Trial of a Lover's Patience.

WHO cou'd now expreſs the ſwelling Grief, conflicting Paſſions and tumultuous Agonies, wherewith theſe poor *deſponding* Lovers view'd each other, yet not daring to diſcover their Concern, for fear their Love ſhould double their Misfortunes; till at laſt a young and graceful *Turk* came up to the diſconſolate *Maria*, and bargaining immediately with the Officer who kept her, paid the Money, and throwing on a Veil he brought on purpoſe, took her from the reſt, and carry'd her away with an extraordinary Satisfaction.

MANY a Complaining Look did the deſpairing Lady give her Friends, who anſwer'd her with all the mournful Marks of ſilent Lamentation, and were now, (eſpecially the Lover) ſo confounded with their Miſery that they ſtood inſenſible like Marble Statues, looking ſtedfaſtly upon the Ground, and took no notice of the many Purchaſers, who walk'd about from Place to Place to view the Perſons of the wretched Captives.

WHILE they ſtood thus fix'd in Contemplation on the tranſitory Bleſſings of a Mortal Life, there came a *Turk* from Stall to Stall enquiring

earneſtly of every Officer, what Quality and Country their ſeveral Slaves laid claim to, and examining particularly the Slaves themſelves to the ſame Effect, at laſt he came to *Signior Pietro*, who holding down his Head, the *Turk* ſtoop'd forward to look upon his Face, a Courteſy not often put in Practice by thoſe barbarous People, who when a Slave refuſes to hold up his Face will generally take them roughly by the Chin, as when a Jockey looks upon a Horſes Mouth, and rudely force 'em to expoſe their Countenances. The *Turk* no ſooner ſaw the Face, but ſtarting back in great Surprize, he rais'd his Arms and Eyes towards Heaven, and half tranſported at the ſtrange Diſcovery, cry'd out aloud, *I thank thee Holy Prophet thou haſt guided well my lucky Footſteps.* The griev'd *Italian* looking up at this ſurprizing Exclamation, ſaw before his Eyes that very Man, whom in *Leghorn* he had ſo kindly freed from Slavery; no Pen can tell the Raptures he muſt needs conceive at this ſo happy Meeting, ſwift Embraces follow'd their Surprize, and when the Wonder of the *Turk* would give him leave to ſpeak again, he thus addreſs himſelf to *Signior Pietro.*

A lucky Accident.

I promis'd thee, ſaid he, *thou beſt of Chriſtians, that I wou'd certainly redeem ſuch Slave from Servitude as I ſhou'd judge did more than any elſe deſerve that Bleſſing; and now, thank* Mahomet, *in thee, I have diſcover'd him*; with that he order'd him who guarded them to ſend ſome Perſon to receive his Ranſom, and conduct him preſently to his own Houſe: The overjoy'd *Italian* heard with Pleaſure the Deſign of his accompliſh'd Gratitude, but told him, *if he would be doubly kind, he might Redeem his Friend who ſuffer'd with him, and they wou'd find ſome ſpeedy Means to reimburſe his utmoſt Charges*; the Propoſition was embrac'd as ſoon as offer'd, and a Perſon being ſent to take the Money, receiv'd immediately the Ranſoms he demanded, and returning to the Market left the Gentlemen in the Care of their Redeemer.

A memorable Piece of gratitude.

THE *Turks* Two Sons, when told the Accident by which their Father met the Man to whom before he ow'd his Liberty, expreſs'd ſincere and grateful Joy, and bid them welcome with an inexpreſſible Civility, and after having heard the manner of their being Taken, and their ſorrowful Complaint for loſs of an unhappy Virgin, whom they lov'd ſo dearly; he who was the Eldeſt of the Two cry'd out with earneſtneſs, *Now by the Religion of our Prophet and his People, my Father's Houſe contains this Virgin*; and thereupon proceeded to inform them, he had bought that very Morning a young *Chriſtian* Slave, to wait upon his Mother and his Father's other Wives, that ſhe had giv'n the ſame Account as they had done of the particulars of her Captivity, that ſhe was then above among the Women, and he wou'd for ſatisfaction fetch her down that very Moment.

Another ſtrange Surpriſe.

'TIS eaſy to imagine the Diſorder of their Breaſts, poſſeſs'd alternately by *Hope* and *Fear*; which rag'd impetuouſly and rack'd their Minds, till Doubt gave way, and boundleſs Joy o'erſpread their Souls to ſee the Perſon they ſo lately loſt, conducted to their Arms by him to whom the Laws of *Turkey* gave her up as lawful Purchaſe.

THEY ſtaid a Week with their kind Landlord, who wou'd not reſt till he had likewiſe Ranſom'd Two Men Servants, and a Maid who waited on the Lady; theſe together with as many of their Goods and Cloaths as he could purchaſe from the *Turk* who took them, he beſtow'd again upon their lawful Owners; gave them a conſiderable Sum of Money and contriv'd to get them Paſſage on a Veſſel of *Marſeilles* then Bound for *Malta.*

SIGNIOR

SIGNIOR PIETRO, the young Lady, and her Uncle frequently Endeavour'd to Oblige this Honeſt *Turk* to take their Bills, or find ſome other method to ſecure his Money; but he Perſiſted in a Poſitive Refuſal of their ſmalleſt Proffers, telling *Signior Pietro* the Debt was Paid before it was Contracted; and would often lay his Hand Devoutly on his Boſom, and with a Zealous Sigh repeat this Proverb. *The God of Heaven has given us Plenty, that we may give from God where need requires it.*

A *Turkiſh* Proverb.

THIS Story, tho Digreſſive from the Subject of the Chapter, may perhaps, ſo far divert the Reader as to make a full Atonement for its Undeſign'd Prolixity; ſince a Moral Obſervation may thereby be made, and Teach us happily ſo well to uſe our Charitable Opportunities, that we may reaſonably Hope, if once our Fate ſhou'd Chance to be Inverted, duely to receive that Meaſure of Compaſſion, which our former Mercy Heap'd Abundantly on thoſe who wanted it, always bearing in our Memories, that the Tranſitory Smiles of Worldly Fortune, tho' they make a Bleſſing *Great*, can never make it *Fix'd* or *Permanent*; that *KINGS* and *BEGGARS* are alike the Sport of Chance; and thoſe who *Rule* to Day may *Serve* to Morrow, while the *Blanks* and *Prizes* of our Frail Mortality, Proclaim Alternately the *Good* or *Ill* of Humane Life uncertain as a *Lottery*.

Moral reflections on the Inſtability of Fortune.

BUT to return to what I Undertook to ſpeak of: Such as before Deſcrib'd is now the Greateſt Naval Power which the *Turkiſh Sultan*'s Boaſt Poſſeſſion of; and while the Reader may be led to Wonder at the Blindneſs of thoſe Enemies to *Chriſtendom*, he wou'd do well to Praiſe the Mercies of that God, who by his Undeſerv'd and Boundleſs Providence vouchſafes to Curb the Wild deſires of an Ambitious Government, by not Permitting them to know their Intereſt, and Improve thoſe vaſt peculiar Opportunities, their Provinces afford them, to the Terrour or Deſtruction of his Church and People.

THE Numerous Advantages a Nation gains, defended Formidably by a Warlike Navy, are beyond diſpute the Pillars of her State, and chief Promoters of her envied Glories; ſince a People ſtrengthen'd by a Powr'full Fleet, not only reap Advantages from Foreign Traffick, and become thereby Immenſely Rich at home, but are Enabled fully to extend their Conqueſts to the ſpacious Earths remoteſt Corners, and become free Denizons of all the Countries of the Habitable World.

A Powerfull Navy the Glory of a Nation.

THAT therefore theſe Aſpiring and Ambitious Infidels, inſtead of having gain'd a double knowledge of the uſeful Art of Navigation as their daily Conqueſts ſwell'd their Empire, have extreamly Slacken'd their once-warm Endeavours, and begin to ſlight Marine Improvements, may well be look'd upon as an undoubted Proof of their declining State and Sinking Grandeur, and many reaſonable Cauſes joyn to Prompt a *Chriſtian*'s hope, that he may live to Triumph in the downfall of a Throne whoſe Black Foundation fix'd its Greatneſs on the Bloody Overthrow of Injur'd Princes, and the Undiſtinguiſh'd Slaughter of Invaded Nations.

The decay of Naval Force among the *Turks*, an Omen of their Downfall.

NOR are the *Turks* inſenſible of their Weakneſs; they know they lie entirely open to the Inſults of the *Muſcovites*, who lately forc'd a Paſſage through the *Euxine Sea*, and ſent a Ship of 70 Guns, which brought on Board the *Czar*'s Embaſſador, and coming to an Anchor at the Point of the *Grand Signior's Seraglio*, ſaluted and ſurpriz'd the City with a whole Broadſide, never was there ſeen a greater Conſternation, which continued with uncommon Hurry and Diſtraction till 'twas Publickly Proclaim'd he came to bring their Emperour a Compliment from *Moſcovy*; ſince that, they have

have repair'd ſome Caſtles on the Entrance of the *Boſphorus* and *Black Sea*, but never built one Veſſel more, nor taken any requiſite Precaution in order to withſtand the growing Danger, which alarm'd their Fears from ſo undreaded and remote a Corner.

CHAP. VI.

Of the Tenets of their Faith, and how differing from the Perſians.

The *Turkiſh Alcoran*, or Body of their Faith.

THREE Noted Books among the *Turks*, Direct their Faith and Dictate their Religion: The *ALCORAN*, or Body of their Law and Faith, was firſt Compil'd by the Impoſtor *Mahomet*, aſſiſted by the Pen of *Sergius* a Monk; this Book is written in *Arabian* Verſe, but *rough* and *inharmonious*, nor muſt be either read or written in another Language; 'tis like the *Goſpel* amongſt *Chriſtians* Sacred and Incontrovertible, and approach'd Devoutly with a zealous Kiſs, nor muſt be *touch'd* by *Chriſtians*, or the *unwaſh'd* Hands of *Turks* themſelves. The Titles under which it paſſes are agreeable to their Opinion of its Doctrine, ſuch as Light of God, Sole Guide to Paradiſe, and Divine Director unto Heavenly Glories.

The Second Book of their Religion. The Third, by whom 'twas written.

THE Second Book, which teaches their Religion, is the *Aſſonah*, or ſure Traditional Decrees of their Enlighten'd Prophets, *Ebubeker*, *Omar*, *Haly* and *Ozmyn*: The Third is call'd, *The Neceſſary Conſequences of the Books of Life*; *or*, *True Interpretation of the Prophet's Pleaſure*: Which laſt was written by the Ancient *Caliphs* of *Egypt* and *Babylon*, whoſe vaſt Authority the Power of the Sword and Change of Governments has centur'd in the *Muftee* of the Modern *Turkiſh* Empire.

The Five Articles requir'd to Conſtitute a True *Mahometan*.

NOW tho' theſe Three above-nam'd Books, contain the total Sum of their fallacious Doctrine, yet are they inverted greatly by the various Explications and directly oppoſite Opinions of their Expounding Doctors: But notwithſtanding their Diviſions into numerous *Sects*, which Teach peculiar Doctrines to their ſeveral Adherents, there is a certain *Standard* of their Faith, containing Five Religious Articles, of Fundamental Piety and Indiſpenſible Neceſſity; which are requir'd to Conſtitute a True *Mahometan*, and allow'd by all, ſufficient Proofs to gain a *Man* of any Party or Opinion whatſoever, the valuable Character of a True Believer: *The Firſt*, is frequent Cleanſing with a Pot of Water all the outward Parts of their polluted Bodies: *The Second*, *is* to Pray Five times each Day they live: *The Third*, to keep one Month in Twelve a Strict and Holy Faſt: *The Fourth*, to give according to their Wealth a large Proportion to the Poor Believers: *And the Fifth*, to Viſit once at leaſt before they Die, the Celebrated Tomb of their Impoſt'rous Prophet, or depute ſome Holy Perſon in their Stead, and Bear his Charges going and returning thro' the Num'rous Stages of that commanded Pilgrimage.

THE

THE only Great and Noted Article of the *Turkiſh* Faith is centred fully in the following Profeſſion, *Allah Ekbirr, Eſaked hu enlah Ilah he Illallah ve esked hu enai Muhammed weeſuul*: The meaning of which Words in our Language may be expreſs'd as follows, *I verily believe there is but one God, and Mahomet is the Prophet of that God.* Other Rites and Ceremonies are only look'd upon as Tryals of Obedience, and never reckon'd neceſſary Rules to guide their Faith, or forfeit, tho' omitted, their aſſur'd Salvation. The main Profeſſion of the *Turkiſh* Faith.

AMONGST theſe laſt may be eſteem'd the Duty of their Circumciſing Children, their abſtaining zealouſly from Blood and Swines-fleſh, their obſerving *Friday* as an holy Sabaoth, their refuſing Images or Pictures in their Churches, and a Number more of their Religious Cuſtoms. Certain other Principles of their Religion.

THO' they acknowledge God in all his Attributes, of *Great*, *Good*, *Juſt*, *Omniſcient*, *Omnipreſent*, and *Incomprehenſible*, they deny with violence the Doctrine of the *Trinity*; and not diſtinguiſhing the Sacred Union of that Heavenly Myſtery, are blindly led to think we Worſhip Three *diſtinct* and *ſeparated* Godheads: They believe that God Created both the World and all Things in it, and relate a pleaſant Story, how he form'd Man of various ſorts of colour'd Clay, which having lain for many Thouſand Years neglected in the Sun, he breath'd into him the Breath of Life, and being much delighted with his new Creation, made the Angels Kneel down and Worſhip him; But when the innate Pride of haughty *Satan* urg'd him to deny his God's Decree, by boldly daring to diſpute his Will, the kindled Anger of the Great Almighty threw him headlong down to Hell, with all thoſe Angels which appear'd his Friends; for which, they ſay, the *envious* Devils have ſince that, been *unrelenting* Enemies to Humane Happineſs. A pleaſant Notion of the *Turks*, concerning the Creation.

THO' they diſſavow with Heat the Nobleſt Principles of *oppoſite* Chriſtanity, they do not only ſpeak reſpectfully of *Jeſus Chriſt*, but own him as a Prophet far beyond the *Hebrew Moſes*, and inferiour only to their worſhipp'd *Mahomet*, whom he *preceeded* with *inferior* Share of Inſpiration, as he *ſucceeded Moſes* with a *greater* Portion. They call him in their Books *The Breath of God*, but own not his *Divinity*, nor can be brought to credit his aſſerted *Crucifixion*, which they ſay was inconſiſtent with the Juſtice of a God, ſo Holy and Impartial; they can by no means think he wou'd permit a Prophet, whom he had endu'd with Vertue to reſiſt all Sin, Cure worſt Diſeaſes, Raiſe the Dead, and do all other Miracles, to be made a Sacrifice to ſo Unworthy, Baſe, and Curſt a People as the *Jews* then were, and die ſo Vile a Death, as *Chriſtian* Doctrine ſays he ſuffer'd. Their Opinion of our Saviour. They deny his Crucifixion.

THE better to defend this Error in their Faith, they have contriv'd a ſubtle Story, how, when Chriſt was led to die, Almighty God tranſlated him inviſibly to a Place in Heaven, and deceiv'd the Eyes of the deluded *Jews* by ſuch prevailing and miſtaking Blindneſs, that they ſeiz'd on *Judas* who betray'd him to their Hands, and taking him for the departed *Jeſus*, nail'd him to the Croſs, and Executed him inſtead of our Redeemer. A ſtrange Opinion of the *Turks* concerning *Judas*.

THEY believe him to have been a Virgins Son, and that his Mother *Mary* Bore him at her Breaſts; Conceiving not by Humane Help, but by the virtuous Odour of a certain *Roſe*: They will not ſuffer him to be Blaſphem'd, but own he will return to Judge the World ſome Years before its Diſſolution. Nay, ſo great a Veneration do they pay his Memory, that they refuſe to let a *Jew* turn *Turk*, till he has firſt eſpous'd the No *Jew* permitted to turn *Turk*, till he becomes a *Chriſtian*.

the *Chriſtian* Faith, and will from thence become a perfect *Muſſulman*.

THEY quite deny the Doctrine of *Eternal Puniſhment*, believing every Man attended conſtantly in *Life* and *Death* by Two contending Angels, *One* whereof is *White* and *Kind*; the *Other Black*, *Severe*, and *Cruel*. Such they ſay as die Religiouſly are tranſported ſoon to Joys in *Paradiſe*, while ſuch as live a Careleſs, Looſe, Debauch'd, and Sinful Life, ſhall long be tortur'd by their *Sooty* Angel, and receive a great and tedious Puniſhment for all paſt Wickedneſs, before their White and Friendly Angel can prevail to lift 'em from the Flames of Hell, and bear 'em pure and free from Stain, to taſt the Bliſs their Paradiſe affords them.

THE groſs Abſurdities of their politeſt Notions of a Future State, are ſuch as will undoubtedly ſurprize the Reader with a wonder at their Ignorance, but are not, if conſider'd rightly, void of Crafty and Deſigning Subtilties; ſince to the rude and barbarous Natures of thoſe unpoliſh'd, groſs, and ſordid People, who were firſt deluded by the *Turkiſh* Superſtition, nothing cou'd have been a fairer Mark to draw away their Minds, than thoſe alluring Proſpects of a Carnal Pleaſure, which ſo entirely ſuited their extravagant Deſires and unrefin'd Capacities.

The *Turks* odd Notion of a general Judgment.

THE Common Notion prevalent in *Turkey*, of a General Judgment and its neceſſary Conſequences is ridiculouſly Founded on the following Particulars; They ſay, the winding of a frightful Horn ſhall ſhake the World to ſingle Atoms, by the raging Force of unreſiſted Earthquakes, God alone ſhall Judge all Mortals, *Moſes*, *Chriſt*, and *Mahomet*, appearing ſeverally at the Head of their reſpective Followers, to intercede with the Almighty for the Pardon of their Sins: That *Cain* ſhall lead the Numbers of the Damn'd, all loaden heavily with Satchels full of Crimes upon their burthen'd Shoulders, to paſs upon a ſmall and ſlippery Rope, thence call'd the Line of Juſtice, that the greateſt Sinners ſhall be forc'd to tumble on the Right-ſide into prodigious Flames and ſcenes of Torment, there to be, till having expiated all their Guilt, they ſhall be taken ſuddenly to Seats in Paradiſe, while *Hell*, the *Devil* and his wicked *Angels*, ſhall become annihilated by the Power of Heaven.

The Line or Bridge of Juſtice.

THOSE whoſe Sins are leſs in Weight, and fewer in their Number, falling gently to the *Left* of this above-nam'd Line of Juſtice, ſhall be taken in a nearer way to endleſs Bliſs, and undergo but very ſmall and trifling Puniſhments, to purifie their Natures for the Taſt of Happineſs.

Reward of Vertue.

BUT as for thoſe whoſe Pious Lives, and Exemplary Vertues have deſerv'd on Earth no juſt Reproof, they ſhall be pois'd in Paſſage by their Guardian Angels, and attain ſucceſsfully their Throne of Joy, without the trouble of the ſmalleſt Stay in either of thoſe Places, not unjuſtly call'd the *Turkiſh* Purgatories.

The odd Chimera's of the *Turkiſh* Paradiſe.

PARADISE is by the *Turks* conceiv'd a ſpacious Land, o'erſpread engagingly with lofty Palaces, inviting Shades, ſoft murmuring Fountains, cooling Grotta's, verdant Bowers, and flow'ry Meadows, adorn'd magnificently with Trees of Gold and Rocks of Diamond; amidſt whoſe ſoft alluring Charms, the never-fading Joys of Love muſt bleſs their Hours with conſtant Pleaſure, giving each his lovely Miſtreſs, rich in Beauty, and accompliſh'd Sweetneſs both of Mind and Body, never ſubject to the Earthly Paſſions, or Deficiencies of Nature, Pure and Perfect in their Forms and Subſtance, daily gaining back their rob'd Virginities, to beſtow again on thoſe to whom before they loſt 'em, ever blooming in the Flower

of

of Youth and ſerv'd obſequiouſly by the attendant Duty of divinely Featur'd Boys, or Angels, and in ſhort, Enjoying in their fanſy'd Paradiſe, the very Heigth of thoſe Extravagant deſires, which are on Earth, the wild and vain Effects of an Inſatiate, Wanton, and Luxurious Appetite.

PREDESTINATION, in its Higheſt and Extended Pitch, is by the *Turks* moſt Zealouſly Mantain'd, nay, to ſuch ſtrange degrees of Height does this Opinion lift 'em, that they Scruple not to look on God as the Unqueſtion'd Author, both of *Good* and *Evil.* *Predeſtination,* Strictly held in *Turkey.*

THEY all Unanimouſly Acquieſce in one Belief: That every Man Receives upon his Forehead, at his time of Birth, the Undiſputed Mark of all his Future *Good* or *Ill*, that *there* is Written both the Time and Manner of his certain Death, nor can he Poſſibly by any means, avoid the Fate to which the Will of God has ſo Ordain'd him, and herein they ſeem Exactly to agree with thoſe Expreſſions of the Famous *Seneca*, in his Tragedy of *Oedipus.*

Fatis Agimur, Cedite Fatis,
Non ſolicitæ poſſunt Curæ
Mutare, &c. A Quotation from *Seneca*, Relating to *Predeſtination.*

Guided by Fate, we muſt Subſervient be,
Nor can our Care Subvert one fix'd Decree;
Whate'er our Mortal Race does Undergo,
Whate'er we think or Act, from Heav'n muſt Flow,
All Natures Springs move one *Appointed* Way,
And the *Firſt* Hour Points out the *Lateſt* Day.

THEY hold the Name of God ſo Sacred and Inviolable, that they ſeldom ſpeak of the divine Omnipotence, without a Reverend Stroaking down their Beards, and Faces; nay ſo Carefull are they to Preſerve from Diſreſpect the Power of God, that when they find the Smalleſt Piece of Paper fallen in the Street, the Graveſt Man among them will with Reverence ſtoop to take it up, and Thruſt it Cloſely into ſome ſmall Nook, or Crevice, in the Walls or Houſes as they paſs along: A Stranger wou'd be very much Surpriz'd to ſee the outward Caſes of the *Turkiſh* Buildings Cram'd as full as Poſſible of little Rough and Rumpled Scrips of Brown and Writing Paper. A very Strange and Humerous Cuſtom of the *Turkiſh* People.

THE Reaſons which they give Inquiring *Chriſtians* for the Practice of this Odd and Trifling Ceremony are Diverting and Particular; for Firſt, they Judge it an unſeemly Action to permit the Feet of Men, or Beaſts, or Highway Mud, which fills their Streets, to Touch, or Soil with their Polluted Filth a thing whereon the Name of God might Probably be Written. Their Reaſons for it.

THE other reaſon which Excites the Walking *Turks* to Narrow Searches for ſuch bits of Paper, is a Notion they have got amongſt them, *that before they come within the Walls of their delightfull* Paradiſe, *they muſt be all Oblig'd to Walk Bare-Footed o'er a large and Glowing Plain of Red-Hot Iron, without Permiſſion to have any thing Beneath their Feet, but all thoſe Former Bits of Paper, which they Sav'd on Earth, from being Trampled on by the Polluted Tread of* Men *or* Horſes.

WOMEN are but rarely ſuffer'd to appear in *Moſques*, and then are plac'd *all over Veil'd*, behind a large and darken'd Lettice, for the *Turks* however fond of Female Converſation, and wholly given up to wanton The *Turks* Ungratefull for their Womens Favours.

Dalliances, and the warm Careſſes of their Womens Perſons, are ſo far from placing like our amorous *Chriſtians*, Flames and Darts, Death, Wounds, and Lightning in a Ladies Eye, that they inhumanely deny their Dovelike Women, even ſo much as one poor Place in that enchanting Paradiſe, which we like more indulgent Lovers, make our Miſtreſſes the ſole Diſpoſers of.

The *Turkiſh* Ladies are deny'd a Place in *Paradiſe*.

THE fine Virginity-reſtoring Ladies I ſo lately ſpoke of, are not ſuch as here on Earth the *Turks* Enjoy, but fine, new-form'd, and ſhining Creatures, purpoſely Created for the Place they dwell in; while the poor forgotten Objects of their Worldly Love remain without, in Places far leſs Bright and Glorious, nor are allow'd one diſtant View of thoſe tranſporting Joys, in whoſe Poſſeſſion their once-lov'd and ſtately Lords now live in Raptures.

AND now, to give you *Britiſh* Ladies an enlivening Taſt of *Turkiſh* Arrogance to your deſerving Sex, and let you ſee how little Cauſe you have to grieve, that we poſſeſs a juſt and mild Preheminence by Natures Laws, and thoſe of *Matrimony*, I'll venture to Tranſlate a famous Song, now much in Vogue among the celebrated *Beaux*, and *Belles* of *Turkey*: You'l pardon Ladies if it wants the Spirit of a Good Tranſlation, ſince where the Subject does not pleaſe, the jaded Pen will very rarely reach Perfection. The Song ſhou'd ſeem to have been made by ſome ſucceſsleſs Lover, on his meeting a Repulſe from one he Courted for his Fourth and Favorite Conſort.

A very odd and comical *Turkiſh* Song.

I.

Three Wives I boaſt, as black as Jet,
And Comely as the Pine,
'Mongſt all the Three, I never met
A Baulk to one Deſign.
O *Mahomet*, O Prophet you who can,
Hear, and Revenge an Injur'd *Muſſulman*.

II.

A Short, and Fair, late won my Heart,
And her I wou'd have bleſt,
She ſhou'd have had of Love a Part
Superior to the Reſt.
O *Mahomet*, O Prophet you who can,
Hear, and Revenge an Injur'd *Muſſulman*.

III.

But ſhe deny'd the proffer'd Bliſs,
And durſt refuſe to Wed,
But if ſhe ſuffers not for this,
May I be Loſt when Dead.
O *Mahomet*, O Prophet you who can,
Hear, and Revenge an Injur'd *Muſſulman*.

IV.

Before her Window long I ſtood,
Sung loudly to her Praiſe,
Deep gaſh'd my Arm till drown'd in Blood,
Yet unconcern'd ſhe'd gaze.
O *Mahomet*, O Prophet you who can,
Hear, and Revenge an Injur'd *Muſſulman*.

V.

But tho' ſhe proudly dares Rebel,
The time will come when I ſhall ſee,
The poor inferior Wretch in Hell,
Not Worthy once to look on me.
Then ſlight conceited Slave, if there you can,
The proffer'd Courtſhip of a *Muſſulman.*

THE Uſe of Wine is in the *Alcoran* forbid the *Turks* on pain of the ſevereſt Anger of their *God* and Prophet; yet they Publickly expreſs their great Diſlike of that Injunction, by the frequent drinking it in largeſt Quantities; in Men of Years and grave Appearance 'tis eſteem'd a Crime beyond Excuſe, to be inclin'd to common Drunkenneſs, and Men of High and *Envied Poſts*, are careful how they ſhow the ſmalleſt Inclination to the like Intemperance, leſt they ſhou'd give a joyful Opportunity to their obſerving Enemies, to blame the Follies of their ſeveral Governments, as an impure Effect of lov'd Ebriety: But Men of Gay and Sprightly Tempers, Young, and unimploy'd in State Affairs, affect the Practice of continual Drinking; nor is the Uſe of Wine by them conceiv'd as Sovereign by its *Virtues*, or *enlivening* Qualities, but by the downright Operation of a pow'rful *Quantity*, which skrews their Spirits to a ſtrange Extravagance, and robs 'em wholly of their *delug'd* Reaſon, by the moiſt Effects of its *intoxicating* Nature.

The *Turks* forbid the Uſe of Wine.

Yet drink it to Extravagance.

THERE is a Cuſtom I obſerv'd amongſt the *Turks*, that they will often viſit *Chriſtian* Merchants, at their Country Houſes, where, retir'd from fear of Publick Obſervation, they have convenient Time and Opportunity to Carouſe at Pleaſure, till becoming downright Drunk and Mad, they run immediately to mount their Horſes, and tho' ſcarce able to continue on their Feet, when fix'd ſecurely in their Saddles, begin to Spurr with reſtleſs Fury, riding up and down from Hill to Valley, in a conſtant Gallop, till they grow again ſedately Sober, and return to take a formal Leave of him whoſe Wine they quaff'd ſo freely of.

THERE goes a pleaſant Story of the Cauſe why *Mahomet* prohibited the Uſe of Wine to all his Followers, which is related by the *Turks* themſelves with theſe Particulars.

A Story how *Mahomet* came to forbid his Followers the Uſe of Wine.

THERE was a certain Shepherd in the Neighbourhood of *Meccha*, whoſe Poſſeſſions were ſo far Superior to the reſt of his Fraternity, that he was Choſen as a Ruler of their whole Society, and exercis'd a ſort of mild Authority, by the joint Permiſſion of the Shepherds of that Country.

IT happen'd that this Man oppos'd with violence the Doctrine of the Impoſtor, then but newly vented in thoſe very Parts wherein he liv'd, and all the Brotherhood depending upon him as on their Lord and Oracle, The crafty *Mahomet* perceiv'd it difficult without his Friendſhip to accompliſh his Deſigns, and ſo reſolv'd to court his Favour by the moſt reſpectful Marks of Honour and Civility.

ACCORDINGLY he came one Day to make a Viſit to this pow'rful Shepherd, attended pompouſly by a magnificent and numerous Retinue; it hapned that a Daughter of this honeſt Mans was that Day Marry'd, and a ſplendid Entertainment made, to feaſt thoſe many Gueſts who grac'd her Nuptials; when the Prophet enter'd, he ſaluted kindly all the Company with his moſt hearty Bleſſing, and ſat him freely down among the reſt, pretending great and wond'rous Satisfaction in their agreable and pleaſant Converſation.

The firſt and beſt Effect of Wine.

THE merry Company a little Elevated with the Fumes of Wine, forgot their Hatred to the Doctrine which he taught; and pleas'd to ſee him ſo familiar and reſpectful, grew extreamly fond of the Impoſtor's Perſon, ſhaking him by the Hand, embracing him with fervour, and ſaluting him with Kiſſes on his Cheeks and Forhead.

BUT Buſineſs leading him a little farther, he began to take his leave, and was detain'd againſt his Will by the uncommon Kindneſs of the Shepherd and his Family, who wou'd by no means ſuffer him to go, till he engag'd himſelf by ſolemn Promiſe to return again as ſoon as he had ended what ſmall Buſineſs he was then to go about. He went, and finiſh'd in an Hour or Two the utmoſt of his Task, and made all haſt imaginable to be there again, imputing the Exceſs of their Civilities to the Virtue of the Wine they drank ſo plentifully, which he therefore bleſs'd, with oft repeated Orders to his numerous Diſciples, that they ſhou'd thenceforth drink a double Quantity of that Celeſtial Liquor, whoſe Effects produc'd ſuch peaceable Engagements, and had Power to change the ſharpeſt Hatred into Love, and make a Friend of a profeſs'd and open Enemy.

The laſt and worſt Effect thereof.

BUT when he came again among them, he perceiv'd a mighty Change in all their Humours; they were now become entirely Drunk, and turn'd the late Expreſſions of their Kindneſs, into rude, ungovern'd and tumultuous Violence; him whom ſo lately they addreſs'd with Kiſſes, now they Curſe and ſtrive to Murder; Noiſe and Diſcord, Fighting and Diſtraction, were the only Scenes he had before him; and in ſhort, with much ado eſcap'd alive, from their oppreſſive Injuries.

THE *New Effect* of this miſtaken Liquor, urg'd the Prophet to a *New Decree*, as much againſt it, as the Firſt had been in favour of it; for perceiving now it cou'd excite Diſorder, and give birth to *Broils* as well as *Mirth*, he chang'd the Sentence he ſo lately gave, and made it an *Haraum* for ever after, or *Abomination* not to be encourag'd by the Children of his People.

The *Turks* and *Perſians* much divided in Religious Matters.

THESE are the prevailing Tenets of the *Turkiſh* Faith, but differ widely from the *Perſian* Doctrine; which laſt Nation, tho' the Followers of *Mahomet* and his Religion, do *notwithſtanding that*, prefer before him *Hali* his Succeſſor, and Uſurper of his Empire, by the Claim of Marriage with the Prophet's Daughter, who in the end was overthrown and ſlain by *Ebubeker*, *Omar* and *Oſmyn*, whoſe Opinions are at preſent follow'd, as believ'd Inſpir'd like *Mahomet* himſelf, by all the *Turks* depending on the Government of the *Grand Signior*: But as for *Perſia*, She adheres intirely to the Thoughts of *Hali*, and eſteems him not Inferior even to their fam'd Impoſtor.

THESE diſſenting Notions and encreaſing Differences in Opinion, have at laſt ſo far extended their pernicious Influences, that from ſmall and gradual Breaches, they are now burſt out to open Hatred of each others Perſons; complaining mutually that either Side has added *to* or taken *from* the Subſtance of their *Alcoran*, as has been moſt agreable to their reſpective Intereſts, and the promotion of their own Opinions.

NAY to ſuch unbounded Madneſs does their Hate ariſe, that not contented to heap Loads of dreadful Curſes on each others Heads, they ſet themſelves in every Point directly oppoſite to one anothers Notions, the *Turks* remaining cenſur'd as *Schiſmatical*, by the adverſe Expoſition of the *Perſian* Creed, and *Perſia* Stigmatis'd for wilfull Hereſy in more than *Seventy* Places of the *Turkiſh Alcoran*.

THUS

THUS will the *Turks* revile that *Hali* whom the *Perſians* own as their Infallible Director; and the *Perſians* in return, to mock the Objects of the *Turkiſh* Worſhip, raiſe in *Sugar* at their Marriage Feaſts, the Figures of the Three reſpected Friends of *Mahomet*, viz. *Ebubeker*, *Omar*, and the forenam'd *Oſmyn*, when growing merry in their drunken Cups, the Bridegroom and his Fellows draw their Scymetars, and with a ſpightful Scoff, and noiſy Mockery, firſt cut them down from top to bottom, and then proceed to melt the numerous Pieces as a means to ſweeten their Sherbets and other Liquors.

A rude and barbarous Proof of diſreſpect.

'TIS from a natural Averſion, that the favourite Colour *Green*, which by the *Turks* is only worn about the Head and Nobleſt Parts, is by the *Perſians* choſen to make their Breeches, Shoes, or Drawers, and employ'd continually in all the moſt indecent, diſreſpectful Uſes which a Man can poſſibly invent to put it to.

THE *Turks* eſteem it neceſſary to reſort in frequent Numbers to the Publick *Moſques*, to pray *conjointly* for the Grace of God, and Bleſſing of their Prophet; but the *Perſians* hold it only needful to convene at Churches in a full Aſſembly, there to make an open Declaration of their fix'd Belief, without the Duty of a general Prayer to Heaven for Mercy.

Several differences between the *Turkiſh* and the *Perſian* Tenets.

THE *Perſians* never Shave the Hair upon their Upper Lip, but cut and trim the Beard upon their Chin, according to the various Forms their ſeveral Fancies lead 'em to make Choice of; whereas the *Turks* preſerve with care a very *long* and *ſpreading* Beard, eſteeming the Deficiency of that *reſpected* Ornament, a ſhameful Mark of ſervile Slavery.

SWINES-FLESH, and the Uſe of Wine, deny'd the *Turks* with ſtricteſt Prohibition, are by the *Perſians* practis'd with a fond Indulgence; nor do the *laſt* diſtinguiſh Meats by *Clean* and *Unclean*, but enjoy promiſcuouſly the common Gifts of Nature's Liberality.

THE *Perſians* when they waſh their Feet before they Pray, do ſeldom more than ſtroke the outward Part with their Right Hand juſt dipp'd in Water, and hold it a ſuperfluous Ceremony to rub hard as if they waſh'd away the Dirt; which *laſt* the *Turks* believe a Duty of aſſur'd and *indiſpenſible* Neceſſity.

A Number more of ſuch-like oppoſite and contradictory Opinions, divide the Faith and Intereſts of theſe Powerful Neighbours, who invent a yearly Store of black *Invectives* to attack alternately each others Doctrine; amongſt which Curſes none are more ſurprizing, odd and comical, than theſe which follow;

The Curſes common between the *Turks* and *Perſians.*

MAY your fatigu'd and hated Soul find no more Reſt when damn'd to Purgatory, than a Chriſtian's *Hat enjoys on Earth.* By this I gueſs they meant to ridicule our *European* Cuſtom of Saluting one-another with our Heads uncover'd. *May your tranſmuted Soul become in Hell an hackney Aſs, for even the* Jews *themſelves to ride about on*: Theſe and many others, needleſs to inſert, are faſhionable Curſes, and in frequent uſe among the Hot-brain'd *Zealots* of each Adverſe Party.

THUS have I at large ſet down the moſt material Articles of *Turkiſh* Faith, which if the Reader looks upon as groſs, abſurd, and void of Reaſon, let him direct his Praiſe to that Great Being whoſe enlight'ning Rays of Mercy and Compaſſion, have inſpir'd his Soul to Steer aright, and miſs the ſtormy Seas of Pride and Ignorance.

YET

YET this the *Turks* agree upon with us, that tho' they differ in their Notions of the Godhead, yet they own One Great, Supreme, and Sacred Being, to whoſe unlimited and mighty Power, the Earth, Mankind, and all Things elſe owe their Exiſtence: And it is obſervable that tho' moſt Nations vary in their Opinions, yet they own conjointly One Superior Eſſence, as is obſerv'd ingeniouſly by *Lactantius* in the following Expreſſions:

All People under different Notions own One God.

OMNIUM Sententia quamvis ſit incerta, eòdem tamen ſpectat, ut Providentiam vnam eſſe conſentiant: Sive enim Natura, ſive Æther, ſive Ratio, ſive Mens, ſive Fatalis Neceſſitas, ſive Divina Lex, idem eſt quod à nobis dicitur DEUS.

THE Opinions of all Men tho' never ſo uncertain, tend directly to one common Center; and agree unanimouſly upon one conſpicuous Providence: Which is, that be it Nature, Light, Reaſon, Underſtanding, deſtin'd Fate, or the Divine Decree, 'tis ſtill the ſame with that which we diſtinguiſh by the Name of GOD.

CHAP. VII.

Of the Ceremonies of the Turkiſh *Religion.*

The many Inconveniencies of *Turkiſh* Superſtition.

A STRICT Adherence to the dangerous Tenets which Compoſe the foregoing Chapter, have expos'd the *Turks* to conſtant Troubles; that ſtrange inhumane Tyranny and barbarous Violence with which their haughty Arms have cruſh'd the *Chriſtians*, have oblig'd whole Nations to become their Enemies: The raſh and inconſiderate Doctrine of *Predeſtinated* Fortune has expos'd their Lives, by an imprudent and unneceſſary Scorn of Danger from the fatal Influences of contagious Peſtilence; their falſe Belief of a Sublime Reward for Death in Battle, has excited Thouſands of their braveſt Soldiers to forget the Charms of Life and Liberty, and run directly on the Mouths of Cannons.

YET tho' they ſee theſe many Inconveniencies, and have *doubtleſs* ſome amongſt them, who have now diſcover'd the fallacious Principles of their impure Religion, they perſiſt with obſtinacy, in the ſtricteſt Practice of its weakeſt Precepts; like thoſe whom *Marius Victor* cenſures ſharply in the following Verſes.

Nil Hoſtes, nil dira Fames, nil denique Morbi
Egerunt, fuimus, qui nunc ſumus; ijſque periclis
Tentati: Nihilo meliores reddimur unquam;
Sub vitijs nullo culparum fine manentes.

In vain dire *Hunger*, *Foes*, and *Sickneſs* ſtrove,
The fix'd Intention of our Souls to move;
What *once* we *were* we ſtrongly *ſtill remain*,
And the ſame Snares *once* felt, *now* feel again;
No length of Time can our ſtiff Natures bend,
We live 'midſt Show'rs of *Vice*, and *Sin* that knows no End.

THE

THE Superſtitious Ceremonies of the *Turkiſh* Nation are as Numberleſs as they appear Extravagant, nor is it eaſy to obtain Admittance where we may become Eye-witneſſes of their devout Retirements, for ſo ſeverely do they Guard their Publick Moſques from *Chriſtian* Obſervation, that ſhou'd an heedleſs and unwary Stranger ſet his Foot within their Gates, at certain Seaſons of extraordinary Devotion, he wou'd be ſeiz'd immediately by watchful Officers, and hurry'd headlong to a partial Magiſtrate, whoſe hariſh Decree admits no Bail, nor any other Means of Liberty than becoming inſtantly a Member of their Faith, by publickly renouncing the Divinity of Chriſt, and owning *Mahomet* a Greater Prophet; which they muſt Atteſt by the commanded Seal of inſtant Circumciſion, a ſevere and barb'rous Cuſtom, but muſt ſurely be Submitted to, unleſs the Perſon ſo ſurpriz'd, will die a Martyr to the *Chriſtian* Faith, and bravely ſpurn with juſt Contempt the proffer'd Doctrine of their vile Impoſtor.

The danger of entering a *Turkiſh* Moſque.

AND now, ſince I have ſpoken of the Circumciſion us'd amongſt the *Turks*, it will not be improper to begin with *that*, in the deſcription of their Ceremonies, and acquaint my Reader with the Form whereby they put that *Act* in Execution.

THEY are not, by the Precepts of their *Alcoran*, oblig'd to Circumciſe their Children as a Point of Duty, but continue to obſerve that ancient Practice from the Cuſtom of *Arabia*, long before the Time of *Mahomet*, and uſe it now, as an undoubted Mark, whereby they ſtamp the Faith of *Muſſulman* on tender Infancy.

THE Act of Circumciſion is perform'd by Surgeons, when the Child has reach'd the Age of Seven Years, and is ſuppos'd ſufficiently Capacitated to profeſs his Inclination to become a *Muſſulman*; at which time all his Friends, Relations, School-fellows, *&c.* are Invited to a Feaſt, and Entertain'd as ſplendidly as their various Qualities may be thought to Merit; then the Boy is brought amongſt 'em, and demanded whether he approves of the intended Ceremony; his Aſſent is given by the lifting up his Finger, and himſelf extended on a Table, where the Surgeon ſtrait performs his Office, and having thrown the Skin upon a Chafingdiſh of Coals, he baths the Wound in Salt and Water; after this, his Head is ſhav'd to one ſmall Lock, whereas before he wore his Hair diſhevel'd, and untouch'd by Razor; this done, they put him *on* a large white *Turbant*, and from that time forward he becomes a Member of the *Turkiſh* Faith.

The manner of Circumciſing Infants in *Turkey.*

WHEN any *Chriſtian* ripe in Years, becomes a *Turk*, and will Apoſtatize to baſe and ſinful Superſtition, he is led in Triumph on a ſtately Horſe, thro' all the Great and Noted Streets, to ſome conſiderable Moſque or Temple, holding in his Hand an elevated Javelin, the Point whereof he frequently affixes to his perjur'd Breaſt; a ſilent Declaration of his Will to die for that Religion he has then embrac'd: The zealous *Turks* who paſs along, beſtow their various Preſents on the ſhameful Wretch, with very large and bounteous Liberality; and being Circumcis'd in publick State, he is attended back with great Solemnity, receiving conſtantly ſome Means of Livelyhood, by Penſion from the Court, or ſuch Preferment in their *Sea* or *Land* Affairs, as his Profeſſion whilſt a *Chriſtian* ſpeaks him fit for.

Their Circumciſion of a full grown Convert.

THEY have at Publick Times, like thoſe of Circumciſion, certain *Sacrifices*, yet not ſuch as formerly were us'd as Duties of Religion, but are commonly the Fleſh of *Sheep* or *Lambs*, the *Heart* cut out and burnt in Fire, while the Beaſt *divided*, is diſtributed with care among the *Poor* and *Indigent* about the Neighbourhood.

Sacrifices what, and how made in *Turkey.*

A ſtrange, uncommon, fatal Accident, fell out about the Year 1702. when I reſided with his Excellency the Right Honourable the Lord *Paget*, *then* Embaſſador Extraordinary at *Conſtantinople*, Mediator and Plenipotentiary at the Treaty of *Carlowitz*, whoſe truly Great and Noble Services have left behind him an Immortal Character, to the Intereſt and Honour of the *Britiſh* Nation, and the Admiration of the *Turkiſh* Empire.

A moſt unhappy Story of the total ruin of a *Turkiſh* Family.

THERE was a *Turk* who liv'd in the abovenam'd City, not extremly *Rich*, but *moderately* ſtor'd with *eaſy* Plenty; he had a Wife ſo tenderly belov'd and gratefully returning a reciprocal Affection, that he wou'd not uſe the freedom of his Country, in regard to tolerated and indulg'd *Polygamy*, but confin'd the Treaſure of his honeſt Love, to the endearing Center of his firſt Wife's Boſom: He had *two* Children by his Favorite Conſort, one was *then* Four Years of Age, the other lay a Speechleſs Infant in its eaſy Cradle, when his Fruitful Wife became deliver'd of a Burthen, which declar'd him Father of a Third and hopeful Son.

THE common Cuſtom of a grateful Sacrifice on ſuch Occaſions, led him to prepare a ſplendid Feaſt, and ſummon all his near Relations to be Witneſſes of his exceeding Joy for this new Bleſſing; they met together in an open Court, and after ſeveral uſual Forms proceeded to the Place where many Sheep were kill'd to give the Poor. The Perſon who perform'd the Ceremony, cutting the Throat with a large Knife peculiar to that Office, and departing with the Company, to have the Sheep divided in another Place more fit for ſuch an Action.

A ſtrange Curioſity of a *Turkiſh* Infant.

THERE was a Window open'd from the Room where the Child-bed Woman with her New-born Infant, lay upon a *Saffrai* elſewhere ſpoken of, at the Lettice of this Window ſtood the Eldeſt Son, and ſaw with pleaſure the Performance of the Ceremony: He was much diverted to behold the Blood of the expiring Sheep run trickling from their Throats, and taking notice that the Knife wherewith 'twas done, was left behind by Chance or Negligence, and that the People who attended him, were *ſome* gone down to ſee the Sacrifice, and thoſe above intently buſied by his Mothers Mattreſs; he endeavour'd ſlyly to eſcape Diſcovery, and ſtole away without ſo much as being any ways obſerv'd by thoſe about him.

HE was no ſooner out of Sight, but he deſcended by a Caſe of Marble Steps, directly to the Place where lay the Knife, yet *red* and *reaking* with the Blood of thoſe poor Beaſts, whoſe *bleating* Innocence it had ſo lately Sacrific'd.

HE took it up, and hiding it with all imaginable Cunning, underneath his Veſt, return'd as ſlyly as he could, and enter'd the Appartment he ſo lately left, as unperceiv'd as he had juſt before departed from it.

A Murder innocently committed.

IN a low, *capacious* Cradle, near the Place where then the Mother lay, his Second Brother, not above a Twelvemonth Old, was Sleeping calmly, and ſecure from any fear, by *yet-unbroken* Reſt, and native Innocence: To him the poor unhappy Boy immediately repair'd, and little thinking what he was about, began to practiſe on his tender Throat, the Method he obſerv'd the Man to uſe in Butchering the Sheep deſign'd for *Sacrifice*; The waking Child began to cry, as quickly ſenſible it felt ſome Pain, while ſtill the Boy continued his Endeavours, drawing *up* and *down* like ſome ſmall Saw, the fatal Knife, and laughing heartily, to ſee the Blood diſtain the Cloaths wherein his Brother lay; who ſtrugling to the utmoſt of his little Strength, the other, to maintain the Sport which ſo delighted him, endeavour'd *hard* to keep him down, and leaning *forward* with too great a Weight, o'erturn'd the *Cradle* and the *Infant* in it.

THE

THE Mother, whom the Cries of the aſſaulted Babe had juſt then led to look that way, beheld her Son come *tumbling* out, all ſtain'd with *Blood*, and wounded *horribly*; the ſtrange ſurprize of ſuch a *ſhocking* Proſpect, drew her to forget her weak Condition, ſo that riſing haſtily, ſhe ſtagger'd *inconſiderately* on the New-born Child, and treading on its Neck became its Murderer. A melancholy Conſequence thereof.

THE guilty Son, perceiving by the *Shrieks* and *Poſtures* of his Mother, that he had ſomeway or other done amiſs, threw down the Knife, and running from her Preſence to avoid the danger of a *dreaded* Puniſhment, fell down the high and ſlippery Marble Steps, and broke his Neck, by that *unhappy* Accident. The Third Effect of an unlucky Accident.

THE Mother follow'd to the fatal Place, and *Swooning* at the Sight, was carried back to the unlucky Chamber; but the *overſtrain'd Attempt* ſhe had ſo lately made, beyond the Strength of her *reduc'd* Condition, ſo diſorder'd all her Body, that, unable *long* to bear the Burthens of her *Grief* and *Weakneſs*, ſhe died herſelf ſome few Days after.

THE wretched Maſter of this miſerable Family ſurviv'd not long the melancholy Loſs of ſo *endear'd* a Conſort, and ſuch *hopeful* Children, but became thenceforth abandon'd over to a mournful *Solitude*; nor could the *oft-repeated* Efforts of his deareſt Friends procure him Comfort, ſo that wholly loſing all the Taſt of Mortal Pleaſures, he began to languiſh *more* and *more*, and e'er one Year was fully paſt, quite broke his Heart with *weighty* Sorrow, and compleated *diſmally* the laſt ſad Scene of ſuch a fatal and ſurprizing *Tragedy*. The miſerable End of an unhappy Maſter of a *Turkiſh* Family.

I have inform'd my Reader in the *foregoing* Chapter, that the five *notorious* and *eſſential* Points, requir'd by *Mahomet* from all his Followers, are *frequent Waſhings, Prayers, and Faſting* one whole Month, *the giving Alms* proportionable to their Subſtance, and *performing e'er they die, one Pilgrimage to* Mecca.

I ſhall *diſtinctly* treat of all theſe Duties in their ſeveral proper and reſpective Places; and as their Waſhing is a *previous* Ceremony to the other Four, it will be requiſite I ſhou'd begin with an Account of that.

IT is divided into Two diſtinct Formalities, the *Publick Waſhing* in their *Baths* or *Bagnio*'s, and the *Private Waſhing*, in whatever Place their *Inclinations* or their *Buſineſs* find 'em. Two ſorts of Waſhings, now in uſe among the *Turks*.

NOW tho' their Prophet has *expreſsly* order'd in the Leſſons of his *Alcoran*, that every *Turk* ſhall often Waſh, declaring *Cleanlineſs* a valuable Part of his *injoin'd* Religion, yet the Cuſtom is of more *Antiquity* than *He*, by many Ages; for the *Turks* derive it from the Days of *Eſau*, whoſe *Poſterity* they boaſt themſelves to be deſcended from, and therefore claim the Name of *Iſhmaelites*. But tho' the ancient Inſtitution of theſe Waſhings ow'd its being to the wholeſome Practice of a cleanly People, and was never meant a *Sacred Ceremony*, yet the fix'd Decree of their ador'd *Impoſtor*, has inclin'd the *Turks* to ſuch a ſtrange Opinion of its efficacious Virtues, that they now believe the Water they make uſe of, not alone ſufficient for the cleanſing all the *outward* Parts of their polluted Bodies, but of Sov'reign Power to waſh away their Sins, and free from Guilt the moſt *internal* Paſſages of their impureſt Souls. The *Turks* deſcended from the Race of *Eſau*.

WE may divide their *Bagnio*'s into two Sorts; the Firſt are ſuch as *Rich* and *Noted* Perſons build, in ſome convenient Part of their own Houſes, Private *Bagnio*'s in Great Men's Houſes,

where their *Wives*, *themſelves*, and all their *Servants* Bathe *conveniently* in different Diviſions, as often as their Duty, Inclination, or their leiſure from Employment, urge 'em to it.

The Publick Baths, and reaſon why ſo cheaply accommodated in them.

THE Second ſort of *Bagnio*'s, are thoſe Publick Places where for payment of a *Penny* or *Three-half-pence*, they are waſh'd *Politely*, and ſupplied with *Linen*, or whatever elſe the *Bath* requires, by the diligent Attendance of *appropriated* Servants. The reaſon why they are ſo cheaply ſerv'd, is owing to the great Revenues left to *Bagnio*'s by *deceas'd Mahometans*, who 'mongſt the other Dictates of their *Morality*, hold it as a very *meritorious* Deed, to build a Publick *Bagnio*, *Hoſpital*, or other Place of Entertainment for *benighted* Travellers, and *endow* the ſame with an *extenſive* Liberality.

Men deny'd Entrance, while the Women bathe.

THESE *Publick Baths* are very common in their largeſt Cities, and receive *at ſeveral Hours*, prodigious Numbers of either *Sex*, and every *Quality*, for whoſe *diſtinct* and *ſeparate* Accommodation, they afford *divided* and *particular* Conveniencies. When Women Bathe, a large and *Ivory-headed Indian* Cane is plac'd againſt the Door that opens from the Street, and no Man dares on pain of *Death*, at ſuch a time as that, claim Entrance.

THE Law of *Mahomet* obliges every *Turk* to bathe his Body when he has *Careſs'd* a Woman, and the Ladies are oblig'd to do the ſame, ſo that every Morning when they riſe, the firſt Employment of the Day is waſhing in the *Bagnio*, where they are not only cleans'd with Water, but *perfum'd*, and dried with *ſcented* Linen. The Heads of *Men* are daily Shav'd, and *Men* and *Women* are alike injoin'd to leave no *Hair* on any other Part. In order to obey which firm Decree, the *meaner Sort* make uſe of a *compounded* Subſtance, made of *Earth* from certain Iſlands of the *Archipelago*, and neatly mix'd with *Lime* and Drugs of proper Virtues; this they beat to Powder, and applying it to any *Hair* they wou'd remove, it takes it off as clean as poſſible.

Hair, how taken off without the Razor.

BUT as the frequent uſe of the *abovenam'd* Powder is of *dangerous* Conſequence, if ſuffer'd to continue but a *moment* longer than the falling of the Hair; the more Polite and Faſhionable Ladies, rather chooſe to uſe the help of Pincers, and *irradicate* it ſwiftly by a *twitching* violence; yet this is only done by ſuch as would diſtinguiſh all their Actions from the cuſtomary Practices of other People, for the *Generality* of *Turkiſh Ladies*, caring little for the Pain of uſing Pincers, and unwilling to deſcend to vulgar Methods, conſtantly appoint ſome favorite *Waiting-maid* to play the *Barber*, and perform that Office with a *ſharp-edg'd Razor*.

Some uſe Pincers.

Others ſhav'd by Waiting Maids.

1*ſt*. Sort of private Waſhing, when practis'd.

THE other ſort of *Waſhing* is divided likewiſe into two *diſtinct* Performances, the Firſt is practis'd after having made the neceſſary *Evacuations* requir'd by Nature, and *to this* they uſe the three laſt Fingers of the Left Hand; on this account, *the Turks of Note* have Cocks of Water running into Marble Baſons in their ſeveral *Privies*; and the meaner ſort of Men among them never go to ſuch-like Places, without an Earthen Pot of Water form'd commodiouſly with a narrow *Spout*, which ſerves their Uſe on all occaſions.

Second ſort, when practis'd.

THE *ſecond* Sort of this *laſt* Waſhing, is in order to their *Prayers*, for which *ſole* End, a numerous Quantity of *Brazen Cocks* ſupply large *Ciſterns* plac'd in order, at the Entrance of their *Churches*, here they waſh by way of Preparation, firſt their *Arms*, *Hands*, *Head*, *Neck*, *Teeth* and *Forehead*, thence proceed in *Summer Weather* to their *Naked Feet*; but if the time be *cold* and *rigid*, 'tis enough to make *an Outward Motion*, and the *Will* is taken for the Duty of the Action.

NEXT

NEXT come their *Prayers*, and thoſe, at *leaſt*, *Five* times a Day; the *Over-Zealous* Bigots to their falſ belief pray always *Seven*; but the common times Injoyn'd by *Mahomet* are, Juſt before *Sun-Riſing*, Juſt at *Noon*, Betwixt *Noon-Day* and *Setting of the Sun*, Exactly at *Sun-Sett*, And laſt of all, Two Hours after. The ſeveral Hours wherein the *Turks* are Oblig'd to Pray.

THEIR Forms of Prayer conſiſt of Sentences Collected *here* and *there*, from ſeveral Chapters of the *Alcoran*; ſome *few* whereof were left by *Mahomet*, but *many more* Compil'd by his Succeſſors, *Ebubeker*, *Omar*, *Oſmyn*, and *Hali*; and moſt Men *now* of good Capacities, Compoſe their *Prayers* according to the Preſſures of their ſeveral Occaſions. They Praiſe *therein* the *Mercy*, *Bounty*, and *Divine Omnipotence*, of the Almighty Author of our Earthly beings, Petition *Heaven* for the conſtant Welfare of their *Sultan* and his *Empire*, and Conclude *Inhumanely*, with Numerous *Curſes* on the *Chriſtian* World. Their Forms of Prayer, by whom Invented.

THE Reader will be better able to perceive their manner, by the following Copy of a *Janizaries* form of Prayer, who was appointed by the *General* of that *Order*, to be *one* amongſt a conſtant *Guard* which kept the Gate belonging to the *Britiſh* Embaſſadour at *Conſtantinople*.

IN God's great Name, in God's great Name, and in the Holy Name of Mahomet, *his* Mighty, Good, *and only Prophet*, God *is* Great, *my* God *is one*, *I ſhall be* Happy *and* Succeſsful *while I truſt in him*, *may my* Sword *be Broken*, *and my* Head *become the* Drinking Cup *of* Infidels, *when I forget his Glory*, *let my* Prince *live long and Flouriſh like the* Cypreſs, *let my* Order *be Unnumbred as the ſands of the Sea ſhore*, *that we may well defend him*, *and let his Lands bceome as large and Unreſiſted as the Boundleſs* Ocean: *Let the Curſed Infidels be Damn'd for Ever*, *ſince they dare*, O Mahomet, *Oppoſe thy Precepts*; *let the Meaneſt Slave within the Territories of my Dread Sovereign put his Foot before 'tis Waſh'd*, *upon the Neck of that Proud King amongſt their People who once Blaſphemes the Holy* Prophet, *let the Infidel I Guard be Safe*, *whil'ſt under my Protection*, *but let all others Periſh Quickly*, *or Enlarge the Bounds of thy Religion*, God *is* Great, God *is* One, *and* Mahomet *his only* Prophet. The Prayer of a *Turkiſh Janiſary*.

WHEN they reſolve to Pray in any *Moſque*, they leave their Slippers at the Entrance of the Place, when they Pray, they turn their Faces to the *Eaſt*, becauſe their *Prophet* lies Entomb'd that way, then ſtanding for ſome time *Upright*, and *Silent*, with their Arms a *Croſs*, in ſerious Contemplation on the Duty they are Summon'd to, they *Elevate* their Eyes and Mutter to themſelves ſome Pious Sentence, after which they ſit down *Croſs Leg'd* with their Hands before 'em, and repeating Slowly ſeveral ſhort Ejaculations, at the *End* of *Each*, bend forward to the Earth, and Touch it with their Foreheads; ſome will Kiſs the Ground in pure Acknowledgement of their Submiſſive Natures; this they do for ſeveral Minutes, looking *now and then* behind 'em, over *Either* Shoulder, for they think their *Prophet*, when he comes will ſuddenly appear behind ſome *Muſſulman* devoutly Praying. Their poſtures when they Pray.

THEY Pray with Fervour and a fix'd, Attention, never turning like too many Inconſiderate *Chriſtians* in our Noiſy Churches, to behold what People paſs behind them; all is *ſtill*, and *ſoftly* Sacred; no Man mutters Prayers of Courſe, and Gapes the while to ſee about him, how his Neighbours Cloaths are Faſhion'd; no loud Indecent Whiſpers Interrupt Devotion, to inform ſome buſie *Irreligious* Asker, who Addreſſes ſuch a Lady, and how much ſuch a Woman brought her Husband; no *Opening* Pews and *Shutting* them again, diſturb the Congregation with their needleſs Clamour; no *Holy-Talking*, and *Conceited* Hypocrite outruns the *Parſon* with Their fix'd Attention in the Act of Prayer.

her zealous Lips, while her lew'd *Eyes*, behind a Fan, are laughing heartily at ſome poor Jeſt her Ears have liſten'd to; no turn'd-up Eye-lids ſeem to ſpeak her Thoughts on Heaven, while a *Wry-mouth* or Scornful turn of her *affected* Noſtrils, declare her Obſervation running o'er the *Faults*, or *ill Contrivance* of her Neighbours Pettycoat. A *Turkiſh Moſque* is free from Noiſe, and all within it ſo *ſedately* bent on what they do, that 'tis a matter of ſufficient Wonder, to behold ſo many met together in ſo deep a Stillneſs. And indeed, ſo very Sacred do the *Turks* eſteem the Act of Prayer, that if the caſual Sting of ſome ſmall *Gnat*, the ſcratching of their Heads, or any other common Accident but chance to interrupt them, they *begin* again tho' almoſt *ended*, thinking ſuch prevented *Prayers* of no *Effect*, or *Virtue* whatſoever, but *neglected* as unworthy the Great Ear of Heaven.

A pious Nicety.

Preaching, how practis'd in *Turkey*.

A *ſmall* and *unadorn'd* erected Pillar, bears a Caſe, not much unlike a Pulpit, whence the Prieſts ſometimes direct a *monitory* Sermon to the liſtning Congregation, conſiſting *generally* of *explanatory* Sentences on the Myſterious Chapters of their *honour'd* Alcoran, with proper *Applications* to the numerous *Audience*: The Book is held in rev'rence to its *Author*, almoſt even with the Reader's Eyes, and certain *grave*, religious Songs are *intermix'd* with their *Devotion*; which being ended, every Man begins to ſtroke his *Beard*, and uttering *ſhort* and *private* Praiſes to his *God* and Prophet, takes his leave, and goes away with an extraordinary Satisfaction.

Beads, how us'd among the *Turks*.

THEY uſe a ſort of *Beads*, not much unlike the *Roſarys* of *Roman Catholicks*, but to an End extreamly different, for whereas the *latter* make thoſe *Trifles* guides of Devotion, Men in *Turkey* only bear 'em in their Hands, and tell 'em over while they want ſome other Exerciſe; the Beads conſiſting generally of a ſcented Paſt, agreeably perfuming all who touch them. I mention theſe, becauſe ſome heedleſs *Travellers* obſerving them in common Uſe among the *Turks*, miſtook the Cauſe, and never ſearching into their Deſign, have confidently ſpread a *noted Falſehood*, on the *fix'd* Authority of their *affirm'd Experience*.

No buſineſs muſt excuſe the *Turks* from Prayer.

SUCH *Turks* as at the common Hours of *Prayer*, are on the Road, or ſo employ'd as not to find Convenience to attend the *Moſques*, are ſtill oblig'd to execute that *Duty*; nor are ever known to fail, whatever buſineſs they are then about, but pray *immediately* when the Hour *alarms* them in that very place they chance to ſtand on; inſomuch, that when a *Janiſary*, whom you hire to guard you up and down the City, hears the Notice which is giv'n 'em from their Steeples, he will turn about, *ſtand ſtill*, and beckon with his Hand, to tell his *Charge* he muſt have Patience for a while, when taking out his *Handkerchief* he ſpreads it on the Ground, ſits *croſs-leg'd* thereupon, and ſays his Prayers, tho' in the *open Market*; which having ended, he leaps briskly up, *Salutes* the Perſon whom he undertook to Convoy, and renews his Journey with the *mild Expreſſion* of *Ghell Johnnum Ghell*; or, Come *Dear* follow me.

The Creation of a *Turkiſh Temaum*, or Pariſh Prieſt.

THE *Turks* are ſummon'd at the Hours of Prayer by the repeated Acclamations of their *Temaums*, or Pariſh Prieſts, a People Choſen to their Offices by the recommendatory Letters of their beſt Pariſhioners to the *Vizier Azem*, if near the *Metropolitan*, or *if in Places far Remote*, to the *Baſhaw* of the reſpective Provinces where ſuch *Vacancies* may chance to happen; by him they are Examin'd, (for the *Turks* admit of no ſuch thing as Spiritual Authority) and if found qualified to read the *Alcoran*, and to have practis'd an *auſtere* and *rigid* Life, they are confirm'd by Virtue of a *Sigil*, in the ſought Poſſeſſion of a vacant Prieſthood.

THESE

THESE call, *as I have ſaid above*, the *Turks* to Prayers, by mounting to the Steeple Tops of their high Moſques, where ſtraining to a vaſt Degree, the ſhrillneſs of their Voice, they oft repeat, *that* God *is one, and* Mahomet *his Prophet* ; by conſtant Practice of this ancient Cuſtom, ſome attain a great Perfection, and ſtopping with their Fingers both their Ears, will raiſe their Voices to ſo high a Pitch, that it amazes Strangers when they hear them crying. How the *Turks* are call'd to Prayers.

BY this Contrivance they ſupply the want of Bells, not tolerated in the *Turkiſh* Churches ; the Cauſe whereof ſome Travellers aſcribe to an unwillingneſs they have to follow any Cuſtom of the *Chriſtian* Countries, which (tho' they vow a diſreſpect to our *Religion* and our *Manners*) is not altogether, the prevailing Cauſe of their forbidding *Bells* throughout their Government. But as the *Turks* are more inclin'd to groundleſs Superſtition than the *Chriſtian* World, there is an ancient Prophecy, which having *long* foretold the Greatneſs of their Empire, in the Downfall of the *Greeks*, adviſes them to take a conſtant Care, leaſt by the tinkling of a Bell the Walls of *Conſtantinople* ſhou'd be betray'd again, and the *undreamt-of* Fall of that *Important* Place denote the Ruin of their whole Dominions. The Words of this *fear'd* Prophecy, *tranſlated into Engliſh*, run as follows. Bells not allow'd in *Turkiſh* Churches. The reaſon of their Prohibition.

The time ſhall come, when Earthquakes ſhall confound,
With *unreſiſted* Shocks a fertil Ground ;
When the wide Ocean ſhall be ſtain'd with Blood,
And Bulwarks float on the *portentous* Flood ;
When Smoak and Fire ſhall joyn to form new Rods,
And Mortals raviſh Thunder from the Gods.
Then, ſhall the Courage by mean Swains poſſeſt,
Lead the bold *Eaſt* to over-run the *Weſt* ;
The Pride of Conqueſt ſhall adorn the Field,
And the *Tall Croſs* to the bright *Creſcent* yield.
But e'er the *Growing Moon* her *Full* attains,
Her *waning* Face ſhall ſee her Sons in Chains ;
In a black Hour a *fatal Bell* ſhall Ring,
Sure Mark of *ſwift Succeſs* to a *new mounting* King. A *Turkiſh* Prophecy.

THIS Prophecy they look upon as verify'd in the Deſtruction of the *Græcian* Empire about the time that *Gunpowder* and the Uſe of *Cannons* was invented ; the *Swains*, who were to lead the *Eaſt* to overthrow the *Weſt* were *ſucceſsful Shepherds*, who laid the firſt Foundation of their *preſent Empire* ; the *Croſs* they look upon to ſignifie the Empire of the *Greeks*, alluding to the Banner of *Conſtantine the Great* ; the *waning* of the Moon before her *Full*, they ſay, denotes the Ruin of the *Ottoman* Family, before they have obtain'd their Wiſh of Univerſal Monarchy ; and their Interpretation of the *Bell* I have juſt now given you. The meaning of the Prophecy.

NOW tho' theſe Pariſh Prieſts are reckon'd, while they hold the Places they obtain, amongſt the Number of the *Turkiſh* Clergy, yet are they no ways differently dreſt, ſo much as to diſtinguiſh them from *Laymen*, but in the folding up their Turbant, which they wear a little larger than the reſt ; they ſeldom *Preach*, or venture to expound *in Great Aſſemblies* the myſterious Points of their Religion, but content themſelves with leading People into Moſques, and the Inferior Buſineſſes before related ; and if their P ſts are taken from them, they remain no more as Members of the Prieſt-hood, but betake themſelves *at pleaſure*, to ſuch different Employments amongſt the *Laity*, as their ſeveral Educations may have qualified 'em for the Practice of. The Dreſs of the *Temaums* how differing from the reſt.

THE

The *Sohoigs* or Preachers of the *Turks.*

THE Common Preachers in the *Turkiſh* Churches are the *Sohoigs*, a ſort of Men Politely Bred, of Eminent Perfection both in Mind and Body, vers'd *Gentelely*, in a more than common knowledge of the *liberal Arts* and *Sciences*, and ſedate Profeſſors of the rules of Moderation; theſe are moſt reſpected by the *Turks* and *Chriſtians*, and are really ſo Accompliſh'd in external Carriage, and the *Unfeign'd* Practice of an Inward Piety, that 'tis not common to behold their Fellows even in the moſt *Refin'd* and *Poliſh'd* parts of *Well-bred* Chriſtendom.

The *Muftee.*

THE Head of their Religion is the *Muftee*, an Officer of the higheſt Dignity, as to the *reſpect*, which all Men ſhow him, but not extreamly Powerfull, in that he is rather look'd upon as an *undoubted Oracle*, in Caſes of Diſpute in Juſtice or Divinity, than as Poſſeſſor of a large and Perſonal Authority. He is Created by the *Sultan*'s Choice, who puts him on a Rich and Splendid Veſt of Sables, and confers upon him *as his Places*'s *due*, the Yearly Salary of about two Thouſand Pounds, which by the Sale of certain *Beneſices in his Gift*, belonging to the *Royal Moſques* of *Conſtantinople*, and the frequent Preſents he Receives from *Foreign Miniſters* and thoſe of *Turkey*, is Improv'd to 3 times as much again.

How Created, his Salary and Perquiſites.

The *Emirs* or Kindred of *Mahomet*, how reſpected.

I may ſet down amongſt the Orders of the *Turks Religious*, the *Emirs* or Branches of their Prophets Family. Theſe are ſo highly Valued by all ſorts of People, that 'tis preſent Death, to lift an Hand againſt their Perſons. They are Independent on the common Government, and Subject to ſome *Grave* and *Ancient* Member of their own Fraternity: They Wear a ſort of Turbant High and Stately, in Bulk not much Inferiour to a *Britiſh* Buſhel: Its Colour is and muſt be *Green*, for that alone Diſtinguiſhes their Lineage; and is Worn, becauſe it was the Colour of their Prophet's *Standard*, which a Member of their *Brotherhood* muſt always Carry to the War, when the *Grand Signior* does appear himſelf in Field.

The *Turkiſh* Funds for Maintenance of their Clergy.

IN order to maintain their Stately *Moſques*, and Endleſs Numbers of the Preiſts about 'em, above one Third of all the Lands within their Empire, are appointed for the Raiſing Sums of Money to defray the Charges of *Religious* Eſtabliſhments, and ſuch Prodigious Gifts are daily added to the *Settled Income* of the Lands Appropriated for the uſe of all their *Royal* and *Inferiour* Churches, that the *fix'd Revenue* of that Famous *Moſque* diſtinguiſh'd by the Ancient Name of *Santa Sophia*, does Amount to near one Hundred Thouſand Pounds *per* Annum.

The Yearly Revenue of *Santa Sophia.*

Their *Preiſts* Subſervient to the civil Magiſtrates.

THE Prieſts of *Turkey* are not, *as in Chriſtendom*, ſubſervient to the higher Power of Superiour Clergy, but every Man dependant wholly on the Civil Magiſtrates of his *reſpective Pariſh*, ſo that having no diſpute upon the ſeveral Priviledges of *Spiritual* and *Temporal* Authority, they mingle mildly in a joint Obedience, the Clergy ſhowing due reſpect to the *Unbridled Laity*, and the latter giving daily Proofs of a *Profound* and Decent Veneration to the Office of the former, which they ſhow ſufficiently in that *reſpectfull Style* wherewith they *commonly* Addreſs them.

How the *Turks* Addreſs their Clergy.

TO you the Rich *and* Valued Mines *of* Eloquence *and* Wiſdom, *bright Directors to the Paths of* God, *belov'd of* Heaven, *and Children of the Prophet, the Glories of Religion, and Illuſtrious Pillars of* Unbyaſs'd *Juſtice, may your Judgment be* Encreas'd, *and joys be* Doubled, *&c.*

The *Turkiſh Ramazann*, or Yearly Faſt of thirty days.

I now proceed to an Account of the beforenam'd *third Injunction* of their Prophet to the Followers of his Doctrine, and that is, *to obſerve a Faſt one Month in twelve*: This Faſt they call the *Ramazann*, and keep it by the different Courſes of the Moon, always falling *ſooner* out each Year than other,

other change the Seaſon with the Month they Faſt in, and oblige 'em *once in Thirty Years* to Faſt each Day of every ſeaſon.

THEY keep this Faſt by *ſtrict*, *unbroken Abſtinence* from the firſt appearance of the Morning Sun, till after *Sun-ſett*, in which *Religious* time, 'tis Death to *Eat*, or *Drink*, or *Smoak Tobacco*; but when the Lights appear upon the Steeples of their *Moſques*, they lay aſide Sobriety, and bringing out the Dainties *purpoſely reſerv'd*, begin to revel in a loud Extravagance, turn *Faſt* to *Feaſting*, *Night* to *Day*, and Dallying with their Women, *Looſe* and *Wanton* ſpend their their Hours in Mirth and Jollity, till ſome ſhrill Cock invites their Sleep, by loudly telling them the Firſt appearance of unwelcome Morning. Their manner of obſerving it.

HOWEVER, *Travellers*, or *Perſons Indiſpos'd*, may break the Faſt of *Ramazann*, provided, when recover'd from their Sickneſs, or arriv'd in Safety at their Journies end, they Faſt as many Days together as they then omitted doing it. Travellers, and the Sick, a little favour'd.

SO ſtrictly do they keep this *Celebrated* Faſt, that *in their Noted Cities*, Officers are ſent about from Place to Place, to make their Obſervations on the Peoples Actions; and it has been known, that ſome of their moſt active *Sultans* have rode *Incognito* about the Streets, attended at a diſtance by obſervant Executioners, who, at the ſmalleſt Beckon of their Maſters Finger, were in conſtant readineſs to *Strangle* or *Behead* whatever Perſons he had found *in Actual Diſobedience* to the rules of their Religion. The ſtrictneſs of the Duty.

IMMEDIATELY ſubſequent to the *Ramazann*, is that *ſhort Three Days Feaſt*, they call *Bairamm*, not much unlike our *Eaſter*. They have *two* of theſe each Year; the *Firſt* is Introduc'd by the appearance of the firſt new Moon that cloſes up the *Faſt*, and is Proclaim'd by the diſcharge of all the *Cannon* round the *Sultan*'s Palace, and the *Airy* notes of *Sprightly Muſick* ſounding loud from every Corner; the *Second* is about Threeſcore and Ten Days further in the Year. This Feaſt is kept with univerſal Mirth, and all the Sports which *Turkiſh* Gravity permits the Practice of; and at this time they viſit one another with a nice formality, obſerving, from the *Courtier* to the *meaneſt Peaſant*, certain *Punctual* and *Eſtabliſh'd* forms of Salutation, not inferiour to the poliſh'd *complaiſance* of *Chriſtian* Palaces. The Feaſt of *Bairamm*, and manner of its Celebration.

AND now I come to treat of their *Zacatt*, or Fourth Injunction of their *Prophet*, which is nothing elſe but *giving Alms*, according to the Plenty *God* has bleſt 'em with. They are preſcrib'd the ſeveral rules of this *commanded Charity*, in Books the ancient Doctors of their Law have left behind 'em. The *Standard* rule is to beſtow *one Penny in an Hundred*, of their utmoſt ſubſtance on the Publick Funds, for *Building Hoſpitals*, maintaining *Poor* and *Aged* People, erecting *Hans*, or Inns upon the Road, where *Pilgrims* find *free-coſt*, a Three-days Entertainment, or for any other publick good which ſhall be thought convenient; this is the loweſt they ſhou'd give, but ſome are found, whoſe *ſordid*, *baſe*, and *avaritious* Principles, incline them meanly to *deny* their *Wealth*, that they may ſave a *Poor* and *Inconſiderable* Portion, from the uſes they ſhou'd give it to; and others have been known, who *generouſly* prizing *tranſient* Riches at their proper Worth, refuſe to hide one *number'd* Penny, but, *on the Contrary*, beſtow the *Fourth* or *Third* of all their ſubſtance on the *needy objects* of a *pity'd Poverty*. *Zacatt* or giving *Alms*, how order'd by their Doctrine. The different Principles of the *Turks* diſcover'd in their Charity.

FIFTHLY *The Annual Pilgrimage to* Meccha, is enjoyn'd the *Turks*, who muſt from every Part of their wide Empire, *once at leaſt before they die*, The Pilgrimage to *Meccha*.

die, perform that Journey, as a *Typical Expreſſion* of their Paſſage from this World to that hereafter. Many Thouſands *Yearly* undertake this *celebrated Pilgrimage*; but as there is a large Account of all the *Ceremonies* of that *reſpected* Duty in another Part of this Book, I ſhall ſay no more in this Place, but will referr my Reader for his further Satisfaction, to the Eight and Fortieth Chapter, treating fully of ſome ſtrange Particulars.

Referr'd to the 48th Chapter.

FRIDAY, as I ſaid before, is ſet apart by the *Mahometans* for their Day of Reſt, or *Sabbaoth*, which they keep *religiouſly* till the Duties of the *Moſques* are fully ended; and if *in time of their Divine Service*, a *Turk* preſumes to open Shop, they *nail his Ears* directly to his Counter, and expoſe him to the Scoffs of Publick Scorn, as one who merits not the Name of *Muſſulman*.

Friday the *Turkiſh* Sabbaoth.

Their Puniſhment for breaking it.

THEY have a ſort of Prieſts amongſt 'em call'd *Derveeſhes*, who on theſe Days, harrangue the People in the open *Moſques*, and turn themſelves about in *frantick Poſtures* to the *noiſy ſound* of certain Inſtruments of Muſick, till giddy by the frequent Rounds they make, they fall upon the Ground, and lying for a while *without the ſmalleſt Motion*, riſe at laſt, *with elevated Eyes*, and *Arms extended*, telling with a *grave* and *artificial* Look, their gaping Audience, that while entranc'd as they beheld, they have been taken into Heaven, and convers'd with Angels in the Fields of Glory, and ſo proceed, while ſhelter'd by the Cloak of *deep Hypocriſy*, to tell the People what their own Deſires wou'd have perform'd, under the prevailing Notion, that they are all the while, pronouncing Sacredly the Will of Heaven.

The *Derveeſhes*, who they are.

The Cheats they put upon the People in their *Moſques*.

THESE Prieſts are moſt *abſtemious* in their Diet, and *auſtere* in Humour, rarely ſpeaking but in *Moſques*, and never drinking Wine, or any other Liquor than the Fountain Water, whereby ſecure from thoſe Diſtempers, which the ill Effects of *Gluttony* and *Drunkenneſs* make common to *luxurious* and *intemperate* Appetites, they *generally* live to a prodigious Age, and ſerve to prove by undeniable Experience, the inconſiderate Follies of ſuch Rich Men, as hurry headlong to their Graves by lewd Extravagancies, and the conſtant Practice of a looſe Debauchery; on which the following Verſes in *Lucan*'s *Pharſalià*, are a very eloquent and nice Reflection.

The Temperance and Longævity of the *Derveeſhes*.

O prodiga rerum
Luxuries! nunquam parvo contenta paratu;
Et quæſitorum terrâ pelagoque ciborum
Ambitioſa fames, & lautæ gloria menſæ,
Diſcite quam parvo liceat producere vitam:
Et quantum Natura petat. Non erigit ægros
Nobilis ignoto Diffuſus Conſule Bacchus,
Non Auro, myrrháque bibunt: Sed gurgite puro
Vita redit: Satis eſt Populis fluviuſque, Cereſque.

Learn, *waſtful Luxury*, whoſe *dainty* Care,
Can never be content with *low-priz'd* Fare;
And, thou *vain Hunger*, whoſe ambitious Taſt,
Plows *Land* and *Sea* to furniſh fine repaſt:
Vainglorious Folly of a Splendid Board,
With *far-fetch'd* Cates, and Choſen Diſhes ſtor'd;
Learn with *how little* Life may be preſerv'd,
And how much *Nature* asks. Ill is he ſerv'd
Who ſtrives, by *ſtrong*, *old-Wine* his Health to raiſe,
Preſt in ſome *ancient King*'s forgotten Days,

The

The *hearty Poor*, the *wholeſome* Country *Swain*,
Drinks not in *Gold*, nor does for *Myrrh* complain:
Bread, and the *murm'ring Current* of ſome *Mead*,
Supply his *largeſt Wants*, nor does he *Dainties* need.

AND indeed it is a very common thing, to ſee in many of thoſe Countries ſubject to the *Turks*, both Men and Women of *amazing Ages*. Once I travell'd through *Bulgaria* and *Valachia*, into *Germany* from *Adrianople*, with the Right Honourable the *Lord Paget*, then returning from his Ten Years Embaſſy in the *Turkiſh* Court; we pitch'd our Tents about a Furlong from a ſmall and inconſiderable Village, through whoſe midſt a *ſmooth* and *pleaſant* River gently glided; *natural Curioſity* and the *coolneſs of the Day*, invited me to take a *melancholy* Walk along the *green* and *ſolitary* Banks of the delightful Current; where I was ſurpriz'd to find a very *old* and *graceful* Man lie ſtretch'd upon the Graſs, and humming to himſelf the *merry remnant* of a *Turkiſh* Song.

A very odd Diſcovery of a Man in *Bulgaria*, who had liv'd to be 162 Years old.

I view'd attentively the *wrinkled* Viſage of this ancient Man, who ſeem'd to have been *buried* and return'd to Earth, with all the Furrows of *deſtructive Time* engrav'd upon his Forehead: But while I wondred at the *briskneſs* of his Voice, he doubled my Amazement, by his leaping up with ſuch agility of Body, as became the Strength of one in all the Vigour of accompliſh'd Manhood; he came towards me bowing with a ſervile Air, peculiar to the ſlaviſh Nature of that conquer'd Nation, and endeavour'd to Salute me *with a ſtrange Humility* by the kiſſing of my Veſt, a *cringing* Cuſtom us'd in *Turkey*, and only proper for the ſordid Practice of a *baſe*, *ſubmiſſive*, and *inglorious* People.

A cringing Method of Salutation us'd in *Turkey*.

I prevented his Deſign, and pleas'd to ſee the odd Appearance which he made, deſir'd him to follow me to *yonder Camp*, and I wou'd treat him with a glaſs of Wine; he ſeem'd tranſported when he ſaw the Tents, and running on before me a conſiderable way, with aukward ſteps as if he aim'd at ſomething like a Dance, he threw his Arms and Feet about him, at a merry rate, and with a very *brisk* and *laughing* Countenance, repeated in a ſort of *tuneleſs* Ballad, ſeveral Verſes to the following purpoſe.

A ſtrange Inſtance of Mirth in old Age.

Wine makes *old* Men *young* again,
Ay marry and *Women* too;
Wine cures *Sorrow*, takes off *Pain*,
And former Joys can ſoon renew.

I brought him to the Camp, where having eat roaſt Beef and drank above a Quart of *ſtrong red Wine*, we ask'd him *Where he liv'd*, *How old he was*, and many other ſuch like Queſtions. He return'd *for* Anſwer, that he knew no more, than that he was about thirty Years of Age when the Village where he liv'd was burn'd to Aſhes; that his Children's Children, *he thank'd God*, were dead, and he had nothing left upon his Care but his *old*, *brisk* and *honeſt* Perſon, and ſo began to *ſing* and *dance* again as he had done before.

The odd Account he gave of himſelf.

BY this time ſeveral of the Country People, who came out to look upon the *Tents*, were gather'd round him, and inform'd us, that his Family had liv'd above two hundred Years as *Farmers* in that Neighbourhood, that he had long out-liv'd the *period* of his Race, *extinct* near fourteen Years before, by the death of two of his Great Grandſons, Men full-grown, that he was now maintain'd by charitable Contributions of the Houſes in the Village, and that he was by *punctual Calculation* from the burning of the Place, computed, *then arriv'd* at the ſurprizing Age of one hundred ſixty and two Years.

Teeth three times chang'd.

HE cou'd eat the *toughest Meat* without the *ſmalleſt trouble*, leap about without a Staff, and having chang'd his Teeth three ſeveral times, the Set he had, were wholly ſound, and white as Ivory. Nor was he *then*, in ſeeming danger of approaching Death, but may perhaps be now alive, as healthful and untouch'd by thoſe Infirmities peculiar to Old Age, as when he was an Infant.

CHAP. VIII.

Of the ſeveral Sects into which they are Divided.

Frequent Changes in Religion a certain Proof of humane Imperfection.

AMONGST the num'rous Imperfections which attend Mortality, there is none can better ſerve to prove the *Frailties* of our *human Nature*, than that *diffuſive Levity* which does ſo often change the Notions of Mankind in matters of *Religion*. *To Day*, we ſtrongly fix our Reſolutions to defend the Creed we *now profeſs*, with Lives and Fortunes; *nay*, ſo warmly ſtruggle to promote its Doctrine, that we ſcarce avoid the Guilt of *Perſecution* to enlarge its Limits; yet, *to Morrow* ſhakes the Pillars of our Faith, and leads us headlong to a blind Extravagance, in joyning vigorouſly *with ſome new Sect*, to undermine clandeſtinely the mock'd Foundations of our forſaken Church, and on *Her* Ruins, raiſe the Columns of ſome *New Opinion* and prevailing Hereſy.

Intereſt the common Cauſe of new Opinions.

AND if we guide our Judgment by a *contemplative* View of thoſe great Turns to which the *Ancient* or the *Modern* Changes in Religion ow'd their *Introduction*; the pricks of Conſcience will be rarely found the *real Cauſes* of thoſe *numerous Innovations*; perſwaſive Intereſt is ſtill the Motive that excites our Actions to our own Advantage; Man, is *naturally prone* to love himſelf, and will embrace ſuch Tenets as do beſt agree with his *deſir'd Conveniency*, or ſooth moſt favorably the groſs accompliſhment of his *licentious Inclinations*, and when the *tempting Call* of ſuch a Doctrine ſummons his *Adherence*, Nature urges him to quit a Faith *more rigid and ſevere*, and make himſelf a Member of ſuch new Profeſſion, as enlarges him to practiſe *free from Cenſure*, the unbounded Pleaſures of a welcome Liberty.

Men are naturally led to quit the weakeſt Party.

THUS every Age produces *new* and *various Hereſies*, nor can the meaneſt Doctrine want its Proſelytes, if vented at a time when *Foreign Wars* or *Civil Diſcords* ſhake the Pillars of *that* Faith it muſt oppoſe; for Men of ſmall and undiſcerning Judgments, will be proud of owning *in its ſhining Grandeur*, a Religion they will quit with *ſcorn* and *indignation*, when too weak to grant its *perſecuted* Sons a *claim'd* Protection. And as a *palliating* Excuſe for their *abhorr'd Apoſtacy*, can only ſay, with *Ovid*,

Tempora mutantur, & Nos mutamur in illis.

The *Times* are chang'd, and *we* are chang'd with *Time*.

The means whereby *Mahometaniſm* gain'd Succeſs.

'TWAS by theſe means, *Mahometaniſm*, invading *Aſia* at a time when *Wars* and *Tumults*, *Schiſms* and *Hereſy*, and all the Plagues of fatal Diſcord

rent

rent the Kingdoms of the *Chriſtian World*, with dire Diviſions, met a *Swift* and *ſtrange Succeſs*, perhaps beyond the very *hopes* or *wiſhes* of the Black Impoſtor.

BUT as all Men, let them change as much as poſſible their *Natures* and *Religion*, muſt *notwithſtanding*, ſtill retain *ſome Scatter'd Notions* of their former Cuſtoms, and perhaps a ſort of *native Fondneſs* for their ancient Practices, ſo the Prodigious Body of the *Turkiſh* Church, promiſcuouſly receiving *different Nations* to compoſe its Grandeur, is thereby Divided into full as many Sects and *different opinions*, as a mixt confuſion of *Mahometaniſm* in its own Diviſions, with the broken Remnants of ſo many Hundred ſeveral ſorts of Worſhip, cou'd produce amongſt them.

The cauſe of the Variety of Sects among the *Turks*.

THERE are at preſent near an Hundred *noted Sects* among the *Turks*, who diſagree in very wide Contrarieties of opinion, and many more, whoſe *unſupported Follies*, ſinking Daily, by their want of Learning to defend their Tenets, are not worth a *Stranger's obſervation*, nor eſteem'd enough conſiderable by the *Turks* themſelves, to claim a Place in their Religious Liſts.

Above an Hundred different Opinions, now profeſs'd in *Turkey*.

TO treat *Diſtinctly* of the various Sects that now divide them, wou'd require more Room than can be ſpar'd from matters *more Material* and *Diverting*, and afford the Reader *ſmall delight* and *leſs Improvement*, I will therefore mention but the Heads of ſome *prevailing Tenets*, and proceed to what will entertain *the Curious* with a *more uncommon*, and *agreeable Amuſement*.

AND firſt, in due reſpect to the *eternal* Glories and Immenſe compaſſion of *our bleſſed Saviour*, I muſt, *with zealous wiſhes for the great Improvement of a happy Proſpect*, mention an opinion *long ſince form'd*, in ſeveral Parts of the *Grand Signior*'s Country, and *of late* encreas'd to ſuch a ſtrength that *Thouſands* of his Subjects openly avow it, in deſpite of danger.

A ſort of *Turks* who own our Saviour for the Son of God.

THE *Profeſſors* of the Doctrine Taught by this opinion, are *diſtinguiſh'd* by the Name of *Choop-Maſſiahee* or *Dreamers of Meſſiah*: Theſe declare *that Chriſt was God, is now in Heaven, and ſhall come to Judgment, far ſuperior to their Prophet, or his followers.* To prove the truth of this *oppos'd* Aſſertion, they produce the words of *Mahomet himſelf* by a *Quotation* from their *Alcoran*, where it is ſaid, *thine Eyes* O Mahomet, *ſhall ſee thy Lord return in Glory*: They are generally Men of clear Capacities, and *exquiſite Dexterity* in management of Buſineſs: and by the ſacred notions they retain of the Divinity of *JESUS*, appear *not widely ſeparated* from the Pale of his *Religion.* Some have gone ſo far in their *enlighten'd* preference of *CHRIST*, to *MAHOMET*, that they have fallen *Martyrs* to an *unripe Faith*, and *even in Death*, maintain'd their Principles.

The Tenets of the Sect above-mention'd.

ANOTHER Sect Intituled *Morgee*, hold with obſtinacy that all the followers of true *Mahometaniſm*, muſt *neceſſarily* attain the moſt ſublime and heightned joys of their tranſporting Paradiſe, tho' *while on Earth*, they liv'd in endleſs Wickedneſs, but on the contrary affirm, that any who deny *their Prophet*, tho' they have led a *Sober*, *Vertuous*, *truely Exemplary*, *and Unſpotted Life*, will find it yet Impoſſible to be admitted into *Heaven*, or *indeed*, to ſave their Souls from tedious Scenes of Future Puniſhment.

The Barbarous and Inhumane Doctrine of the *Morgee*.

THE *Chawargee* maintain it an abſurd and falſe Concluſion to aſſert that ever God beſtow'd on Man the Gift of Prophecy, or thought it neceſſary to inſpire *with boaſted Knowledge* or *Infalibillity*, the bleſt Ca-

The *Chawargee*.

They deny the Prophetical Inſpiration of *Mahomet.*

pacity of any choſen or diſtinguiſh'd Mortal; theſe allow no more to *Mahomet*, than that he was a Man, whom *Nature* had endow'd with great Accompliſhments, and God afforded an *enlarg'd*, *peculiar*, and *uncommon* Portion of his *holy Spirit*, in regard to his *unequal'd Zeal* and unaffected Piety.

The *Sephatee.*

THE *Sephatee*, affirm that God Poſſeſſes endleſs Attributes of *Power*, *Life*, *Wiſdom*, *Truth* and *Juſtice*, but extend their Notions to ſuch *wild extrawagance*, as to conceive his *Senſes* built upon the ſame *corporeal Organs* which compoſe the *Fabrick* of our humane Bodies; they think he *hears*, *ſmells*, *ſees*, *feels*, *taſtes*, and *underſtands* as we do here; differing from *Mortals* only *thus*, that whereas *our* Bodies are both *weak* and *finite*, *God* has fram'd *himſelf* a Being *ſtrong* and *infinite*: This Notion they *defend*, *or ſtrive to do it*, from thoſe ſeveral Paſſages of *holy Scripture*, where the *figurative* Senſe of the Expreſſion, ſpeaks of *God*'s creating *Eve* from *Adam*'s *Rib*, as by the virtue of a manual Operation, *his ſitting on a Throne*, *repenting often what he had decreed*, as of the Actions of a *humane Body:* They will not be diſſwaded from conceiving thoſe *Expreſſions* in a *literal Senſe*, and being *for the moſt part*, Men of *groſs* and *vulgar* Apprehenſions, aſcend not to the height of *ſacred Contemplation*, on the *myſterious* Attributes of the *All-Great Incomprehenſible.*

The groſſneſs of their Apprehenſion.

A Sect, among themſelves, divided into one and Thirty different Opinions.

WONDERFULLY *various*, and ſtrangely *contradictory* to their own Aſſertions, are the Notions form'd of the *Divine Omnipotence*, by the *Muhaw-Tazlee*, a Sect, divided into *one and thirty* ſeveral Interpretations of that *controverted* Tenet which divides them from the reſt. And that is, *GOD is Holy and Eternal*, *by the Virtue of his Eſſence*; *yet refuſe to own him eternal by his Eternity*; *knowing*, *by his Knowledge*, *or merciful by his Mercy.* Their ſurprizing Caution and fantaſtic Notion of *Almighty God*, proceeds from their averſion to the Doctrine of a *Trinity*; ſo that to avoid a *multiplication* of the Divine Power, they run themſelves to *ſtrange*, *abſtruſe* and *incoherent Dreams*, of ſomething which they *wou'd conceive* but *cannot.*

A Sect who wait the coming of another Prophet.

ANOTHER Sect, call'd, *Zeidee*, believe that long before the World ſhall end, a *Perſian Prophet* ſhall be ſent by *God* to *dis-annul* the Laws of *Mahomet*, and teach a *new* and *ſurer* way to Joys hereafter.

A Blaſphemous Opinion.

JABHAIAH are a ſort of People who affirm, *that God created Man*, *the World*, *and all his Labours*, *by meer chance and accident*; denying his *Omniſcience*, and believing that he improves *like Men*, by *Practice* and *Experience.*

Two Sects directly oppoſite.

MAALUMGEE and *Meizha-Chullha*, are *Sects* directly oppoſite to one another, the firſt affirming, *GOD is to be known on Earth*, *by the knowledge of our ſelves*; and the laſt, maintaining it *impoſſible either in the preſent World*, *or that to come*, *to know him otherwiſe than by a faint perception of his Rays of Glory.*

A ſtoical and melancholy ſort of People.

KAADE-ZADEELI, *are a ſtoical and melancholy Sect*, *who practiſe ſtrange and ſuperſtitious Ceremonies in praying for the Dead.* Theſe Men profeſs a natural averſion to the ſound of *Muſick*, and neglect with *rigid* and *auſtere diſdain*, the chearful uſe of *Mirth* and *Pleaſure*; they ſit whole Days and Nights *alone*, *ſtill bending forwards* and repeating with a *doleful* and *deſponding* Accent, the *reſpected* Name of the ſupreme Almighty.

Idolaters among the *Turks.*

THERE is a certain Sect call'd *Sab-hin*, tending ſtrongly to adore *Idolatrouſly*, the *Sun* and *Moon*; from the *conſpicuous Influences* they are found to have on Things below.

ANO-

ANOTHER ſort of Men call'd *Eſtrakee*, allow the *Trinity*, as a Number ſpringing from the *Unity of God*. This Sect are bleſt with a Platonic Contemplation on the great *Idea* of divine Omnipotence, and diſcerning plainly all the *groſs* and *ſordid* Falſehoods of the *Turkiſh Alcoran*, reject the Notions built upon its *Fabrick*, and ſupport their Arguments upon the ſurer Principles of humane *Reaſon*.

A Sect among the *Turks*, who allow the Trinity.

THE *Hair-hetwee* diffide ſo much in natures Strength, and humane Underſtanding, that they think it *Sin* to contradict the *weakeſt Argument* prefer'd againſt them; affirming, that our *frail Capacities* can never repreſent a *true Idea*, of a Being ſo ſuperior to us. Theſe Men behave themſelves with an *accompliſh'd Modeſty*, give no offence to *Man* or *Beaſt*, but when a *Queſtion* is propos'd for their *deſir'd Solution*, return this Anſwer, *Allah Belerr, ammah Ben Toketer*, God knows all, but I am Ignorant.

A ſort of Men Profeſſors of an exemplary Modeſty.

BUT more *diverting* and *extraordinary* will appear the *Munaſahee* or *Pythagorical* Opinion, which maintains with violence, the old *Metempſychoſis* or the *Tranſmigration of our humane Souls:* To this Aſſertion are inclin'd the ableſt *Phyſicians* of the *Turkiſh Empire*, and it is a matter worth the Readers Patience, to reflect a little on the oddneſs of their Notions, *as to this particular*.

A Sect who hold the Tranſmigration of Souls.

THEY hold that when a Man departs this Life, his Soul ſhall enter *in that very Moment*, the *appointed Body* of ſome certain Beaſt, whoſe Nature did in *Life*, the moſt reſemble the *prevailing Genius* of the late deceas'd; thus for example, the *undaunted Soul* of ſome *brave Warrior*, ſhall be ſent to animate the *Lyon*; the *Coward's Soul*, ſhall dwell at reſt within the *Hare*; the *Generous* ſhall poſſeſs the *Horſes Body*, and the *Goat* contain the Soul of the *Laſcivious*. But *as a Bleſſing moſt deſir'd*, and the ſublimeſt *Happineſs* they can attain *in Death*, the *pious*, *grave*, *religious* and *contented Man*, ſhall ſee his Soul inform the *Camel*, a *Beaſt* of every other moſt reſpected by the fond *Mahometans*.

The Camel much reſpected among the *Turks*.

THUS *cas'd* and *fetter'd* ſhall the Souls of *Mortals* wander in the courſe of a *refining Pilgrimage*, for the full ſpace of *three thouſand and five hundred Years*, ſtill growing *more and more* polite and glorious, till the longeſt Date of their *injoin'd Peregrination* once expir'd, they return again to ſome bright Part of *undiſcover'd Earth*, where, free from thoſe *unnumber'd* and *inſulting* Imperfections, which attend Mortality *in its impure and unrefin'd Exiſtence*, they ſhall enjoy the choiceſt of ſuch *unimagin'd Bleſſings*, as will fit them *joyfully*, for that *more bright Reception* they expect to meet in the tranſporting Manſions of a *future Glory*.

A very ſtrange Opinion.

THERE is a Story which a very *grave* and *ſeemingly religious Turk* wou'd often tell me, with *repeated Vows*, and *ſerious Proteſtations* of the truth of his Aſſertion. He was a ſtrict Adherer to the Doctrine of *Tranſmigration*, and gave the following account of a *ſurprizing Accident*, which had oblig'd him to embrace the Articles of that *till then deſpis'd Opinion*.

A ſtrange Relation, of a *Turk*'s Converſion to the Doctrine abovementi-on'd.

" I was, *ſaid he*, about my one and twentieth Year of Age, a violent op-
" poſer of the Tenets of *Munaſahee*, or ſuch as hold the Pilgrimage of Souls,
" (*for ſo 'tis call'd among the* Turks) and often us'd to laugh at the Opinion
" of *an elder Brother*, who delighted much in running Races, and was won-
" derfully *ſwift of Foot*; on which account he often us'd to fanſie that *after*
" *Death*, his Soul wou'd animate ſome *Horſe* or *Antelope:* He dy'd, and
" left me very ſorrowful, for he deſerv'd my *love* by *frequent kindneſſes*,
" and triumph'd in *a more than common ſhare* of my ſincere Affection. I of-
" ten hunted in the neighb'ring Woods, and took a great delight in all the

" Practices

" Practices of *Rural Paſtime*; when on a certain Day, *with ſeveral of my*
" *Acquaintance*, riding out to ſeek ſome Sport, we rows'd a *Stagg* of ſtately
" Size, and ſpreading Antlers.

Strange Action of a Beaſt, directly contrary to his Nature.

" THE *Beaſt* no ſooner ſaw the *Dogs* about him, and beheld the Com-
" pany prepar'd for his Deſtruction, but inſtead of flying from *impending*
" Danger, he came running ſwiftly *towards my Horſe*, as if he aim'd to
" overthrow me with his fury.

" SURPRIZ'D at the *advance* I ſaw him making, I prepar'd as
" well as poſſible, for *Self-defence*, and *poizing* in my hand *a pointed Javelin*
" I carried with me, was about directing it to wound his Breaſt, when
" *(O amazing Prodigy!)* I ſaw the Dogs begin to *tremble*, and *inſtead of*
" *tearing his unhappy Limbs*, lie down and fawn, *with lolling Tongues* upon
" the panting Animal; who with a timorous haſt, *as ſadly apprehenſive of*
A very odd Paſſage. " *the threatning Weapon*, rear'd himſelf upright upon his hinder Feet, and
" *with his two fore Legs*, and the *expreſſive* motions of his *Head* and *Eyes*,
" made melancholy ſigns of ſome *important Secret*, which his want of
" Speech deny'd an *utterance*.

" METHOUGHTS, the very moment when this *moving* poſture
" of the *Stagg* was pleading for compaſſion, I perceiv'd *a ſudden cold* ſtrike
" thro' my Body, and imagin'd *I diſtinctly* heard a *murmuring Whiſper*
A *Turk* diſcovers his Brother's Soul in the Body of a Stagg. " ſpeak theſe Words, as *ſoftly* and *ſerene*, as if ſome gentle breath of Wind
" had fann'd my Temples. *Pity, O unthinking Man, thy Brother's Soul, to whoſe*
" *appointed wand'rings, the intended Death of this poor Stagg, ſhall add twelve*
" *Years of tedious Pilgrimage.*

" ASTONISH'D at the ſtrange, and unexpected Accident, I
" drop'd my *Javelin* from my trembling hand, and ſcarce preſerv'd my
" ſelf from ſinking off my Horſe, by the *induſtrious* Favours of my Friends
" Aſſiſtance: But while they were buſy in endeavouring to recover me
" again, the *Stagg* was gone, nor did one *Dog* attempt to follow him.

" AND now, *continued he*, you will not wonder that I hold the Do-
" ctrine you ſo much oppoſe for *certain Truth*, and *undeniable Reality*, my
" Brother's Soul *by this ſtrange Accident* converted me; and may the Will of
" *God* direct ſome Chance to lead your Judgment, *firſt*, to ſee the light
" of *Mahomet*, *and then*, the certainty of this *ſure Faith*, the *Tenet* of his
" Follower.

EXCUSE me, *Reader*, that I have ſo long detain'd you on ſo *whimſical* a Subject, nor believe you ſee *this Story here inſerted* from a fond effect of my *Credulity*; I tell it to divert you with the *Turk*'s Opinion, who had fram'd *hereon*, a fix'd belief of *Tranſmigration*, and imagin'd *by the whiſper which he dream'd he heard*, that *ſuch departed Souls* as dwelt within a *Beaſt* that happened to be *kill'd*, or die *by accident* before its time, ſhall loſe entirely all thoſe Years they had remain'd inclos'd *before ſuch accident*, and be oblig'd to *wander ſo much longer*, thro' the *various Stages* of their tedious Journey.

Monaſteries among the *Turks*, by whom Ordain'd.

MONASTERIES, or a ſort of *Cloiſters* for religious *Turks* of ſeveral Orders, were *anciently* ordain'd *by Mahomet's Decree*, in imitation of the *Convents* famous *then*, for *exemplary Piety*, and *great Oeconomy*, by the religious Practices of *Solitude* and *Sanctity* among the *Chriſtians*.

Muveh lehvee an Order of *Turkiſh* Monks.

OF theſe, are held in moſt eſteem *Muveh-lehvee*, an Order, *ſilent*, *humble*, *modeſt*, and profeſſing *Charity*; they wear the courſeſt Dreſs that can

be

be poſſibly invented, and renounce the *World* with all its Glories, faſting *every Thurſday* round the Year, beſides the *Ramazann*, or *publick* Ceremony; and neglecting piouſly all *earthly Pleaſures*, for the *preferable* Bleſſings of a *future Paradiſe*.

ICONIUM is the *favour'd* Reſidence of theſe religious Men, *there* dwells the *Chief*, or *Prior* of their *Order*, and from thence they go *like Roman Miſſionaries*, up and down thro' *China*, *Perſia*, and the wide Dominions of the *Great Mogul*, ſtriving to convert to *Turkiſh* Superſtition, every Man they can *commodiouſly* fall in with; and by travelling *without the leaſt ſuſpicion* into foreign Countries, become the only *able Spies* of all the *Sultan*'s vaſt Dominions.

Theſe Monks, the moſt accompliſh'd Spies of *Turky*.

THERE is no Order *in the Romiſh Church*, which does ſo nearly ſuit the *Manners*, *Habit*, *Humour*, and *Deportment* of theſe *Turkiſh Fryars*, as the *Capuchines*; and *they* agree ſo *fully* and *exactly* in their ſeveral Cuſtoms, that, were it not for ſtaining with the near Compariſon, a *Chriſtian* Character, theſe *Eaſtern* Prieſts, and *Monk-Mahometans*, might *not improperly*, be call'd the *Capuchines* of *Turkey*.

Not much unlike the *Capuchines* of *Rome*.

ANOTHER Order of the *Turkiſh* Prieſts, they call *Nim-tulahee*; theſe have their Convents in the City of *Conſtantinople*, weigh their Bread by *Drachms* and *Scruples*, faſt and pray *whole Days together*, and avoid the Company of all Mankind. They place no value on the Bleſſings of Mortality, making frequent uſe of this *grave Maxim* in their *common Converſation*; *Riches are the vaineſt Trifles we can poſſibly collect, ſince they ſo far poſſeſs our Thoughts, that we forget one fatal Hour may take us from them*; and *herein*, they ſeem to ſteer the *prudent* Courſe of a *ſincere* Morality, believing the natural Frailty of our *humane* Bodies undeſerving half the pains we take to pamper 'em, and diſregarding with a wiſe Diſdain, thoſe *tranſitory Ornaments*, and *fading Satisfactions*, which muſt periſh with the *Perſons* of unthinking Mortals. And here they act agreable to the Notions of the *admirable Horace*, in the *ſeventh Ode of his fourth Book*.

Nim-tulahee.

Their pious Maxim.

Hor. L. 4. Ode 7.

Pulvis, & umbra ſumus.
Quis ſcit, an adjiciant hodiernæ craſtina ſummæ
Tempora Dii ſuperi?
Cuncta manus avidas fugient hæredis, amico
Quæ dederis animo,
Cum ſemel occideris, & de te ſplendida Minos
Fecerit arbitria,
Non, Torquate, genus, non te facundia, non te
Reſtituet pietas.

What are the Bodies Men ſo vainly boaſt,
But *Duſt*, and *Aſhes*, and a *fleeting* Ghoſt?
Who knows, if Heav'n, whoſe Pow'r *to day* we praiſe,
Will add one ſhort *to Morrow* to our Days?
Vainly, fond Mortal, does thy Soul employ
Her *greedy Faculties* in ſearch of Joy;
For all thoſe Bleſſings thou doſt now prepare
Will fly the eager hopes of thy expecting Heir,
When the *impartial* Stroke of *certain* Death
Shall raviſh all thy *Glories* with thy *Breath*;
When the Great Judge of Heav'ns *unbounded* State,
Has *ſentenc'd thee* to ſome *eternal Fate*,
Alas! my Friend, where's *then* thy noble Blood?
What will avail thee *there* thy *earthly Good*?

Vainly

Vainly, thy *Eloquence* will *there* implore,
Nor can thy *pious Life*, thy *finiſh'd Courſe* reſtore.

Edheemi, a grave and ſolitary Order.

ANOTHER Order of the *Turks Religious*, call'd *Edheemi*, live in *Woods*, *Cells*, *hollow Trees*, and other lonely Places, converſe *familiarly* with *Lyons*, *Tygers*, and the wildeſt Beaſts which haunt the Foreſt, if we may believe the Members of their own *Fraternity*: They have ſome *Convents* in the *Eaſtern* Parts of the *Grand Turks* Dominions, but will rather chooſe to live *abroad*, and taſte the *free*, *uninterrupted* Pleaſures of a conſtant Solitude.

Santoons, a looſe, and frantic ſort of People.

SANTOON's, or Holy-Men, a ſort of *frantic*, *idle* and *conceited Beggars*, going *almoſt Naked*, with their Bodies wounded deep in many Places, are eſteem'd among the *Turks* as *Sacred*, and inſpir'd by the *divine Illumination*: Theſe commit the worſt extravagancies, under the deceitful Cloak of *heavenly Raptures*, and are allow'd the uſe of *Wine*, and all *ſtrong Liquors*, to enable them the better to converſe with *GOD* and view his *Glories*.

Fools and Mad-Men, valued much among the *Turks*.

MADMEN and *Fools* are by *the Turks* eſteem'd the Favorites of *Heaven*: They think 'em taken *from their Tenements of Clay*, to talk with *Angels*, in the upper Regions, and will therefore beg the bleſſing of an *Ideot*, when they meet him in the Streets, and bending forward, *kiſs his Garment*, with the moſt *profound* and *humble* Veneration.

Schiſm, more prevalent in *Turkey*, than in *Chriſtendom*.

MANY other *Sects* and *Orders* are at preſent found *among the Turks*, ſome of which, aſſert Opinions in *diametrical* oppoſition to the *Tenets* of the others; and divide the Doctrine they profeſs from *Mahomet*, into ſuch *inteſtine Jarrs*, and *publick Diſagreements*, that the power of *Schiſm* in *Chriſtian* Churches, falls far ſhort of that, now found in every *Province* of the *Turkiſh* Empire.

The Opinions of ſome, diametrically oppoſite to thoſe of others.

SOME profeſs *perpetual Chaſtity*, and fearing *Nature* will incline 'em to forget *the tenour of their Vow*, will make themſelves *unable to commit ſuch Sin*, by the *preventive* virtue of a *ſelf-Caſtration*; others *Marry freely in their very Convents*, and enjoy, amidſt the rigid Ceremonies of *religious Solitude*, the looſeſt pleaſures, and *unbounded* freedom of allow'd Polygamy; ſome again *muſt never Marry*, but are made a full amends for that *reſtriction*, by the liberty they have to hold a *free* and *undiſputed* Converſation, with as many *Concubines* as they find means to compaſs.

One common Article, in which they all agree.

THUS they vary widely from each others Practice, and only *join unanimouſly* in this One *common Article*; *That 'tis their duty to oppoſe with Violence, the Doctrine of* Chriſtianity, *hate*, *kill*, *and perſecute* without compaſſion, *all the Members of that* envied Faith, *till they have rooted from the Earth the Name of* Jeſus, *and reduc'd the Nations of the conquer'd World*, *to worſhip ſingly One Great* God, *and* Mahomet *his Prophet*.

BUT the *never-failing* Mercy of *our great Protector*, who prevented *hitherto* their curſt Deſigns, has *graciouſly* been pleas'd to take away *all Cauſe of fear* from his *defended* Church, whoſe *firm Foundation* he has plac'd upon a *Rock*, nor ſhall the Gates of *Hell* prevail againſt it.

CHAP.

CHAP. IX.

Of the Turkiſh *Studies, and how far Learning is encourag'd among them.*

LEARNING, *as inconſiſtent with the nature of a Government, wholly founded on the Power of the Sword,* receives but ſmall encouragement in any Part of the *Grand Signior*'s Empire; and as I have ſaid *before*, it is a *Maxim of his Policy*, to bend the Minds of all his Subjects to a conſtant Practice of the Art of War, imagining that, when a Man *relaxes* from the love of *Military Toils*, to the more *ſoft*, *bewitching Charms* of Books and Solitude, he grows *unfit for Martial Labours*, and becomes ſo deeply ſunk in pleaſing *Contemplations* on the Works of *Nature*, that he loſes *by degrees*, that *active Vigour*, which ſhou'd bravely recommend *a daring Soldier* to the face of Danger.

Learning, diſcountenanc'd in *Turkey*, and the Reaſons of it.

ROME, the *ancient*, and the *glorious* Miſtreſs of the *kneeling World*, has taught the *Turks* by ſure Experience, that *Learning*, and the moral dictates of attain'd *Philoſophy*, agreeing *ſympathetically* with the *noble*, *honeſt*, and *religious Forms* of milder *Governments*, preſerve a peaceful and *unſhock'd Tranquility*; for Men *thereby*, will ſee the Bleſſings they enjoy in Liberty, and know to prize their happy Freedom: But in *Governments Tyrannical* and *Arbitrary*, *Learning*, *like a Spurr to Horſes of a fiery Nature*, only ſerves to make 'em *feel*, and *hate* their Servitude, exciting *warm*, and *dangerous* ſparks of Courage in their Breaſts, whoſe ſure Effects produce an *eager*, and *undaunted* Inclination to expoſe their *valued Lives* and *Fortunes*, for redeeming *glorioufly* the raviſh'd Charms of *Liberty* and *Property*.

Learning, agreeable to mild and gentle Governments.

Dangerous, and fatal, to an arbitrary Monarchy.

THUS, while the *weak* and *dubious* Fate of *infant Rome*, oblig'd her Sons to ſlight all Studies but the Art of War, ſhe triumph'd *nobly* in a vaſt Succeſs, and grew in *time*, to ſuch a pitch of Pride, that ſhe ſubdued the *Monarchs* of the *diſtant Eaſt*, and rais'd Her Emperours to all the *Pow'r*, that *arbitrary Rule* and *unreſiſted Tyranny* cou'd poſſibly afford them; for the conſtant Practice of a *Military Toil* made Dangers *natural* to all her People, who, *allur'd by hopes of freſh Succeſs*, attempted freely any hazard, like the Men of whom, thus *Lucan* in his firſt Book,

Rome, ſucceſsful in her priſtine Ignorance.

> ——————*Quos ille timorum*
> *Maximus, haud urget Lethi metus; inde ruendi*
> *In ferrum mens prona viris.*
>
> Who, fearleſs, *ev'n of Death*, (fears *blackeſt* fright,)
> Led on by Courage, *ſwiftly* ruſh to fight,
> O'er *Groves* of *pointed Steel.*

BUT when the *Roman Conqueſts* had poſſeſs'd the World, and gain'd the heighth of *univerſal Monarchy*, the call of War no more alarming their forgotten Valour, they betook themſelves to ſtudy *Arts* and *Sciences*, and flouriſh'd for a while in all the Bleſſings of *meridian Glory*; but the dictates

O'erturn'd, and ruin'd, by polite Improvements.

of their Learning *fatally encourag'd*, ſoon inſpir'd their glowing Boſoms with a ſcorn of Slavery, and produc'd ſuch *bloody* and *inteſtine Diſcords*, as o'erturn'd the *Grandeur* of their *ſpreading Empire*, and involv'd the *Government* in all the miſeries of divided Ruin.

HOWEVER, as 'tis natural for the working Brains of Man to fix *attentively* on ſome peculiar and ſelected Object, how wide ſoever from the faſhionable Practice of the Times they live in; ſo *ſome* are found *among the Turks*, whoſe native Curioſity inclines them to the ſearch of what *ſmall ſhare of Knowledge* they can *poſſibly* attain from the peruſal of thoſe *few* and *trifling Books* they have among them.

AND tho' for reaſons mention'd in the Chapter of the *Turkiſh* Policy, the Art of *Printing* is prohibited among thoſe People, 'tis not likely they ſhould reach ſo great Perfection in the Study of *Philoſophy*, and other dubious Parts of Learning, as the more inlightn'd Scholars of the *Chriſtian* World, yet are not *all* ſo meanly ignorant, as the *generality*. The Perſon, whoſe Ambition leads him to beſtow upon ſome favourite Son a coſtly Education, *generous* and *particular*, muſt firſt begin like thoſe in *Chriſtendom*, and ſee them *taught* their A, B, C, or *Alphabetic* Knowledge of the *Turkiſh* Language.

The firſt advance of *Turkiſh* Learning.

NOR is the Knowledge of their *Orthographic* Learning look'd upon *as here with us*, like Childrens Study, and the firſt accompliſhment of every mean Capacity: But, *on the contrary*, nothing further is requir'd from ſuch as are elected to the greateſt Places of the *Empire*, than to be qualified to read a Chapter in the *Alcoran*, and ſign with their reſpective Names, the written Inſtruments diſpatch'd about from Place to Place by their Authority.

The Knowledge of the Alphabet, as much as is requir'd, in any *Turkiſh* Miniſter of State.

SCARCE *One* in *many Hundreds* of the *Sultan*'s Subjects, tho' they read perhaps indifferently well, can write *his Name*, or form one ſingle Letter of the *Alphabet*, ſo that when any Buſineſs offers, which they would acquaint a Friend with, who reſides at any diſtance from the Towns they live in, they muſt addreſs themſelves to certain *Scribes*, or *Publick Notaries*, whoſe peculiar *Trade* it is to write the *Letters*, *Wills*, or other Paper Inſtruments of any ſuch as will employ them.

Scribes, or publick Notaries, us'd much in *Turkey*.

NO leſs than *Thirty Thouſand* of theſe *Publick Scribes* at preſent dwell, in *full Employment*, in the City of *Conſtantinople*, and proportionable Numbers are diſtributed by order of the Court, to other Cities of the *Empire*: They are admitted *upon full Examination*, by the *Great Vizier*, or ſome inferior Officer deputed by him. They take an Oath to keep all Secrets, no ways tending to the *Sultan*'s prejudice, but diſcover every little Hint that looks like Treaſon; hereby 'tis difficult *beyond Imagination*, to maintain a treacherous or illegal Correſpondence.

Their Number in *Conſtantinople*.

NOT only *Letters* and the little Inſtruments of *private Buſineſs* are diſpatch'd *promiſcuouſly* by the *Scribes* abovenam'd, but all the Copies of ſuch *ancient Manuſcripts*, or *modern Treatiſes*, as are in uſe among them, muſt be frequently tranſcrib'd by ſome of *theſe*, the Art of Printing not allow'd, as I before inform'd you.

Their ſeveral Buſineſſes.

HOWEVER, *Omne malum habet in ſe bonum*, Every *Ill* contains ſome *Good* within its ſelf. The *Scribes of Turkey* by perpetual Practice, are become ſuch *Maſters* in the Art of *Penmanſhip*, that they have *Pieces* common in their meaneſt Houſes, which for juſtneſs of Deſign, equality of Character, and accompliſh'd *Beauty*, *Grace*, and *Smoothneſs*, cannot be exceeded

The art of Writing fair, in great Perfection with the *Turks*.

exceeded, or indeed *match'd* by the politeſt *Writing-Maſters* known in *Europe.*

SINCE I have had occaſion here to ſpeak of *Letters*, 'twill not be digreſſive from the Subject of the Chapter to acquaint the Reader, that in order to prevent the ill Effects of treaſonable Correſpondences, they permit no ſettled *Poſts* in any Part of *Turkey*; ſo that he who wou'd diſpatch a Letter to a Friend, tho' hardly fifty Miles aſunder, is oblig'd to hire *on purpoſe* ſome *Courier*, or proper Meſſenger, or muſt be forc'd to ſtay the motion of a *Caravan*, or the departure of a certain ſort of *Meſſage-bearers*, Natives of *Arabia*, who ramble *up and down* on foot to every Corner of the *Turkiſh Empire*, and will carry Letters for a large Reward to the remoteſt Borders of the *Turks* Dominions.

The difficulty of ſending Letters to any Part of the *Turkiſh* Empire.

THE Reader will conclude that *wanting Poſts upon the Roads*, muſt render Travelling a vaſt *expence*, *fatigue*, and *hazard*; and really where a Man preſumes to truſt himſelf *alone*, or *undefended* by the Power of ſome reſpected Order, he expoſes raſhly, both his Fortune, and his Life, to the *repeated Inſults* he is ſure to meet with, from the barbarous Wretches he muſt paſs by in his Journey.

The danger of travelling alone very great in *Turkey*.

BUT the Man who knows the Cuſtom of the Country, will be ſure to hire a *Turkiſh* Janizary to accompany him; by whoſe Protection, he will not only be ſecure from Danger, but may *Eat* and *Drink*, *Sleep*, *Ride*, or what he pleaſes, free from Charge, upon the *oft-invaded Property* of the *poor*, *enſlav'd*, and *miſerable Inhabitants.*

How a Man muſt do to travel ſafely.

BUT to return to what I was about, no ſooner has the Student gain'd a *full* and *finiſh'd* Knowledge of theſe earlieſt Rudiments, but he proceeds to change his *Theory* to *Practice*, and apply himſelf to ſtudy with the utmoſt care, and venerable induſtry, the *un-numbred Intricacies* of their *Alcoran*; for to be learn'd *in that*, is what they all deſire with eager Emulation, as the Means whereby they gain the reputation of accompliſh'd Scholars, and are throughly qualified for any *Poſt* of Honour, or Religion.

The ſecond Step of *Turkiſh* Learning.

THE Men who reach Perfection, or as great an Height as can be well attain'd, in this reſpected Study, *are on all hands* ſought to, by the common People, as the *Oracles* of their Religion, and undoubted Solvers of the moſt abſtruſe and noted Difficulties; but *more than any other*, are eſteem'd a ſort of Men, who by a daily running over the ſeveral Chapters which compoſe their *Alcoran*, in time commit it to their Memories, and can repeat in order every Sentence of its valued Doctrine, ſo that bearing as it were the Body of their whole Religion, within themſelves, they are eſteem'd as Sacred as the Book it ſelf, and every where diſtinguiſh'd by ſuch ſhining Privileges, as declare how much the *Turks* (*O ſhame of Chriſtendom*,) encourage more than we the Study of Religion.

The great reſpect, the *Turks* ſhow to ſuch as are well vers'd in the Expoſition of their *Alcoran.*

THE *Turkiſh* Language *rough* and *inharmonious*, is oblig'd to the *Arabian*, *Perſian*, and *Chaldean* Tongues, for all theſoftneſs it at preſent boaſts; which *notwithſtanding*, is ſo very little, and ſo ſeldom underſtood by common People, that the *Turks* of late, diſuſe the Practice of that *borrow'd* ſweetneſs, *once* the aim of all their Nation.

The *Turkiſh* Language, rough and beholding to 3 other Dialects.

OF all the noble Languages at preſent ſpoken by the Weſtern World, *Italian* is the only Favourite among the *Turks*, and that being ſeldom underſtood, beyond the ſuperficial Knowledge of a common Converſation; the *Latin*, *German*, *Spaniſh*, *French*, or *Britiſh Dialects*, are altogether ſtrangers to their *Learning* or *Affections*; nor is the *Græcian* Tongue, that

Italian, the only Weſtern Language ſtudied by the *Turks.*

poor unhappy Sufferer with her ruin'd Sons, ſo much as *ſought*, or any ways *eſteem'd* by the illiterate Subverters of that *lamented* Nation.

BUT tho' the native harſhneſs of their own unpoliſh'd Tongue, denys that ſmooth, enchanting *Eloquence*, thoſe various *Tropes*, and graceful *Figures*, which ſhou'd form the *fine*, and *lofty Stile* requir'd in *Rhetorick*; the *Turks of Note*, or lovers of Improvement, are not void of other Means, whereby to reach a wiſh'd amuſement, which the barren Study of their barbarous Language cannot give them.

The *Perſian*, and *Arabian* Romances much in vogue among the *Turks*.

THE Method then they take to raiſe their Souls to *emulative* heights of *Honour* and Ambition, is to ſtudy an accompliſhment in all the artful Turns of *Perſian* and *Arabian* Oratory; whereby they are inſpir'd with lofty thoughts and brave deſires of equalling thoſe *great* and *noble Actions*, which they read with wonder in the generous Characters of *ancient Hero's*, celebrated *glorioufly* in the fam'd *Romances*, and ingenious *Novels*, numerouſly ſcatter'd *up and down*, in both thoſe Languages.

The common Subjects of the *Perſian* Stories.

THESE *Novels* and *Romances* are compos'd by certain famous Writers, who poſſeſs a *Genius* fertilely productive of inimitable turns of *Wit* and *Fancy*; they conſiſt, *for the moſt part*, of broken Remnants of the ſeveral *Hiſtories* of worthy Men, ſet off to great advantage, by the fictitious Beauties of their ſtrange Additions; nor do they want the taking *Graces*, and enchanting *Ornaments*, which ſhine ſo ſoftly thro' the various Subjects of our *Britiſh*, *French*, and *Spaniſh* Novels.

How they are adorn'd.

THEY boaſt their *Knights* relieving Ladies in Diſtreſs, and Slavery, their *Tilting*, *Tournaments*, and amorous *Courtſhips*, their *enchanted Caſtles*, *Gyants*, *Monſters*, *Dwarfs* and *Squires*; their *delightful Meadows*, *murm'ring Currents*, *ſhady Bowers*, and *Groves of Myrtle*; all which are *there* as *frequent* and *fantaſtical*, as in any *Clelia*, or *Caſſandra* of them all.

One *Kederlee*, the ſame with them, as St. *George* among the *Chriſtians*.

AMONGST the many mighty Men of *Valour* and *Renown*, whoſe Acts of *Chivalry*, they record as *Miracles*, they relate prodigious and diverting Stories of a certain *Knight* call'd *Kederlee*, who by the Actions of his Life, appears no other than the fam'd St. *George*, that celebrated Dragon-killer of the *Britiſh Nation*. And ſo highly do the *Turks* reſpect the Memory of this illuſtrious *Champion*, that, in regard of his unequall'd and ſurprizing Merits, they have given his *Horſe* a Seat in *Paradiſe*, and plac'd him *there*, in ſtate and *glory*, with the *Aſs* whereon our *Saviour* rode, the *Dog* belonging to the *Seven Sleepers*, and the favourite *Camel* of their Prophet *Mahomet*.

The 4 Beaſts which the *Turks* have plac'd in Paradiſe.

The *Turks* unſkill'd in Hiſtory.

AS for the delightful, and improving Knowledge of *Hiſtory*, the *Turks* are wholly deſtitute of any means whereby to reach the ſmalleſt Skill in that engaging *Study*; for tho' they take a conſtant care to keep *exact* and punctual Records of the *Riſe* and *Progreſs* of their own prodigious Empire, they are ſo ignorantly defective in the Study of *Chronology*, that by the ſtrangely rude and barbarous dictates of receiv'd *Tradition*, they confound all *Ages*, *Reigns*, and *Perſons*, in the mixt diſorder of a wild irregularity.

A ſtrange Opinion of the *Turks*, concerning *Solomon* and *Homer*.

THUS they look on *Solomon* and *Homer* to have been two Brothers, who contended with each other for the Bays beſtow'd upon the moſt deſerving *Poet*, and believe that *Homer* having gain'd the univerſal *Plaudit* of the Judges of thoſe times, was envied by his Brother *Solomon*, and being baniſh'd from the Court, was forc'd to roam about the World, and beg a livelyhood from charitable Contributions.

I know not how it comes to paſs, but *Solomon* is now the only Prince who lives in their Traditions, and ſo great a Notion have they form'd of his extenſive Power, and the ſplendour of his Government, that they have liſted all the famous *Monarchs* of the ancient World, as Servants to his Grandeur.

THUS is the celebrated *Julius Cæſar* thought by *all the Turks*, to have been *Admiral* of a prodigious Fleet of Ships, belonging to the abovenam'd *Solomon*, conſiſting of a Thouſand and odd Hundred Sail. They ſay, that *Alexander the Great*, was the illuſtrious *General* of his victorious Armies; and that *Job*, *ſo famous for his exemplary Patience*, was the *Judge* of all Civil Cauſes of his large Dominions. Another of *Julius Cæſar*, *Job*, and *Alexander* the Great.

SOMEWHAT more refin'd are their Capacities in the Art of *Poetry*, if that indifferent Skill they boaſt may claim the honour of ſo high a Character; for the ambitious *Sultans* of the *Turkiſh* Empire, hearing that the Works of ancient *Poets* are eſteem'd in Chriſtendom; and having been inform'd *by Runnagado*'s, what immortal Characters have been confer'd on former *Princes*, by the Pens of ſuch as writ harmoniouſly, became inſpir'd with eager Wiſhes, that their own great Actions might be copy'd to advantage, by ſome *Eaſtern* Muſe, and ſo tranſmitted *with a ſhining Glory*, to the praiſes of Poſterity. More vers'd in Poetry, and why enclin'd to ſtudy it. Ambition of the *Turkiſh* Sultans.

THIS flatt'ring Notion of the *Turkiſh* Monarchs, caus'd an eager application of their Subjects Fancies to the favour'd ſtudy of Poetic Excellence, but the unpoliſh'd Cadence of their *guttural Language*, not allowing them ſufficient Harmony, they make but dull, inſipid Verſes, unleſs they tune their Muſes to the warbling Lyre of ſmooth *Arabia*. The *Turkiſh* Language too rough for Poetry.

HOWEVER, notwithſtanding all the diſ-advantages they meet in their attempt, they ſtill continue to improve their Genius in the practice of this Study, uſing Arguments to prove the *uſe*, and great *neceſſity* of Poetic Learning, not much unlike the thoughts of *Horace* in the following Verſes. The Arguments they uſe in its defence.

Vixere fortes ante Agamemnona
Multi, ſed omnes illacrymabiles
Urgentur, ignotique longa
Nocte; carent quia vate ſacro.

Men *brave*, and *valiant* liv'd before thoſe Days,
Wherein fam'd *Agamemnon* gain'd his *Praiſe*,
Yet does a dark *oblivion* ſhrowd their Fames,
And Nights black Miſts efface their glorious Names;
Unknown, and *unlamented*, dead they lie,
While Deeds of *later Hero*'s never die;
Hence ſprings the Cauſe, *the firſt* no *Poets* praiſe,
The *laſt* out-live their Death, in *Bards immortal Lays*.

STRONGLY notwithſtanding, are theſe great Encouragers of *Poetry* oppos'd, by certain Sects of *grave*, *moroſe*, and *rigid* Principles, who raiſe Objections to the Study, from the many *falſe* and contradictory Aſſertions of the greateſt Poets, which beſides the ſcandal they affirm it muſt infallibly create to their unſtain'd and holy Doctrine, has another ill Effect, which is, ſo painting over all the Vices of a *Man* or *Nation*, and ſo Satyrically detracting from their envied Virtues, that Poſterity will be oblig'd to read a mix'd Account of *Truth* and *Falſehood*, without the ſmalleſt poſſibility of diſtinguiſhing *with certainty*, between the *one* and the *other*. And herein they ſeem to blame ſuch noted Fictions, as thoſe for which *Auſonius* The Study of Poetry, why oppos'd by certain rigid Sects. The Reaſons which they give for their diſlike of Poetry.

cen-

cenſures *Virgil*, in the following *Verſes*, on the Statue of *Queen Dido*; as I remember in the 117th Epigram.

Auſon. Epig. 117.

Illa ego ſum Dido *vultu, quam conſpicis hoſpes,*
Aſſimulata modis pulchraque mirificis.
Talis eram, ſed non Maro, *quam mihi finxit erat Mens,*
Vita nec inceſtis læta cupidinibus:
Namque nec Æneas *vidit me* Troius *unquam,*
Nec Libyam advenit claſſibus Iliacis.
Sed furias fugiens, atque arma procacis Iarbæ,
Servavi, fateor, morte pudicitiam;
Pectore transfixo caſtos quod pertulit enſes;
Non furor, aut læſo crudus amore dolor,
Sic cecidiſſe juvat: Vixi ſine vulnere famæ,
Ulta virum, poſitis mœnibus oppetii.
Invida cur in me ſtimulaſti muſa MARONEM,
Fingeret ut noſtræ damna pudicitiæ?
Vos magis Hiſtoricis lectores credite de me
Quam qui furta Deum *concubituſque canunt,*
Falſidici vates: Temerant qui carmine verum,
Humaniſque Deos *aſſimulant vitiis.*

The Epigram in *Engliſh.*

I am that *Dido*'s Image, *kind* and *fair*,
Whoſe *Form* thou ſeeſt here carv'd with artful Air;
Such was my Body, but my *Soul* ne'er knew
The Crimes, which *Virgil* made my Story do;
Nor was my Life debauch'd by looſe Deſires,
Nor burnt my honour in *inceſtuous* Fires;
Never did fam'd *Æneas* ſee my Face,
Nor land his *Trojan* Squadrons in this Place,
Flying the Rage of proud *Iarba*'s Will,
To ſave my valued Fame I choſe my ſelf to kill;
Nor was it *Madneſs* made my Boſome bleed,
But chaſt and weighty *Grief*, that urg'd me to the Deed:
Thus did I fall, *unwounded* in my Fame,
My *Conſort*'s Wrongs reveng'd, and all my Shame,
And built a ſtately Town, to celebrate my Name.
But why *malicious Muſe*, didſt thou inſpire,
Erroneous *Virgil* with a ſtrange Deſire,
To heap a feign'd Diſhonour on my Name,
And ſell my *Modeſty* to raiſe his *Fame?*
Learn all from me, credit *Hiſtorians* more
Than *thoſe* who ne'er will give their Fables o'er;
But *daringly* expoſe to publick View,
The ſecret Acts of Love, which *Jove* is pleas'd to do;
Poets are *Lyars*, and for love of Rhymes,
Will make the *Gods themſelves* pertake of human Crimes.

The manner of making *Turkiſh* Verſe.

THE *Turkiſh* Poetry conſiſts of certain ſhort and broken Meaſures, chain'd *moſt commonly* to double Rhymes, that ſo the *jingle of the Numbers* may atone *as much as poſſible*, for the unpleaſant roughneſs of the Cadence; they confine their *Muſes* for the moſt part, to *low* and *doggrel* Balads, or the whining Compoſition of ſome amorous Paſtoral; yet ſome few are found among them, of a very *brisk* and *ſprightly Wit*, who will on *Weddings*, *Victories*, or other ſuch occaſions, exert their Faculties in forming ſomething like a *Panegyrick*, *Epithalamium*, *Ode*, or witty *Anagram*, and having done their utmoſt, with deſign to pleaſe the *Patrons* they addreſs, receive a Preſent equal to the *merit* of the Work, or rather given according

ding to the *generous*, or *avaritious Temper* of the Perſon they have complimented.

BUT *Examples* will be moſt diverting, and inform the Reader more exactly of their peculiar Taſt of ſeveral ſorts of Poetry ; I *therefore* now proceed to come as near as I can trace their Language, to ſome *remarkable* and *celebrated* Turns of *Turkiſh Wit*, whereby the *Authors* gain'd a great and laſting Reputation. Examples are the ſureſt means of teaching any thing.

THERE was a noted *Turk*, who liv'd in *Conſtantinople*, and had lately gain'd the Parents Approbation of a certain Lady, *young*, and *beautiful* ; they were married, and their *Nuptials* celebrated with a Splendour equal to their Fortunes, which were great and plentiful : The Sports, perform'd on ſuch occaſions, drew the Obſervation of all ſorts of People, who were treated and careſs'd with wonderful Civility ; among the reſt, *unwilling to omit the ſmalleſt point of lofty Liberality*, the joyful *Bridegroom* ſent an Invitation to the moſt eſteem'd, and brighteſt *Poets* of the City ; aſſuring them they ſhould receive an hearty welcome ; and to tempt the trial of their utmoſt Skill, inform'd 'em, he deſign'd a good Reward for him, who made the fineſt Verſes, in *congratulation* of his Marriage. A pleaſant Story of a *Turk* who hir'd Poets to make Verſes on his Wedding.

THE ſummon'd *Bards* appear'd immediately, and having feaſted plentifully on the Bridegroom's Entertainment, thought it proper to remember what they came for, and retiring ſeverally to the private Arbours of their Patron's Garden, ſoon compos'd the *mercenary* Praiſes he expected from them, and returning to the Place where waited the impatient Company, repeated *every Man his own Performance*, and ſubmitted, *each in hopes of preference*, to the deciſive Judgment of a fair *Majority*. The Poets feaſted by the Bridegroom.

THE Conſequences of this famous Battle of the *Turkiſh Muſes*, having made ſome noiſe about the City, many Copies of their *aukward Panegyricks* were diſtributed about ; and ſince I was oblig'd by an Acquaintance with an *Italian* Tranſlation of them all, I wou'd not think the Pains too great, *for the diverſion of my Reader*, to preſent him with their Verſes in a *Britiſh* Dreſs ; the firſt are theſe which follow.

The firſt Poets Verſes.

I *Muſtapha Baſhaw* to you great *Ali*,
Fav'rite of *Mahomet*, and pride of *Hali*,
Addreſs my Lines—— *you* are a Man ſo clever,
That I cou'd wiſh you were to live for ever ;
For then the beauteous Wife you now enjoy,
Wou'd bring you ev'ry Year a ſmiling Boy ;
So wou'd the *World forever* happy be,
Beauty, and *Youth*, *Wit*, *Wealth* and *Honour* ſee,
Your *Wife* and *Sons* wou'd prove the *former two*,
And the *three laſt*, muſt ever ſhine in you.

I aſſure the Reader I have done the *Poet* Juſtice in his *Fancy* and *Expreſſion*, which tho' a little brighter in the *end* than the *beginning*, may be excus'd, in that 'tis *more than tolerable* in a Country where the *Sun* of *Learning* ſhines ſo ſeldom. But here comes another ſomewhat merry and diverting.

The ſecond Poets Verſes.

O mighty *Ali* let me ſwear
That a moſt happy Man you are,
Your ſelf is wondrous wiſe and witty,
And *God* has ſent a Wife to fit ye ;
But that I may diſcover beſt,
How much I really think you bleſt,

Oh

Oh Heav'ns ! were I one Hour of Life,
To be in bed with your ſweet Wife,
S'bud how ſhou'd I for Joys then ſtrive,
And be the happieſt Man alive !

THE Author of this *comical Conceit* was one *Morat*, a brisk and airy Spark, who wou'd not loſe his Jeſt, where'er he found it ; but his Muſe however miſt the *Prize*, and tho' the *Bridegroom* ſeem'd well pleas'd, and laugh'd for company, he was not maſter of a *Turkiſh* Nature, if he did not curſe the *Poet* for his *odd*, *uncommon* way of praiſing him. A third ſucceeded him *more gravely*, with the Lines which follow.

The third Poets Panegyrick on the Bridegroom.

I.

God made two *Sparks* of heav'nly Fire,
More *bright* than others were,
Fram'd 'em to kindle *ſoft deſire*,
Both *Spotleſs*, *Chaſt* and *Fair*.

II.

Go down ſays He, to *Earth*, and *there*,
Long wander up and down,
Till having found the *lovelieſt Pair*,
Their Bliſs by *Marriage* crown.

III.

They came and journey'd long in vain,
Untill they found the Two,
Then *center'd here*, and *now* contain,
The *deſtin'd* Joys of you.

SOME other Poets tried their Skill, but *all* fell ſhort of *theſe*, and one *Zulduc*, the Author of the laſt, was judg'd deſerving of the promis'd Prize, which was accordingly beſtow'd upon him, by the *Bridegroom*'s Order ; the Preſent was a well-ſhap'd *Aſs*, with *Saddle* and *Capariſon* embroidred richly, and the *Bridle*, *Breaſt-piece*, and the other Harneſs, all emboſs'd with poliſh'd Silver, of which Metal were the large and weighty *Stirrops*, made according to the *Turkiſh* Faſhion.

A comical Reward for Poetry.

THIS ſtrange *ill-choſen* Preſent, ſoon alarm'd the Town with mirth and wonder, at the novelty of our triumphant *Poet*'s odd Reward ; and 'mongſt the many others who reflected pleaſantly upon the *Turks* unfaſhionable Gift, a certain humerous *Spaniſh Runnagado*, skill'd compleatly in the *Eaſtern* Languages, and ſtill retaining ſprightly *Reliques* of his Countries *Genius*, was a little ſharp upon the Subject in the following *Satyr*.

A Spaniſh Runnagado's Satyr, on the Bridegroom and his Preſent.

Complain not poor *Zulduc*, that thy Reward,
Seems not to ſpeak a *generous* regard,
Thou doſt *alas !* miſtake thy Patron's Mind,
The *Gift* he made thee proves him *more than kind* ;
For as a Lover, whom ſtrong Paſſions move,
Yields up *himſelf* a Sacrifice to Love,
So *Ali*'s Hand has giv'n to thee *dull Man*,
Tho' not *himſelf*, as near it as he can ;
For *Nature*, *Bridle*, *Saddle*, all combine,
To ſhow how near the *Aſs* and *late-noos'd Ali* join.

The Condition of Muſick, among the *Turks*.

PROCEED we now to *Muſick*'s Charms, as *like* to thoſe of *Poetry* as poſſible, yet not ſo much encourag'd by the *Turkiſh* Nation, who are altogether

together Strangers to the melting Strains of Vocal Harmony, nor underſtand the charming uſe of thoſe delightful Inſtruments, whoſe elevating ſounds have unreſiſted Power to move the Souls of dying Men, and make the poor deſponding Wretch forget his Sorrows, and erect *with Joy* his drooping Head, to hear the *ſoft*, and *tunefull* Call, that lulls his Cares, and huſhes *for a while* his loud Misfortunes.

THE Notion of the *Turks* concerning *Muſick*, will appear a *Paradox*, for they abhor the *brisk* and *airy* Tunes of *Chriſtian* Compoſition, and alike deſpiſe the dulcid Notes and melancholy, ſoft, complaining Strokes of grave *Sonata*'s; yet are they never eaſy *when alone*, unleſs they have a kind of courſe *Ghitarr*, or ſuch a ſort of Inſtrument, conſiſting commonly of ſeveral Wires, upon a long and ſlender wooden Body, with a round, capacious hollow head, the form whereof is repreſented in the *Cutt* relating to the *Græcian Wedding*, in the one and twentieth Chapter, above the Letter *I* on the right hand of the Figures.

Their Notions thereof a ſort of Paradox.

The ſhape of a *Turkiſh* Ghittarr.

WITH this dull Inſtrument the ſolitary *Turks* divert themſelves, in every Place, and every Company; they place it in the left hand, and turning its unweildy Belly to their Sides, with the unheeding Fingers of their other Hand, ſtrike up and down *at random* all the Wires, and whine out horrid, and unpleaſant Noiſes, to the *hum-drum* Echo's of their barbarous Inſtrument.

Their manner of uſing it.

YET ſo bewitch'd are all the *Turks* to this ridiculous Amuſement, that a Stranger muſt be plagu'd in every corner of their Streets and Houſes, with repeated ſounds of dolefull Airs, and noiſy Voices void of harmony, nay to ſuch extravagant Affection are they now arriv'd, for this prevailing Faſhion, that the *Soldiers* go not to the War without their *Fiddles*; nor can any travel half a Day in *Turkiſh* Territories, but he ſhall ſee a grave *long-bearded Muſſulman*, ſit ſingly *croſs-legg'd*, under ſome large *Oak*, or ſhady *Cypreſs*, pleaſing his conceit with melancholy Ditties, to the *Strum-ſtrum* Muſick of his thrum'd Ghittarr, while his poor Horſe is turn'd to graze about the Field, and ſeeks the pleaſure of a more ſubſtantial Entertainment.

The ſtrange eſteem the *Turks* profeſs for the abovenam'd Inſtrument.

ANOTHER Inſtrument in uſe among the *Turks* is a large wooden Trunk, not much unlike the faſhion of the former, whereto one large, and *rozin'd* twiſted Cats-gut is affix'd ſo ſtraitly, that by ſcraping thereupon with a proportionable Bow, a certain hoarſe, and hollow murmur ſtrikes the Ear, like the unpleaſant tuning of a bad *Baſe Viol.*

The ſhape and uſe of the *Turkiſh* Baſe-Viol.

ANOTHER very celebrated Piece of Muſick, is the noiſe they make with jingling *Timbrels*, which are form'd exactly like a Sieve, the bottom made of *Buff*, extreamly ſtrong and durable; ſmall, long, and narrow holes about the ſides, contain a certain number of round, thin, and poliſh'd Plates of Braſs, bor'd thro' the *center*, and ſecurely faſtned with a liberty to play, upon a little Pin; this Timbrel they make yield a very jarring and diſcordant ſound, by ſtriking with their Fiſts, upon the middle of the Leather, which thereby affords a ſort of drowſy Baſe, to the more *ſhrill* and ſprightly trebble of the clattering Plates of Braſs about it. Both theſe abovenam'd Inſtruments are likewiſe repreſented, in the *Cutt* aforeſaid.

The form of Timbrels, and how us'd in *Turkey*.

WIND Muſick is not much in vogue in any part of *Turkey*; a ſort of Pipe, or aukward Flute they make of Reeds, is what they chiefly *now* delight in: But the *Hautboys*, *Trumpet*, and the favour'd Inſtruments of *Chriſtian* Countries, even from the *amorous Flute*, down to the ruſtic Bagpipe, are entirely ſtrangers to the *Turkiſh* Practice.

Wind Muſick not in uſe among them.

Drums and Kettle-drums in high eſteem.

DRUMS they uſe in martial Expeditions, and delight extreamly in their warlike Thunder; Kettledrums they beat with skill and pleaſure, but they underſtand no Tunes, nor boaſt the noble *Theory* of *Muſick*, but play by rote on any Inſtrument, the *incoherent* dictates of a *wild*, *extravagant*, and artleſs fancy.

The *Turks* unskill'd in Logick.

THE *Turkiſh* Studies boaſt no Logick, nor does any Man among the moſt polite of all their People know its meaning; no tough *Syllogiſms* puzzle their Diſcourſes; no *Nego Minorem*, *Majorem*, or *Conſequentiam*, confound their Students with aſſerted Contradictions; all is *vulgar*, *plain*, and *ignorant*, nor do they wiſh to gain a clearer notion, of a dangerous *Science*, which they ſay oppoſes *always*, and *too often* overturns, the truth of *Argument*, and light of *Reaſon*.

The Reaſons why they diſapprove it.

Their Ignorance in Metaphyſicks.

THEY know no more of *Metaphyſicks*, than a trifling Conteſt on the *Attributes* of *GOD*, and that maintain'd with ſuch abſurdity and weakneſs, that the artleſs Tenour of their jangling Diſputations, cannot boaſt a regular proceeding, but is founded groſly on the obſtinate profeſſion of illiterate Contrarieties.

Phyſick not well underſtood in *Turkey*.

PHYSICK is eſteem'd a ſacred Study, but their Ignorance therein exceeds belief; for tho' the ancient *Doctors* of *Arabia*, were the beſt *Phyſitians* of the times they liv'd in, and cou'd ſay with *Solomon*, they knew the *vegetable* nurſeries of *Nature*; nay, cou'd tell their Virtues from the *Cedar* to the *Hyſſop*, yet the modern *Arabs*, and the ſpacious Body of the *Turkiſh Empire*, are eclips'd by Clouds of ſuch ſupine *Obſcurity*, that they can boaſt no good *Phyſician* in their Nation, but reſpect a *Quack*, if bred in *Chriſtendom*, as an undoubted Maſter of an uſeful Science, which their want of Learning, or neglect of Opportunities deny *themſelves* the ſmalleſt knowledge of.

Navigation, how far known to *Turkiſh* Mariners.

NAVIGATION, as I ſaid before, is little underſtood by *Turkiſh* Mariners. The Compaſs is *by them*, divided into Eight great Points, and the dependant Uſefullneſs of that illuſtrious Art ſo much unknown, that they can only ſail before the Wind, and while the nimble Ships of other Nations ply *with eaſe* their handy *Tacks* to *ſtar-board* or to *lar-board* Quarter, *veer about*, *lie by*, and coming up within few Points of *every Wind*, ſail on *ſecure*, in ſpight of *adverſe* and *tempeſtuous Weather*, the baffled Efforts of the *Turkiſh Sailors* failing their Deſires, the unweildy Veſſels of thoſe ignorant People muſt be forc'd to creep for hoſpitable ſhelter, to the cloſe protection of ſome neigh'bring Harbour, and expect with patience the deſir'd return of proper Winds to proſecute their Voyages.

The State of their Geographic Learning.

GEOGRAPHY is ſo unknown among them, that they hardly find a poſſibility of reaching Skill enough to learn the ſituation of their own Dominions, and ſo very dark are their Capacities *that way*, that ſome *the moſt refin'd among them*, have deſir'd me to inform them, whether *Britain* did not border on the Mouth of the *Mediterranean*, and the *King of France*'s Territories ſpread their Frontiers to the *Weſtern Indies*.

Geometry, Aſtronomy, and Aſtrology how far known in *Turkey*.

GEOMETRY they cannot boaſt the ſmalleſt Notion of, and are extreamly ignorant of *Aſtronomical* Obſervations; yet ſome are found in *Turkey*, who pretend to *Schemes* and *Figures* in *Aſtrology*, and calculate *Nativities* for ſuperſtitious People, when even thoſe very Men who paſs for *Conjurers*, and are eſteem'd *as ſuch* by the unthinking Populace, behold *with wonder* the ſurprizing Form, and advantageous Uſes of our *Chriſtian Globes*, *Celeſtial*, or *Terreſtrial*.

BUT

BUT let us now deſcend from lofty Studies, to the Rural Practices of Country Labours, and we ſhall perceive the common Ignorance as formidable *there*, as in their Schools of Education, and unpoliſh'd *Seminaries* of Religion and Philoſophy.

SO little are they skill'd in *Agriculture*, and the Art of *Gardening*, that where the Ground requires *manuring*, they are wholly ignorant of all Improvements, which the ruſtic Arts of *Europæan Husbandmen* have taught the Practice of, and let it lie *neglected* and *untill'd*, not uſeful to themſelves, nor advantageous to Poſterity. The *Turks* unskill'd in Husbandry.

BUT Providence has *ſtrangely* ſo ordain'd, that they poſſeſs ſuch *fertil*, and *productive* Territories, as will yield the Bleſſings of a *double Harveſt*, from the eaſy Labours of an *unfatigu'd* and pleaſing Induſtry. Their Lands extreamly fertil.

YET are the *native Turks* ſo giv'n to *Luxury*, that few among them care to take the ſmalleſt Pains in *rural* Practices, but *on the contrary*, they ſtill employ the ſubject *Greeks* to do their Drudgery, and live ſupinely like the lazy *Drones*, upon the plunder'd *Honey* of the *Bees* about 'em. *Greeks* commonly employ'd to till the Ground.

AND perhaps, this univerſal negligence in Country matters, may proceed from that inglorious and ſubmiſſive Slavery wherein they live, and which depreſſes weightily their *unſupported Spirits*, by the ſad reflections of their miſerable Servitude to an *unbounded Monarch*, who poſſeſſes *at their Deaths*, the Product of their Labours, and becomes *ſole Heir* to all their Lands, excluding *even the Children* of a frugal *Father* from the wiſh'd enjoyment of a *raviſh'd Patrimony*. The Reaſon why the *Turks* neglect improving Lands.

FOR tho' the Charms and various Pleaſures of a Country Life, may tempt the Inclinations of a thinking Man, to leave the hurries of a Town-deſtraction, and relax the Springs of wearied Life in gentle Solitude; yet is not any of theſe flattering Bleſſings to be *met*, or *hop'd for*, from a Rural Life encumbred with the plagues of noiſy Diſcord, and ſevere effects of an inſulted Slavery, where every Moment may produce ſome *ſtrange* and unexpected Accident, and reduce the *Owner* of a rolling Plenty to the ſhame of Poverty or *Military Ravages*, upon the ſpiteful *Nod* of ſome *capricious Governour*. How a Country Life may be unpleaſant.

THEN, O *ſweet* and *gentle Solitude*, are thy Retirements truly happy, when we can enjoy, *ſecure from danger*, the inviting Pleaſures of thy dulcid Manſions; when the ſofter Wiſhes of our peaceful Souls, may *free*, and *unconfin'd* become ſucceſsful, and our *undiſturb'd*, and bliſsful Hours roll ſmoothly on, within the limits of *Paternal Reſidence*. How truly juſt are the exalted Notions of the *Roman Horace* on the preſent Subject, when he ſays, When, and how, a Country Life is truly happy.

Beatus ille, qui procul negotiis,
Ut priſca Gens Mortalium;
Paterna rura bobus exercet ſuis,
Solutus omni fænore.
Neque excitatur claſſico Miles truci,
Neque horret iratum Mare,
Forumque vitat, & ſuperba civium
Potentiorum limina. *Hor.* Ode 2d. *Epod.*

Happy the Man, who *free from Care*,
As Men in former Ages were,
From *Uſury* retires; The Ode in *Engliſh.*

And Plows with pure induſtrious Hand,
With his own Steers his *Father*'s Land,
The *Crown* of his Deſires.
No ſtorms of *War* his *Peace* can ſhake,
Unmov'd he ſees the *Billows* break
And mocks the *Oceans* frown,
He ſhuns *all* Courts where *Lawyers* are,
Diſdains the *haughty* Grandeur there,
Contented with his own.

BY what has been *already* ſaid, the *Reader* may conceive *with eaſe*, the utmoſt altitude of *Turkiſh* Learning; I ſhall *now* proceed *in the enſuing Chapter*, to inform him of the *Morals* of thoſe mighty People.

CHAP. X.

Of the Turkiſh *Morals.*

All Men by Nature, more or leſs are taught Morality.

THE Reader can expect no elevated Notions of refin'd Morality, from ſuch as live on others Miſery, and owe the Grandeur of their lofty Fortune to the bloody Ruin of invaded Nations, yet as *Natures* Dictates; and the common Leſſons of a mild Humanity, excite Mankind to do the *Juſtice* they again expect, ſo have the *Turks*, *in the laſt Age*, been more refin'd than formerly they were, by frequent Converſe with the *Chriſtian Nations*, which their extended Conqueſts made their *Neighbours*.

Some *Britiſh* Travellers have flatter'd the *Turks*.

STRANGELY do the Characters which all our Travellers have given the *Turks*, miſtake their Nature, ſome Ingenious Gentlemen *the Natives of Great Britain*, have thought fit to ſpeak thoſe People noble Maſters of a ſpotleſs Vertue, and deſcribe them ſailing in a Sea of Glory, laden richly with the golden Notions of *Morality* and *Wiſdom*, which diſtinguiſh'd anciently the Great Inhabitants of the Countries they have conquer'd.

Others have detracted from their real *Merits*.

OTHERS, *leſs obliging*, but *alike miſtaken*, byaſs'd by the Follies of a fond *Partiality*, allow them owners of *not one* commendable or vertuous Practice, but deſcribe their Natures wholly ſunk in dull Stupidity, and *univerſally* inclin'd to *Miſchief* and *Iniquity*.

A *Medium* moſt eligible, and the nearest Truth.

THESE *Extreams* are *both* to be rejected, and a modeſt *Medium* choſen to direct us, we ſhall *then* diſcover that the ſame *variety* of *Humour* and *Morality*, now reigns in *Turkey*, that is found in *Chriſtendom*, and that the numerous *Mahometans* are *like our ſelves* divided into *Good* and *Bad*, according to the Leſſons of their different Educations, or the contrary Impulſes of a *vicious Soul*, or one inſpir'd with a ſublime and generous love of Vertue.

NOT

NOT more divided is the *Turkiſh Faith*, than their infirm Morality; *ſome* holding *lawful*, *meritorious*, and *as duty*, that, which *other ſome* condemn as *odious*, *ſinful*, and *illegal*; nay, to ſuch degrees of violence do they proceed herein, that ſome believe it Sin to *pity Chriſtians*, others hold it Charity to *relieve them*; ſome hate *Mirth*, and others *Sorrow*; ſome love one thing, ſome another; each oppoſing t'others Principle, with all the malice of diſcordant Obſtinacy, as is deſcrib'd by *Horace* in the eighteenth Epiſtle of his firſt Book. Their divided Notions of Morality.

Oderunt hilarem triſtes, triſtemque jocoſi,
Sedatum celeres; agilem, gnavumque remiſſi.

The *Sad* the *Airy* hate, the *Brisk* the *Sad*,
The *Swift* the *Slow deſpiſe*, the *Joyleſs* hate the *Glad*.

BUT to let the *Curious* clearly underſtand in what Condition are maintain'd the *common Morals* of the *Turks* in general, I will tranſcribe a ſort of *Catechiſm* taught their Children, who imbibing early what the Parents make 'em learn, continue *when grown up*, to juſtifie their Tenets. The Interrogatories are as follow.

A *Turkiſh* Catechiſm.

Q. *Tell me thy Name?*

A. My Name is *Muſtapha.*

Q. *How wert thou made?*

A. By One Great God, *alone*, and *indiviſible*, *Almighty*, *Mercifull*, *Omniſcient*, *Sempiternal*, full of Truth, and rich in Glory.

Q. *By what means doſt thou hope to gain Salvation?*

A. By walking ſtrictly in the Paths of Holineſs, as meaſur'd out by God's Decree, and ſet before all true *Believers*, by the goodneſs and compaſſion of our Paſtor *Mahomet*, (whoſe Name be Sacred) ſent by God to teach Mankind, and *now* in *Heaven*, his mighty, true, and *only Prophet.*

Q. *How doſt thou expect to gain his Favour, or reward his Goodneſs?*

A. By promoting his Religion, and a Charitable Pity of my Fellow Creatures.

Q. *How muſt his Religion be promoted?*

A. By deſtroying with the *Sword* and *Fire*, all ſuch as dare oppoſe his holy Doctrine, till the Infidels are rooted from the *Earth*, and all the *Univerſe* ſubmits to own his Glory.

Q. *How will you extend the* Charity *injoin'd you?*

A. By erecting *Hans*, or publick Inns for entertaining poor *benighted Pilgrims*, building *Bagnio's*, and endowing *Moſques* with large Revenues, if *the Lord of Paradiſe* is pleas'd to bleſs me with a plentifull Ability: *If not*, by giving freely *to the Poor* as much as I can ſpare, redeeming Slaves, and looking upon the *Beaſts* which ſerve our Uſes with a mild Compaſſion.

Q. *How*

Q. *How are you to pity* Beaſts, *or* Birds *which ſerve you?*

A. When an *Ox*, *Aſs*, *Horſe*, *Dog*, *Mule*, or *Camel*, has for many Years been truly ſerviceable, I muſt let him graze in peace about my Grounds, and live the reſt of his *diſabled* Life, entirely free from *Toil*, or *Drudgery*, as a Reward for all his former Labours.

Q. *What elſe are you requir'd to do to ſuch poor Animals?*

A. I am oblig'd to load my Camels and all other Beaſts of Burthen, favourably, and with pity; buy the *Birds* that pine in *Cages* for their abſent Mates, and let them fly away to ſeek loſt Liberty.

Q. *Who*, under Mahomet, *will you obey?*

A. My *Prince*, and Parents.

Q. *How muſt you ſerve your Prince?*

A. With Life and Fortune, for he is the *Lord* of all my Plenty, and may honour my Head by making it his Footſtool, I am to *live* and *die* when *he* commands it, and depend on nothing but *his* ſacred Pleaſure.

Q. *How will you reſpect your Parents?*

A. With the unfeign'd Duty of a meek Humility; as becomes the Honour of thoſe Perſons, from whom, *next God*, I had my Being.

Q. *How will you deal with your Neighbours?*

A. Love thoſe, who love me; hate thoſe, who hate me; kill thoſe, who ſtrive to kill me; but never give back *Ill* for *Good*, nor *Good* for *Evil*.

Q. *What is your higheſt Wiſh?*

A. On *Earth Succeſs*, and *Paradiſe* hereafter.

Q. *Is your Wiſh ſincere? If not, may Heaven refuſe it.*

A. So be it to me.

THIS Catechiſm may convince the Reader, that howſoever differing their Notions are, in other Points, they all concur in one unanimous reſpect, wherewith they humbly own the Power of *God*, and worſhip his *Divinity*, of which the eldeſt Ages of *Antiquity*, acknowledge the aſſur'd Exiſtence, and *Heſiod* ſeemingly inſpir'd with more than *Heatheniſh* light of Reaſon, thus expreſſes.

A Quotation from *Heſiod*, concerning the Power of God.

Ρεῖα μὲν γαρ βειάει, ῥέα δ' ἐρείδοντα χαλέπτει,
Ρεῖα δ' ἀρίζηλον μινύθει, καὶ ἄδηλον ἄέξει,
Ρεῖα δ' τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει,
Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.

High-

High-thund'ring *Jove*, who in Heav'ns loftieſt Throne,
Sits *uncontroul'd*, and rules the World *alone*,
At pleaſure, lifts *to Empire* lowly Swains,
And hurls from *boaſted Grandeur*, him who reigns.
With eaſe extirpates Lines of nobleſt Race,
And gives *undreamt* of Honours to the Baſe;
In ſhort his Arm can make the Crooked Straight,
And draw out *all the Pride*, which ſwells the haughty *Great*.

THEIR Notions of the *Duty*, which obliges them to propagate the Doctrine of their *Prophet*, leads their *Reaſon*, *Juſtice* and *Humanity* ſo much aſtray, that neither *Promiſe*, *Vow*, nor *ſolemn Oath*, can bind their *Conſcience*, to omit an opportunity of adding any thing to former Acquiſitions. The bad Effect of a bad Opinion.

BY this means, *Chriſtians* find it dangerous to deal in *Turkey*, and gaining no ſecurity from ſacred Oaths, nor *oft-repeated* Promiſes, refuſe to credit ſuch as they ſuſpect, who *therefore*, not regarding publick Buſineſs, leave the management of all their *Trade* to crafty *Jews*, a People *wily*, and induſtrious in the art of Cheating handſomely, and who are numerouſly ſpread o'er every Corner of the *Turkiſh Empire*; *Conſtantinople*, *and its Neighbourhood*, containing many Thouſands of thoſe ſcatter'd People. The *Turkiſh* Trade is manag'd by the *Jews*.

LYING is a Crime not often known in *Turkey*, nor does any Man affirm for certain Truth, what is not *prov'd ſo*, by his own Experience; and *ſpeaking generally*, when a *Turk* has ſtroak'd his Beard, and laid his Hand with gravity upon his Breaſt, ſedately to aſſert ſome queſtion'd Point, you may *ſecurely* take his Word, nor is he ever known to falſifie his Promiſe. The crime of Lying ſeldom known among the *Turks*.

OF all the *Turks* immoral Practices, the Vice of *Swearing* to a ſtrange extravagance, is moſt in faſhion; and ſo oddly *new*, and different from *ours*, are their invented *Oaths* and *Curſes*, that it will not be a needleſs trouble, to inform the *Reader*, what uncommon Thoughts thoſe People exerciſe on ſuch occaſions. Swearing practis'd and encourag'd.

THUS for example, When they would expreſs their anger to a *Man* or *Beaſt*, they do it commonly in the raſh and inconſiderate manner following; *May the Graves black Angel fry your Soul*; *May you vomit up your Bowels, and your Heart Strings burſt in ſunder*; *May the Birds of Heav'n defile your Head, and your unwaſh'd Body damn your Soul to future Vengeance.* But more ridiculous, and impiouſly void of reaſon, is a Method they incourage by a conſtant Practice, curſing, with a ſtrange and ſenſeleſs fury, things *inanimate* and void of Underſtanding; if a *Man* affronts 'em, *Camel*, *Horſe*, or any other Beaſt of burthen checks their Will, or any accidental ſtumble *o'er a Stone* provokes their Paſſion, they proceed, *without reflecting on the Object of their Rage*, to vent theſe Curſes, *Annah ſana Secteim Gaour*, *Annah ſana Yonnina Sicheim.* That is, I raviſh'd your Mother, you Infidel, and I will raviſh her again as ſhe lies in her Grave. Strange and unexampl'd Curſes us'd in *Turkey*.

THEIR common Oaths are ſuch as theſe, *By* Mahomet's *Great Office*; *By the Throne of God*; *By the Roof of Haven*; *By the Sea and Land*; *By the Sultan's Soul, and the hairy Scalp of my Mother.* The common Oaths in uſe among the *Turks*.

GAMING is ſo little prejudicial to the *Turkiſh Government*, that tho' the Natives much delight therein, as ſhall be ſhown hereafter, it was never known *among this People*, that Eſtates were ruin'd, and whole Families *impoveriſh'd* by the curs'd Effects of ſuch a vicious Practice. Gaming, how far encourag'd.

EBRIETY,

Drunkeneſs a prevailing Vice among them.

EBRIETY, I have before inform'd my Reader, is unlawful by their *Prophet*'s Prohibition of the uſe of Wine, or other ſtrong intoxicating Liquors, yet how far this weak and diſregarded *Barrier* ſtops their progreſs in ſo lov'd a Vice, will be eaſily conceiv'd, when I aſſure him, that no Nation under Heaven is addicted more to frequent Drunkenneſs, than are the *Turks* in private Meetings.

Whoredom and Adultery but rarely practis'd.

WHOREDOM, and Adultery, too much encourag'd by the *Chriſtian*'s Practice, and alleviated commonly by the *palliating* Cloak of a pretended *Gallantry*, are ſeldom found among the *Turks*; the Puniſhments ſo great, and obviouſly known, and Difficulties of obtaining Female Correſpondence ſo inſuperably hazardous, deterr them from attempting ſuch *illegal Love*, and the little value which they hold their Women at, the Slavery that poor unhappy Sex are there ſubjected to, and the unbounded Liberty their Laws afford 'em in promiſcuous Uſe of *Wives* and *Concubines*, excite no ſearch of ſuch unvalued Pleaſure.

The *Turks* are much inclin'd to Sodomy.

BUT now, O black and horrid Shame! I muſt with all the deteſtation of a *Chriſtian* Zeal, deſcend to ſpeak a ſhocking Truth, relating to the ſtrange and curs'd Pollution of *inverted Nature*, that ancient helliſh Crime, which ruin'd *Sodom*, and at preſent reigns *among the Turks*, with ſuch libidinous extravagance, that they will publickly avow their countenanc'd delight in ſuch a beaſtly and inhuman Practice.

THEY have their favourite *Pooſhts*, or *Catamites*, as common as their Concubines, and ride attended to the Wars or diſtant Governments, by rich and ſplendid Numbers of theſe young *Male Proſtitutes*.

The means whereby the *Turks* grew fond of Sodomy.

'TIS more than probable, that the raging Fire of this *impetuous* Luſt, began to flame from the original Confinement of the *Turkiſh Janizaries*, denied, like *Roman Prieſts* the liberty of Marriage; who, therefore not ſupporting the unwelcome Prohibition with expected reſignation to the Will of their Commanders, broke out in looſe and wanton ſearches after *unknown Pleaſures*; and like Water, check'd in its incumber'd Chanel, ſoon doubled former force, and rapidly o'erflow'd the *delug'd* Banks, whoſe lofty Mounds had *formerly* confin'd them.

The Vice encourag'd by Impunity.

IMPUNITY for ſuch unnatural and encroaching Guilt, emboldens their Preſumption to ſo vaſt an height, that I remember with the greateſt horror and amazement, an *unexampled* Impudence I was my ſelf a witneſs of at *Adrianople*.

A Story of a *Turk*, at *Adrianople*.

SIR *Robert Sutton*, now Embaſſador from Her Preſent Majeſty to the Court of *Conſtantinople*, being juſt arriv'd in the abovenam'd City, where his Predeceſſor had ſome time expected him; it was my Duty to Congratulate his Entrance on that Dignity, which I did in company with many *Britiſh Gentlemen* at that time there: The Houſe in which Sr. *Robert* lodg'd, was ſeated pleaſantly upon a noble River, which runs along the City, and an open *Kiosk* or airy *Summer Houſe* look'd out upon the Water.

WE were ſtanding here extreamly pleas'd with the delightful Proſpect, when from the Plain upon the other ſide, we ſaw a *Turk* of middle Age and decent Habit, lead a Boy about Fourteen directly to the Bank which ſlop'd upon the River, where he thought himſelf ſecurely ſhelter'd from the People of a Village not far diſtant.

DESCENDED

DESCENDED to a Place convenient as he thought for the execution of his Purpoſe, he began, *to our ſurprize, and inexpreſſible confuſion*, to prepare himſelf and his *conſenting Catamite*, for acting a Deſign ſo hateful to our ſight, and ſuch a ſtranger to our Cuſtoms, that we ſcarce believ'd our Eyes, when they beheld this Object: We hallow'd loudly to the luſtful Wretch, who turn'd his Head with ſeeming wonder to perceive us there, but ſtill perſiſted in his firſt Attempt, till ſnatching up a *Fowling-piece*, which lay by chance upon a Table in the Summer Houſe, I cock'd it, and preſented it againſt his Body, as if I would have ſhot him dead immediately; *at this* he ſtarted, and adjuſting the diſorder of his looſned Dreſs, retir'd precipitately, with a thouſand Curſes on the Houſe and Company, for having baulk'd ſo impious an Intention.

An incredible Proof of *Turkiſh* Inſolence.

THERE is in *Barbary* upon the Coaſts of *Fez*, and in the Neighbourhood of that Imperial City, a moſt ſtrange and dreadful Proof of *God*'s Reſentment of this growing Guilt, in his ſurprizing Judgment on a certain *Moor*, inflicted in the very moment of the beaſtly Action: 'Tis *unbeliev'd*, at leaſt *ſuſpected*, tho' atteſted in the Works of *ſeveral Authors*; but that common fate of Travellers Aſſertions ſhall not make me backward in maintaining Truths I know; nor will *judicious Readers* queſtion the Authority of any Man's Relation, for his having travell'd into other Countries; a *poor*, a *weak*, *malicious* Proof of *Envy*, and the mean effect of *Judgments Want*, or *ſcarcity of Honour:* For Men, *by Nature favourers of Truth* will ſtill continue ſo, what ever Place or Climate they may chance to viſit: For as *Horace* ſays,

A noted Proof of God's abhorrence of the Crime.

Why unbeliev'd.

The folly of believing Travellers more apt to lie than other People.

Cœlum, non animum mutant, qui trans mare currunt.

Men, who o'er Seas to diſtant Countries rowl,
Oft change *their Climate*, but retain *their Soul.*

UPON a ſpacious wild unſhadow'd Common in the way from *Fez* to *Arbacan*, a Village not far diſtant, you perceive at near ſix Furlongs from the common Road, the Figure of a *Turk* committing Sodomy upon the Body of an *Aſs*, and coming nearer, *led by wonder*, or *prevailing Curioſity*, diſcover it to be an *Image* form'd in very hard and ſolid Stone, the *Hoofs*, *Hide*, *Hair*, *Teeth*, and *Colour* of the *Aſs*, as various and diſtinct as when alive; The *Turbant* of the poor unhappy *Man* ſeems half unty'd and hanging *negligently* o'er his Shoulders; even the *Eyebrows*, *Noſe*, *Mouth*, *Lips*, and *every Feature* of his *Face* exactly form'd to ſpeak him *living*; nay, the very *Rings* upon his Fingers, and the *Nails* of either Hand remain diſtinguiſhably obvious to the common View, alike converted into Stony Subſtance, varying in its Colours anſwerable to the different Parts of that amazing *Metamorphoſis* it repreſents.

The particulars of the Story.

A very wonderful Act of Providence.

IT ſtands ſo ſtrong and deeply rooted in ſurrounding Earth, that neither *Man* nor *Aſs* can poſſibly be ſeparated, nor the whole *conjunctive Monument* of Sin remov'd from its Foundation; which, they ſay, has very often been *in vain attempted.*

TRADITION teaches *them*, and they teach *Travellers*, that in ſome old forgotten Age, of which their ancient Records make no mention, the miſerable Wretch thus ſtrangely repreſented, frequently committed *Sodomy* upon the open Common, with *Aſſes*, *Mares*, and other Beaſts, which graz'd *promiſcuouſly* upon the publick Paſture; but that *at laſt* the weighty Juſtice of *Almighty God* o'ertook his Inſolence, and chang'd him into Stone, whilſt buſy'd in his Wickedneſs, that ſo he might remain to future *Ages*, an *immortal Monument* of *Heavenly Vengeance.*

A traditional Account they give of the above-nam'd Accident.

No ſort of Robbery much known in *Turkey*.

HOUSE-BREAKING, *Pocket-picking*, and the meaner Practices of *Petty-Larceny* are altogether ſtrangers to the Natives of this Country; who ſo much abhorr the Perſon of a *Thief*, that where a Man accus'd of any Robbery, eſcapes the hand of *Publick Juſtice*, he will *notwithſtanding*, fall a Victim to the unreſiſted fury of the raging *Populace*; for *all the Turks* are ſo entirely free from fear of loſing Goods or Chattels, by the breaking up their Dwellings, that the richeſt Ware-houſes, which their City boaſts of, oft lie whole Nights *unbarr'd*, and open *in their loweſt Windows*, nor are theſe frequent Opportunities of Robbing any ways improv'd to eithers diſadvantage.

A very comical Bargain cuſtomarily made among them.

BUT if they *over-reach* each other in their private Dealings, they do not only think it *lawful*, but a *commendable diſcretion*; and therefore 'tis a common Cuſtom with the *Merchants* of this Country, when they hire a *Broker*, *Book-keeper*, or *other Servant*, to agree, that he ſhall claim no *Wages*; but, to make amends for that unprofitable diſadvantage, they give them *free* and *uncontroul'd Authority*, to Cheat them every way they can in managing their Buſineſs; *but with this Proviſo*, that they never muſt exceed the privileg'd Advantage of *ten per Cent*; all under that, which they can fairly gain by blinding *their reſpective Maſters* in the ſettling their Accounts is properly their own, and *by thsir Maſters Will*, confirm'd to their Poſſeſſion.

THE *Britiſh Merchants* will be apt to cenſure theſe Proceedings as *ridiculous*, and tending to incourage *Knavery*; but he will ſoften his Opinion, when he thinks upon the *Reaſons*, which they give for the permiſſion of this Cuſtom.

The Reaſons why the *Turks* allow this Cuſtom.

THE *Servant* knowing he has nothing to depend on, but the Profits he muſt gain by an induſtrious Application to the *art of Cheating*, puts himſelf upon a *wily Method* of o'er-reaching others in the Goods he buys *by order of his Maſter*; whom he ſtrives *again to over-reach*, by reckoning them to his Accounts at *full* and *current Prizes:* The *Maſter* on the other hand well knowing, that unleſs he watches carefully his *Servant*'s Managements, he will deceive him *ten per Cent.* And probably go far beyond thoſe *tolerated Limits*, becomes obſervant of his own Affairs, and keeps his Profits in his own Poſſeſſion.

Murder common in the *Turks* Dominions.

MURDER is ſo dangerouſly common in this Country, that there paſſes ſcarce a Day, wherein ſome Man or other is not kill'd: The *Turks* however, rarely butcher one another, but the hated *Chriſtians* fall in every Corner wretched *Victims*, to the blinded Zeal of ſuch Mad *Pilgrims* as return from *Meccha*, or the lawleſs Inſolence of *unreſtrain'd Levant*'s, or thoſe who Man their Ships of War; the firſt of theſe, tranſported by the Dictates of deluſive Doctrine, aim at *Heaven*, by the Death of every *Chriſtian* they may chance to meet, till they are kill'd themſelves by way of Vengeance; and the laſt delight in *Murder*, by the bloody Conſequence of a licentious Education; ſo that you can hardly paſs the Streets of *Turkey*, but you muſt be witneſs of an hundred Proofs of their inhumane Practices.

On what account committed by 2 ſorts of People.

A Story of a Pilgrim who endeavour'd to kill the Author.

ONE Day I went on board a *Britiſh* Veſſel in the Port of *Conſtantinople*, and returning to the Shore with ſeveral *Europæan* Gentlemen, all dreſs'd according to the *Chriſtian Faſhion*; we receiv'd a thouſand barbarous Affronts as we were landing from the Boat, but being long inur'd to *Turkiſh* Inſolence, we took no notice of their ſcurrilous Expreſſions, but endeavour'd to have paſs'd 'em by, with an uncommon exerciſe of *Patience* and Humility, till we perceiv'd a certain tatter'd Wretch, *in Habit of*

a Pilgrim, leaping up and down, with *elevated Eyes*, *contracted Forehead*, and a Viſage full of *Paſſion* and *Deformity*, he held a *Dagger* in his hand, and skip'd about with ſuch conceited violence, as made me take his *zealous Tranſports*, for an Air of Madneſs, ſo that thinking him ſome ſimple *Antick*, I laugh'd aloud at his extravagant Diverſion.

The barbarous Action of a zealous Madman.

HE ſaw me laugh and made directly towards me, with his brandiſh'd Weapon, which a *Greek Interpreter*, endeavouring to turn aſide, receiv'd *unhappily to the Hilt* within his Boſom; I began *at this*, to change my humour, and endeavour to prevent the proffer'd Salutation of the *Pilgrim's Dagger*, ſtepping back, I drew my Sword, and kept him at a diſtance ſtill retiring from his aggravated Fury, which being now encreas'd to double height by now and then a thruſt upon his Wriſt, he grew quite deſperate, and finding that he cou'd not come within my Sword, ſtep'd back a Foot or two to gather force, and threw the Dagger ſwiftly at my Breaſt, with all the Strength that *Zeal* and *Anger* cou'd ſupply his Arm with.

An odd way of reaching Heaven.

PROVIDENCE perverted its *deſign'd* Effect, and led me to avoid the danger of its Point, by ſinking ſuddenly with Knees upon the Ground, but dreading the Event of his continued Villany, I made a ſtrong and lucky Thruſt, which pierc'd his Boſome through and through, and brought him ſtagg'ring to the Ground, to reach the *Paradiſe* he hop'd to gain, by ſuch a bloody Method, and inhumane Species of miſtaken Merit.

NOT one pretended to detain us from Eſcaping; but on the contrary, diſcontinued all their Inſolences, to gather *numerouſly* round the Body, and repeat a *Prayer* for his departing Soul, deſiring *Mahomet* to ſee the *Piety* of his Intention, and reward his Death with the aſſur'd Poſſeſſion of expected Glory.

A ſtrange and horrid Principle! alike deſtructive to the *Turks themſelves*, and Strangers in their Country, who ſeldom let the Death of an *aſſaulted Friend* go unreveng'd; by which means all the Trading Towns of *Turkey*, conſtantly afford ſucceſſive Scenes of Murder and Deſtraction.

THE wonderful Diſcovery of a barbarous Murder hap'ning in the time of my continuance in this Country, claims a Place in my Remarks for two great Reaſons; *firſt*, the oddneſs of the thing it ſelf, diſtinguiſhes the Accident in a ſurprizing Manner; and *ſecondly*, the *never-ſleeping* Juſtice of *Almighty God*, appears conſpicuouſly in the ſtrange Conviction of ſo black a Villany.

A Story of the wonderful diſcovery of a Murder.

THE *Sackah*, or the Man who carry'd Water for the Uſe of our *Embaſſador* at *Conſtantinople*, us'd to fill his Leathern Veſſels at a very *deep* and ancient *Well* not far beyond the Buildings of the City, where *one Morning*, he with great ſurprize beheld the lifeleſs Body of a Man *without his Head*, lie weltring in a ſtream of Blood; *diſrob'd*, and mangled in a thouſand Places, to diſguiſe him from the Knowledge of ſuch *Travellers* as might occaſionally paſs that way; the *virile* marks of Nature were entirely cut away, that ſo the Proofs of *Circumciſion*, or *omiſſion of that Ceremony*, might not ſpeak him *Turk*, or *Chriſtian*.

A curſed Policy.

CONCERN'D to view ſo ſad a Spectacle, the melancholy *Sackah* ſoon return'd, and telling every Man he ſaw the Accident he met with, endleſs Crouds of curious People flock'd to ſee the headleſs Trunk of this unknown, and miſerable Object; for a *Week* or *Two* it made a mighty noiſe about the Town, and great Enquiries were *for ſome time made*, in order to diſcover the inhuman Author of this ſtrange Barbarity.

An undeniable Inſtance of God's Care and Juſtice.

BUT full three Months were now expir'd, and no news came of any Man ſo much as gueſs'd to be concern'd therein, ſo by degrees it was forgot and ſilenc'd, till *the hand of Heaven* thought fit to point out the *undreading Villain*, and deliver him to Juſtice, which he thought himſelf too wiſe to be detected by.

Hor. Ode 2. Lib. 3.

Raro antecedentem ſceleſtum
Deſeruit pede pœna claudo.

Rarely does *Vengeance* quit the Villains Chace,
Tho' She purſues his Crimes, with a *ſlow*, *halting* Pace.

THERE was a public Shooting-Match *with Bows and Arrows*, appointed to be held upon that very ſpot of Ground, wherein the *Well* was dug, near which the Body had before been found; unnumber'd Multitudes were gather'd to behold the Skill of the *Competitors*, and being heated by variety of Exerciſe, drew Water from the *Well*, and cool'd themſelves by drinking it.

A Crowd of Men were gather'd round the Brink, and gave a ſudden Shout as if ſurpriz'd at ſome *undream't of Novelty*; from every corner of the Field the People ran to know the matter, and *among the reſt*, one *Cara Muſul Alimet*, a Scrivener of the City, preſs'd among the foremoſt, to demand Particulars.

The Murderers Name, and Quality.

HE was no ſooner come, but looking o'er the Shoulders of a Man or two, who ſtood before him, he perceiv'd *to his confuſion and aſtoniſhment*, that one who had deſign'd to draw up Water in the *Bucket*, had attracted to the *Brim* of the ſurrounded *Well*, a dead Man's Head, all *pale* and *ghaſtly*, hanging *by the Hair* upon the Iron of the *Bucket*.

A moſt prodigious and amazing Accident.

HE had reaſon to appear amaz'd, and had begun to tremble when the *Head* fell ſuddenly from off the Pail, and tumbled ſwiftly o'er a ſloping Ground, till it arriv'd directly underneath his Feet, and there lay ſtill; its horrid Face, and dreadfull Viſage turn'd quite upwards, ſeeming to accuſe the ſilent Guilt of his confounded Murderer.

The Name and Quality of the Perſon murder'd.

THE trembling Wretch, half dead with fear, confeſs'd he had been *Author* of the famous Murder that had been *of late*, ſo much diſcours'd of, telling thoſe about him, that the Name of him he kill'd, was *Gurat Oglani*, a Merchant of *Aleppo*, newly come from thence to ſell ſome *Jewels* he had bought a Pennyworth of the *Eaſtern Caravan*; that he had been directed to his Houſe, by Letters from a Friend, to *lodge* and *board*, while he continued in the City, and that curſed Avarice had tempted his deſires to kill him *on a certain Evening*, near that *Well*, into which he threw the Head, and had ſo cut and mangled all the Body, that he knew 'twou'd be impoſſible it ſhou'd be *known*, or gueſs'd at.

A very curious and particular Obſervation.

CONFESSION was enough to gain a Sentence for the Villain's Death, who being *broken on a Wheel* directly in the Place, the Murder was committed in, acknowledg'd it to be *as near as he cou'd gueſs*, that very Spot whereto the *Head* had roll'd, and ſtop'd beneath his Feet, when firſt he own'd the *monſtrous Action*.

The *Turks* more prone to Vice than Vertue.

THUS much ſhall ſerve to have ſpoken of the *Turkiſh Morals*, who are generally more inclin'd to *Vice* than *Vertue*; and tho' there are ſome Men *ſincerely Pious* found among them, yet are the greateſt Part of thoſe, who paſs for Men of *zealous*, and *religious* Principles, but *ſeemingly* affected with

with the love of Piety, and rather honeſt by the fear of *Puniſhment* for acting wickedly, than by the pungent Dictates of a *tender Conſcience*; directly contrary to the Vertuous Man, whom *Horace* thus deſcribes in the 16th Epiſtle of his firſt Book.

Tu nihil admittes in te, formidine pœnæ;
Oderunt peccare boni virtutis amore.

Hor. Epiſt. 16. *Lib.* 1.

Never let *fear of Puniſhment* incline,
Thy *backward* Will to act a good Deſign;
He who is *truly worthy* hates to *Sin*,
'Cauſe *Guilt* muſt wait *without*, where *Vertue* dwells within.

I lead my *Reader now* to view their *Trade*, which with their *various* and *peculiar* Arts of Management therein, will be the only Subject of the following Chapter.

CHAP. XI.

Of their Trade, Foreign *and* Domeſtick.

THE numerous Advantages of *Foreign Trade*, and vaſt Improvements which thoſe Nations make, to whom, the Benefits of an extended Commerce open great and glorious Bleſſings, are ſo entirely known and envied by the *Turkiſh Court*, that they reflect, with grief, upon thoſe Maxims of their Policy, whoſe rigid Dictates have confin'd their *Traffick* to the meaner Profits of *Domeſtick Correſpondence*.

The *Turks* not ignorant of the Advantages of Trade.

THEY would willingly abate the rigour of their Laws, to taſt the Sweets of ſo deſir'd a Liberty, but fear the breaking one Decree ſhould ſhock another; for 'twould be full as dangerous to a *Turkiſh Sultan* to permit a Traffick *Foreign* and *Domeſtick*, and thereby, let his People grow more Rich and Wiſe, as ſhould ſome heedleſs Sailor in tempeſtuous Weather ſtrike a Window thro the Sides of a deep loaden Veſſel to admit the Light, and thereby let in dangerous Waves to ſink the Ship in a tumultuous Ocean; however, their eſteem for *Trade*, and inclinations to encourage it, as far as may conſiſt with the Security of the *Sultan* and his *Power*, may be diſcover'd by the Efforts us'd to draw as many *Merchants* to the *Harbours* of their *Empire*, as may ſettle a continued Commerce with the *Turks*, from the reſpective Nations which they all belong to.

Why not encourag'd by their *Government.*

CONSTANTINOPLE is *to this end* nam'd, *The Harbour of the Univerſe*; *Throne of Splendour*, and *The Seat of Riches*: But the common Title, which both *Turks* and *Chriſtians* give that City, is, *The Ottoman Port*, and by that Name alone we generally expreſs it.

The glorious Titles of the *Turks Metropolis.*

SINCE

SINCE then their want of Skill in *Maritime Affairs*, and the diſcountenance of the *Supreme* and *Arbitrary Power*, forbid their ſending Ships abroad, let us proceed to ſee what Foreign Nations condeſcend to ſell the *Manufactures* of their Country in a *Turkiſh* Market.

The *Britiſh* Factory at *Conſtantinople.*

AND *firſt*, the Trade *we* manage with theſe People is ſo great and advantageous, that the Right Worſhipful the *Turkey* Company employ a worthy and a numerous *Factory* at *Conſtantinople*, conſiſting commonly of five or ſix and twenty Merchants, with their Servants and Dependants, for whoſe Protection and Encouragement, the *Kings* and *Queens* of *England*, ſince the Reign of *Queen Elizabeth*, have ſtill maintain'd ſome *wiſe Embaſſadour* at the *Turkiſh Court*, whoſe prudent Managements, have all along preſerv'd a ſure Eſtabliſhment of profitable Commerce, and defended both their *Perſons*, *Character*, and *Factory*, from thoſe affrontive Inſolences, and audacious Impoſitions, which the haughty Carriage of the *Sultan's Miniſters*, have often offer'd with ſucceſs to other Nations.

The Antiquity of the *Turkey* Company.

The Factory at *Aleppo.*

ANOTHER *Britiſh Factory* is ſettled at *Aleppo*, under the direction of a *Conſul* of our Nation, but that City ſtanding far from any Port but *Scanderoon*; or *Alexandrietta*, a little Town which borders on *Cilicia*, and lies in 39 Degrees of *Northern Latitude*, *that* is the Harbour whence the Goods are carried to and from *Aleppo*, by the Merchant Ships of *our* and other Nations.

The other at *Smyrna.*

SMYRNA has its *Factory* and *Conſul*, and in ſome meaſure Rivals both the other in the richneſs of its *Traffick*; many other Places ſubject to the *Turk* have their *peculiar Conſuls*, but are inconſiderable in reſpect of the aforenam'd Cities, and dependant on the Plenipotentiary Authority of the *Embaſſadour* reſiding at the *Port*.

The *Goods* of *Britiſh* Manufacture, commonly exported into *Turkey.*

THE Goods exported to theſe Wealthy Factors, on the Ships belonging to the *Turkey* Company, are chiefly *Cloath*, *Lead*, *Tin*, *Pewter*, *Linen*, *Coral*, and the fineſt *Iron*, all which Merchandices are eſteem'd at profitable Rates, and turn to good Account if rightly manag'd.

Sugar how carry'd thither.

BRITISH Veſſels often ſail to *Lisbon*, where they take in Cargo's of *Brazil*, ſtrong Cheſted Sugars, which they carry on to *Smyrna*, *Scanderoon*, or *Conſtantinople*, and diſpoſe of to a Profit ſometimes reaching *Cent per Cent*, and always near it.

Gunpowder a profitable Commodity.

GUN-POWDER yields conſiderable Gain, and ever finds a ſpeedy vent, the *Turks* not skill'd in making it ſo well, and eagerly ingroſſing any Quantity the *Chriſtians* will afford them.

Fire-arms how valued.

FIREARMS of all ſorts, will be ſure to meet a ready Purchaſe, and the Muſquets of a *ſtrong*, *true Britiſh Bore*, are ſo eſteem'd in every Part of *Turkey*, that they ſtick at nothing reaſonable in the Price, provided they are ſuffer'd to approve their Value by a *Shot* or *two*'s Experience.

Pitch, Tar, and Rozin.

PITCH, *Tarr*, and *Rozin*, are exported thither in conſiderable Quantities; for tho' the Conqueſts of the *Turks*, and Nations *Tributary* to their Government, afford far more than they can poſſibly conſume, they *notwithſtanding*, value that which comes from *Britain*, and will barter for it with a double Weight of what they have among them, which is often brought again to ſeveral Parts of *England*, and there diſpos'd of at full the Price the firſt had coſt 'em.

ALL

ALL ſorts of *Clocks* and *Watches* made in *Britain*, are in *Turkey* vendible Commodities, with many other valuable Merchandices frequently exported into the *Grand Signior*'s Country, and affording very *large* and *eaſy* Profit. Clocks and Watches much eſteem'd of.

THE *Britiſh* Merchants in return for theſe, import vaſt quantities of *Grograms*, *Camlets*, *Tiſſues*, *Velvets*, and *raw Silk* in great abundance; fine *Rhubarb*, *Opium*, *Aloes*, *Balm of Gilead*, *Caſſia*, *Coffee*, and a thouſand other *Drugs* of noted Efficacy in *Medicinal* Operations. Goods imported by the *Turkey* Merchants.

FINE *Cochineal*, *Gum-Maſtick*, *Terra Sigillata*, *Indico* and *Cotton*; rich *Sherbets*, *Cavear*, and *Carpets* of a noble Size, and wrought beyond Compariſon; *Embroider'd Muſlins*, *Silks*, and *Handkerchiefs*, or curious Workmanſhip in *Gold* on *Leather*, with a number more of ſuch like *Manufactures*, profitably pleaſant to *induſtrious Traders*, are imported with an unknown Gain, from ſeveral Harbours of the *Sultan's Empire*.

ANOTHER ſort of Merchandice imported thence, is *Leather* of all ſorts, *prepar'd* and *unprepar'd*, beſides which the Country yields great quantities of *Seals-Skins*, *Goats-Skins*, and the *Wild Aſs's-Hide*, whereof they make the beſt *Shagreen* in uſe amongſt us. Shagreen, how made, and whence imported.

PISTACHES, *Almonds*, *Dates*, dried *Quinces*, *Marmalade*, and *Fruits* of all ſorts, are by Foreign Merchants, bought at very *low* and *reaſonable Prices*, whence, tranſported to the ſeveral Ports of *Chriſtian* Countries, they are ſold to great advantage.

NEXT to the *Britiſh Factory*, the *Hollanders* maintain the greateſt Trade with *Turkey*, dealing for the ſame Commodities; but ſending *Ships much larger* and at half the Charges, they (*for the moſt part*) make the beſt Returns, and ſpeedieſt Voyages. The *Hollanders* Conveniences, in trading with the *Turks*.

THE *French* as well as thoſe laſt nam'd, maintain *Embaſſadours* at *Conſtantinople*; but with this difference, that the *firſt* deſign thereby no other Intereſt than their *Factories Proſperity*, whereas the *laſt* have other ends directly contrary; and by preſerving a perpetual Amity between their *Monarch* and the *Sultan*, endeavour *ſtill* at every favourable Opportunity, to ſtirr that People up to *War* againſt ſuch Nations as are Enemies to *France*; by ſuch *unchriſtian* Practices imagining to gain ſome ſure Advantage, by the great Diverſion which the *Turk* muſt make, *invading Chriſtendom*. The ungenerous Policy of *France* in reſpect to *Turkey*.

I have *before* inform'd my Reader, that the *Jews* are *Brokers* to the *Turkiſh Merchants*, and indeed on them lies all the management of publick Traffick; People fram'd *by Nature* with a *Conſcience* and *Capacity*, alike endued to cheat the *Univerſe*; they grow *by theſe means* ſoon extreamly Great and Wealthy, but the *Turkiſh Miniſters* have learn'd a Leſſon, how to ſqueeze a *Grape* when *ripe* and *juicy*, to the beſt advantage. The *Jews* the only Brokers for the *Turkiſh* Merchants.

THE utmoſt of their *Foreign Trade* is *now* expreſs'd, I *next* proceed to ſpeak of their *Domeſtic Traffick*, which is partly carried on by Coaſting Veſſels ſailing cautiouſly at little diſtance from the Shore, and partly by the *Caravans* or *Land Conveniencies*, which are conſtantly in motion, and export the *Manufactures* of *one Part* of their Dominions to another. Domeſtic Trade, how carry'd on.

THEIR Navigation, *as I have before declar'd*, is mean and far inferior to the *Chriſtian*'s Skill, and *therefore* they are backward in the hazarding Commodities by Sea, unleſs in Trade with *Iſlands*, or a Country they may reach

How far the *Turks* employ their Ships in Trade.

reach with eaſe and ſafety; thus they ſend their Ships to load with Goods, from *Cyprus*, *Candy*, *Rhodes*, and all the Iſlands of the *Archipelago*, and ſometimes venture with conſiderable Fleets to *Alexandria*, *Scanderoon*, and certain other Ports of *Barbary* and *Egypt*.

The Trade of *Turkey* with the *Euxine* or *Black-Sea*.

THE *Euxine*, or *Black-Sea*, has a peculiar Fleet of Ships appropriated to the Trade the *Turks* maintain, with all its Harbours, whence they deal for little elſe but *Timber*, and ſupplies of *Slaves* to ſerve their Uſes, which are ſold them *annually* by the ſalvage *Tartars*, who in their deſtructive Ravages, and deep Incurſions into *Poland*, *Ruſſia*, *Muſcovy*, and other *bordering Chriſtian Territories*, ſpare nor *Sex*, nor *Age*, nor *Quality*, but carry all in equal Fetters, to the *ſhame* and *torment* of perpetual Slavery.

What a *Turkiſh* Caravan is.

THE *Caravans* of *Turkey*, are miſtaken generally by the vulgar notions entertain'd among our common People, who, miſled by their affinity of Name with certain *Carriages* in uſe amongſt us, think 'em large unweildy *Waggons*, which contain a multitude of Paſſengers; whereas the true and genuine meaning of the *Turkiſh Etymology* is *Haraa-vahan*, that is to ſay, *a mix'd Conveniency*, and ſuch are all the *Caravans* of *Turkey*, conſiſting of unequal Numbers of aſſembled *Merchants*, *Travellers*, and *Pilgrims*, from *Fifty* to an *Hundred*, *Thouſand*, and ſo on to ſometimes *Fifty*, *Sixty*, *Seventy*, or an *Hundred Thouſand* Souls.

The Order they obſerve in all their Caravans.

OVER theſe promiſcuous Multitudes preſides a certain *Officer*, diſtinguiſh'd by the Name of *Caravan-Baſhaw*, or *Captain of the Caravan*; he conſtitutes inferiour Officers, puniſhes Diſorders, regulates Abuſes, and preſerving fix'd *tranquility* and *peace* throughout their Journey, guards 'em with a number of ſelected Soldiers, from the ſcatter'd Parties of *Arabian Horſemen*, who are all profeſs'd *Free-booters*, and will oft attack a Number ten times larger than their own, and carry off the Merchandice and *Camels* in the *Rear* in ſpite of all the oppoſition can be made againſt them.

The method Travellers muſt take in *Turkey*.

TRAVELLERS agree with this *commanding Officer*, for ſuch a ſum of ready Money, to be ſerv'd with *Carriage* and *Proviſion* (if they pleaſe) for any Journey; and by means of theſe continual motions of the *Caravans* from every corner, they are conſtantly ſupplied with all the richeſt Products of their diſtant Manufactures, and the fineſt *Jewels*, *Porcelane*, and the reſt of the *Commodities*, abounding in the moſt remote Diviſions of *Eaſt-India*, *Perſia*, *China*, or the *Aromatic* Confines of *Arabia Felix*.

The *Turks* exact great Cuſtom for imported Goods.

'TWAS *long* before the *Turks* had learn'd the benefit of making Foreign Goods pay *Cuſtom* of Admiſſion, but when once they taſted the Advantage it might bring them, they proceeded to exact ſuch vaſt, unreaſonable Sums, that *Chriſtian Traders* find themſelves oblig'd to raiſe the former Prices of their Goods, the better to enable them to bear the Impoſition.

Mechanic Skill, divided into 2 extreams.

AS for the Skill this People boaſt in their *Mechanick Profeſſions*, it is differently *great* or *ſmall*, according to the Inclinations of the Natives in *general*, or *particular Genius* of the *Tradeſmen* of that Country. *Some Handicrafts* fall vaſtly ſhort of ours in *Britain*; *others* far excel the fam'd *Artificers* of even the moſt refin'd and celebrated Parts of *Chriſtendom*.

The *Turks* excellent at Embroidery.

THUS in the Art of *Sowing*, or *Embroid'ring* on Leather, with a party colour'd Silk, or golden Wire, they have reach'd ſo great a pitch of Excellence, that not the niceſt *Needles* of our moſt induſtrious *Houſewives* can *by any means* compare with their Perfection.

AGAIN

AGAIN, in *Clock-Work*, or the curious Arts of *Cutting* or *Engraving* Metals, they are skill'd ſo poorly, that they underſtand not *good* from *worthleſs Work*, but will *alike* encourage every ignorant and idle *Vagabond*, and the accompliſh'd Maſter of the niceſt Operation.

Extreamly ignorant in Clock-Work and Ingraving.

THE *Turks* have reach'd peculiar Excellence in *Damasking* their Scymetars, whereby they do not only *ſtrengthen*, but *adorn* the Metal with a fine and *ſtreaky* Subſtance, yielding a delicious Scent, and odoriferous Perfume, ſurprizingly agreable to ſuch as draw their Weapons *unawares* and ſuddenly.

The *Turkiſh* art of damasking their Scymetars.

THERE is a Notion commonly receiv'd, but *falſe* and *groundleſs*, as is well obſerv'd by *Monſieur Tavernier*, in the two hundred and thirtieth Page of his *Perſian Travels* ; *viz.* That all ſuch *Scymetars* are brought from *Damas*, or *Damaſcus*, and can no where elſe be made, when it is certain and notorious truth, that they are done as well in many other Parts of the *Grand Signior's Empire.*

BUT as 'tis difficult *almoſt beyond ſurmounting*, to avoid aſſerting ſome *erroneous Probability*, while we zealouſly endeavour to reform the falſe Opinions of the Men we ſpeak to, ſo the Author lately mention'd, to correct one Error hath produc'd another, for to undeceive ſuch People as imagin'd *Steel* was only *damask'd* at *Damaſcus*, he informs his Reader that *Golconda* does alone afford a *Metal* capable of that Impreſſion ; when it is not only practis'd in the Cities of *Aleppo*, *Smyrna*, *Cairo*, *Conſtantinople*, and an hundred other Parts of *Turkey* ; but in many Provinces of *Chriſtian Countries* ; I *my ſelf* once bought a Sword at *Hambourgh* of a *Cutler*, who for ten Pence more than his demanded Price, both *damask'd* and *perfum'd* it to ſo high a pitch that it retain'd the Scent for ſome Years after.

An Error in the Aſſertion of Monſieur *Tavernier.*

THIS is done by heating *to a moderate degree*, the Metal you wou'd damask ; and inſtead of cooling it *as uſual*, by the dipping it in Water, twiſting round it a *rough Canvas Towel*, purpoſely permitted *for an hour or two*, to lie and ſoak in *Milk* and *Fountain Water*, wherein has been diſſolv'd a certain quantity of *Vitriol*, *Sal-Armoniac*, and ſome other ſuch like Compoſitions.

The manner of damasking.

BOWS and *Arrows* they have learn'd the Art to make with wonderful dexterity, and can in *Steel* or *Wood*, not only ſhape them to an exquiſite Perfection, but contrive them *even for Uſe*, far better and more laſting than the celebrated *Archers* of the *Indian Countries* can pretend to equal.

The *Turks* exquiſite at making Bows and Arrows.

CARPENTERS, *Joyners*, *Maſons*, *Smiths*, and other *Artiſans* of *Turkey*, tho' they are extreamly skill'd in their reſpective Trades, *according to the Cuſtoms of the Nations they inhabit*, cannot boaſt that *admirable Genius* which at preſent ſhines in the conſpicuous Improvements of our *Europæan Arts*, but labour hardly under the oppreſſive weights of Ignorance and Tyranny.

PAINTING, is in *Turkey* little underſtood, becauſe they look on repreſenting any *human Image*, or a Being bleſt with Life, as groſs Idolatry, and a black abomination in the ſight of *God* ; on which account they have maliciouſly defac'd un-number'd Pieces of *Antiquity*, by beating off the *Heads*, or picking out the *Eyes* of every *painted Figure*, or accompliſh'd *Sculpture*, which they had the *undeſerv'd good Fortune* to become the Maſters of, in their ſucceſſive *Conqueſts.*

Painting ill underſtood in *Turkey.*

Their manner of Painting.

HOWEVER, ſome there are, who Paint in *Miniature*, and repreſent in *fine* and *laſting Water Colours*, great variety of *Fruits* and *Flowers*, and ſometimes *Landskips*, but 'tis rarely known, that any can attain a tolerable Skill in the expreſſive Doctrine of a true Proportion.

AND yet they ſeem ambitious in the ſearch of new Improvements, and wou'd gladly reach the *White* they aim at, while puſh'd forward to a vigorous deſire of an encreaſe of Knowledge, by the placing as ſublime a Value on the Excellence of Art, as is expreſs'd by the *Greek Hipparchus*, in the following Verſes.

Πολύ γ' ἐϛὶ κτῆμα τιμιώτατον
Ἅπασιν ἀνθρώποισιν εἰς τὸ ζῆν τέχνη,
Τὰ μὲν γὰρ ἄλλα κ᾽ πόλεμος κ᾽ μεταβολαὶ
Τύχης ἀνάλωσαν, ἡ τέχνη δ᾽ σώζεται.

Life boaſts no Bleſſing more refin'd than *Art*,
Nor can *kind Heav'n* to Man a loftier Bliſs impart;
For when *the unexpected Turns of Fate*,
Has ſhook *to Ruin* our *ſecureſt* State;
When dubious War ſhall all things elſe deſtroy,
That ſtands *unſhock'd* and *ſafe*, a *ſure* and *laſting* Joy.

The Cauſe of *Turkiſh* Ignorance in Arts.

BUT what ſhall Man preſume to ſay, when the *Almighty Juſtice* of an over-ruling *Providence*, permits a poor and miſerable People, to continue groaning under the *reſiſtleſs* Torments of a ſervile Bondage, to the arbitrary Sway of an *unbounded Monarchy*, whoſe barbarous Policy permits no light of *Learning*, to diſperſe the *Gloom* of an *encourag'd Ignorance*.

BEFORE I end the Chapter I am *now* upon, I will propoſe a *uſeful* and an *eaſy* way of Gain, to any, who had rather *hazard* and *fatigue* their Perſons by embracing ſuch a Proſpect as will give them more than hopes of great Advantages, than ſit *contentedly* in idle *Shame* and *Poverty at Home*, indulging the deficiencies of blinded Reaſon, by a long neglect of active Induſtry.

A uſefull Project for a skillfull Brewer.

LONDON contains an unknown number of ingenious *Brewers*, who for want of Stock to carry on a creditable Trade, are forc'd to live in mean Conditions, Servants to the *wealthier* and more *thriving* Brothers of the ſame Profeſſion: Let ſuch as theſe conſider well their preſent Circumſtances, and learn by what I now proceed to treat of, how they may improve them.

BRANDY, *Wine*, and all ſtrong Liquors known in *Turkey*, are unlawfull to their Uſe, by the aforeſaid Prohibition of their *Prophet Mahomet*, yet are theſe People ſo inclin'd to drinking, that *for want of other pleaſing Beverages* they will often venture publick Scandal, and ſevereſt Puniſhments, to ſatisfie the Call of their inſatiate Appetites, by drinking *Wine* in ſuch prodigious quantities, that I forbear to mention what *my Eyes* have often witneſs'd, leſt it ſhou'd *with difficulty* gain belief.

The *Turks* extreamly fond of *Engliſh* Beer.

NOW this exceſſive love of *Wine*, proceeds from nothing elſe but their *complain'd-of* Ignorance, in Brewing other Liquors, for I frequently obſerv'd that when an *Engliſh* Ship had brought ſome Bottles of our Country *Beer* or *Ale* to *Turkey*, and preſented 'em to ſuch as afterwards wou'd compliment the noted *Turks* of their Acquaintance with a ſhare in drinking them, they conſtantly expreſs'd a wonderfull Eſteem, and eager Inclination to obtain a Quantity, aſſuring us *repeatedly*, that cou'd they make ſuch

Drink

Drink themſelves, they never ſhou'd be tempted to commit a Sin, by breaking thro' their *Prophet's Order* to forbear the Uſe of *Wine* and *Brandy.*

NOTHING can be poſſibly more eaſily accompliſh'd than the univerſal Wiſh of *Turks* and *Græcians* upon this occaſion, wou'd ſome *Engliſh Brewer* skill'd in his Profeſſion, make a Voyage into *Turkey*, purpoſely to uſe his beſt endeavours for the introducing common uſe of *Beer* or *Ale*, inſtead of Water.

FOR firſt, I have ſufficiently explain'd my Reaſons, to believe the Natives of that Country wou'd *with pleaſure* drink it, and the Price by no means cou'd retard the Practice, for ſo cheap is *Malt* throughout their *Empire*, that they feed their *pooreſt Horſes* with the beſt of Barley, and with ſo much eaſe might he expect to thrive herein, that tho' he ſold the Liquor he ſhou'd brew, at not ſo great a Price as a *Quart a Penny*, he muſt ſoon grow rich, by more than *Cent. per Cent.* clear Profit, in his Dealings.

Malt, incredibly Cheap in *Turkey.*

BUT ſo far beyond this loweſt computation, may he reckon his Advantage, that I can *experimentally* aſſure him, he might ſell it (and be never thought too dear) at full the Price it bears in *London*; nor wou'd the *Turks* think *more* too much, or if they ſhou'd, the very *Factory* it ſelf, excluding all the other *Chriſtians* there reſiding, wou'd enrich him ſpeedily, provided he took care to *manage well* the brewing *all his Liquors.*

IF any timorous Man objects the Inconvenience of ſo long a Voyage, his being altogether unacquainted with the *Country* and its *Language*, and his want of *Friends* to help on his Deſign, thoſe difficulties ſoon will vaniſh when I tell him, he may bargain for his Paſſage on an *Engliſh Ship*, and be ſupplied with all Proviſions *even to Conſtantinople*, for conſiderably leſs than *twenty Pounds*, that he will land within a few Stones throws of the *Embaſſadours Houſe*, to whom the *Captain* muſt of courſe preſent him, if deſign'd to ſettle *there*, that he is bound to grant him his *Protection* and *Encouragement*, that he may have a *Druggerman*, or an *Interpreter* to wait upon him for a little Charge, and ſtill converſing with his *Countrymen*, maintain a *Trade* almoſt as free and *uncontroul'd* as if in *England.*

Some Objections anſwer'd.

I beg the *Reader*'s pardon *now*, and ſhou'd *before* have beg'd his Patience, for this long digreſſion, but have ſaid thus much to tempt the Inclinations of ſome more ſprightly Men than ordinary, to attempt a Project that can *no ways* hurt them, but can boaſt of more than ſingle probability to advance their *Fortunes.* If it does the Good for which it is intended, I am fully ſatisfied, if none believe it worth their while to put in Practice, I ſhall ſtill remain *alike contented.*

The probability of the Projects meeting with ſucceſs.

I have ſaid as much of both their *Foreign* and *Domeſtick Trade*, as either Subject will afford, and if you think it not proportionable to that *mighty Bulk*, and *far-extended* Power of their arbitrary Government, conſider them as People altogether ſtrangers to the peaceful Practices of *correſpondent Juſtice*, a Nation built on *Ruin* and the *Sword*, and *in its rude Original* entirely void of *Honeſty* and *Commerce.* If then this great unweildy Body has of late deſcended to the thoughts of *Traffick*, you muſt look upon it only as a *Branch* of their *prodigious Oak*, and conſequently flouriſhing in far leſs *bright* and *emulative Splendour*, than our *Chriſtian Arts of Trade and Navigation*, which are the ſtrong and ſtately *Trunks* of our more thriving Trees of Profit, by whoſe celebrated Sap, and vegetative Juice, thoſe ſpreading Limbs are ſtill ſupplied, and richly nouriſh'd with a never-failing and conſummate Plenty.

Why the *Turks* are more deficient in the point of Trade than we.

CHAP. XII.

Of the Turkiſh *Habits.*

GOVERNMENTS ſo *abſolute* and *tyrannical* as that of *Turkey*, give us little reaſon, by the Notions we conceive of their unpoliſh'd Conſtitution, to expect Examples of a *common Decency*, much leſs *exact Oeconomy*, from the untaught and ruſtical Deportment of their rough Inhabitants.

An exemplary Prudence of the *Turks* in point of dreſs.

YET to my great ſurprize, I found the *Turks* in many things, *I ſpeak it with concern*, more prudent, or *at leaſt* more orderly, than any part of *Chriſtendom*, *particularly ſo* in that accompliſh'd Regularity obſerv'd among them in reſpect to *Dreſs*; you may *with eaſe* diſtinguiſh there, the *Miſtreſs* from her *Waiting Maid*, and know the *Quality* of any Man you meet by the peculiar Ornaments of his *reſtrain'd Appearance*; *there*, no *Footmen* huff along ridiculouſly vain, as if they wore their Maſter's *Honour* in the lining of his *Livery*: Thoſe look great *among the Turks*, who really are ſo, and a modeſt Carriage, and ſincere Humility adorn the *Perſons* of the common People.

Men oblig'd to dreſs according to their Quality.

DRESSES are as Marks, whereby to know the Men you meet, tho' Strangers to your View, and pay the nice *Punctilio's of Reſpect*, which are requir'd *from every Quality* to thoſe *above* and thoſe *below* them; but the *Head*, as commonly eſteem'd the nobleſt Part, is always choſe to bear the Mark of an injoin'd Diſtinction, nor is it poſſible to ſpeak *in any reaſonable Compaſs*, of the ſtrange Varieties among their Faſhions, every *Rank* of Men, or different *Order*, being *more* or *leſs* diſtinguiſh'd from the other, by ſome *anſwerable* Turn of *Habit* and *Appearance*; I proceed to treat *diſtinctly* of as many as may prove diverting to the *Reader*, or deſerving of his Notice.

The *Turks* obſerve the Cuſtom of the Ancients in reſpect of Habit.

THE ancient Cuſtom of the *Eaſtern* Nations, who delighted much in *long* and *open Habits*, is *to this Day* prevalent among the *Turks*; nor do they ever change the Faſhion of their Dreſs, eſteeming little ſuch as are miſled to frequent Alterations of the Cloaths they wear, and hating with a *fix'd* and *rancour'd Enmity*, the modiſh Shape of *Chriſtian* Habits, aſſerting that by openly expoſing *Legs* and *Thighs*, and wearing *Coats* ſo *ſhort* and *cloſe*, we do not only act *immodeſtly*, but by the Follies of a *fond*, *fantaſtic*, and *affected Levity*, (for which they willfully miſtake our *Conge's* and genteel Deportment) entirely rob our ſelves of that *grave Majeſty*, which ſhou'd diſtinguiſh *Man* from *other Creatures*.

The *Mahometan* Lock.

THEY ſhave their Heads as ſoon as *Circumcis'd*, and ſtill continue to renew that Practice through their riper Years, permitting only one ſmall Lock to grow upon their Crowns to an uncommon length, which being daily *comb'd* and *ſcented* by the *Barber's Art*, is twiſted with a neat and wonderfull dexterity, then faſt'ned in a *Knot* and ſuffer'd to remain *unloos'd* beneath their Turbants.

RIDI-

RIDICULOUS and groundleſs is the common Notion, *that the* Turks *expect to be receiv'd by* Mahomet *from* Earth *to* Paradiſe, *their Prophet holding them by the above-nam'd Lock of Hair (thence call'd* Mahometan.) The common Notion of it falſe and groundleſs.

THEY rather wear it as a *voluntary Mark* of their Profeſſion of his Faith, as many *Chriſtians*, now inhabiting the miſerable Countries of *Bulgaria*, *Georgia*, *Servia*, and *Sclavonia*, invent an Art, to ſtain *by application of a certain Juice*, the tender Foreheads of their New-born Children with the Forms of *Croſſes*, that when afterward, *grown up*, and ſubject to the arrogance of *Turkiſh Neighbours*, they muſt keep their Faith *in ſpite of Perſecution*, or expoſe their Perſons to the ſcorn of *Chriſtians*, and be ſhun'd forever in their baſe *Apoſtacy*. An exemplary Piety of certain poor and miſerable Chriſtians.

THEIR Shirts are form'd alike, for Men and Women, open in the Sleeves, which ſome Men wear near half Yard broad; they make 'em of a ſort of *Callico*, *Crape*, or *Muſlin*, without either *Neck* or *Wriſt-band*; never ſuff'ring any Linen to appear when they are dreſs'd; a pair of Drawers tie upon the Shirt, of the ſame Stuff, and reaching looſely to their very Ancles; over theſe they draw their *Britches*, call'd *Shackſheers in the Turkiſh Language*, made of *Scarlet*, or a *Violet colour'd Cloath*; and reaching like the former to the *Inſtep*, where, being gather'd at the bottom commonly three quarters round, they ſtrongly ſow 'em to a ſort of Leathern *Houſe-ſhooes*, ſoft and yellow, and contriv'd exactly to the ſhape of every Foot; theſe they call *Meſts*, which ſerve *within Doors* while they *ſit* or *walk* on their embroidred Carpet; for they leave at entrance into any Houſe their walking Slippers or *Papooches*, made with ſmooth and yellow *upper Leathers*, and the *Sole* extreamly thin, but ſo well beaten that it will reſiſt the *Dirt* or *Water* in their Streets to admiration, they are made without the ſmalleſt Heel, inſtead of which they uſe a piece of *Iron* fram'd exactly like a *Horſe-ſhooe*; they are ſhap'd like Womens Slippers with a ſharp and picked *Toe*, and come not half way up the Inſtep, ſo that by the ſmoothneſs of the *outſide* of the *inner*, and the *inſide* of the *outer Shooes*, I often kick'd 'em off as I was walking in the Streets, nor can a Stranger keep 'em on his Feet till *uſe* has made 'em eaſy to his motion. The ſhape and ſubſtance of the *Turkiſh* Shirts. Shackſheers or Drawers. Papooches, or their walking Slippers.

ANOTHER Inconvenience which attends the wearing theſe above-nam'd Slippers, is the cuſtom they have got of leaving 'em without, *like Womens Clogs*, at every Door they chance to enter, ſo that *often*, when I have been preſent at their ſtately *Viſits*, *Feaſts*, or *Publick Ceremonies*, coming out amidſt a Crowd of People, I have ſometimes found my Slippers chang'd, and others, *ſoil'd*, and not worth *wearing*, left me in their room, nay very often have been forc'd to walk thro' all the Dirt, with nothing on my Feet but *Meſts*, which letting in the wet, were worſe than if I had gone home barefooted; *Coaches* are not found in *Turkiſh Cities*, as eſteem'd an idle Proof of an *Effeminate Indulgence*. The Inconveniencies of wearing 'em.

THEY ride on Horſe-back with a great delight, and wear a ſort of *Boots* unable long to keep out Water, they are ſhap'd at bottom like the *Shooe*'s above deſcrib'd, and made, *but weakly*, of the ſame *ſmooth Leather*, reaching to their Knees, and large enough to hold *with eaſe*, the numerous *Gathers* of their ſpacious Britches. The ſhape of *Turkiſh* Boots.

A Doublet made of thin ſtrip'd *Silk*, or *Stuff*, convenient for a Summer wear, is form'd without the ſhorteſt Sleeves; and reaching to the *Hipp*, is folded, *one ſide o'er another*, and faſtned on the left with *Loop* and *Button*. Their Waſtcoats.

OVER

Another ſort of Waſt-coat.

OVER this they wear a *Dolamann*, or long looſe Robe of *Callico* or *Muſlin* in the heat of Summer, in the Winter made of *Silks* or *Stuffs*, embroider'd richly, or not at all, according to the Quality of thoſe, who wear 'em. Theſe reach, like Ladies *Night-gowns* to the Ground, of ſpacious breadth at bottom; the Sleeves are cloſe and button at the *Wriſt*, where they turn back with *Facings* of the ſame; they button alſo at the *Neck*, whence one ſide ſloping o'er the other, they are faſtned in the ſame *place* and *manner* with the under *Waſtcoat* juſt now treated of.

The richneſs of their Girdles.

THEY bind theſe *Dolamanns* with Silk or Muſlin Girdles, of a length ſufficient to allow three rounds about the Body; after which, they tie an artificial double Knot before, and twiſt each over-plus within the Girdle to the *right* and *left*; the ends of theſe long Scarfs embroider'd purpoſely, or richly flower'd with Gold and Silver, finely intermix'd with *Perſian Silks* of various Colours.

A ſort of Winter Gown to wear in Houſes.

AT home *in Summer* they have *nothing on beſides*, ſtill turning up the Corners of their *Dolamann* within their Girdles; but *in Winter*, moſt Men in their Houſes, wear a ſort of looſe, and open *Gown*, which reaches to their Knees; ſome lin'd with *Silk*, and ſome with *Furrs*, ſome having open Sleeves, and ſome not any; all according to the different Inclinations of the Men who wear 'em.

A coſtly ſort of Lining.

WHEN they go abroad, they let down conſtantly the Corners of their *Dolomann*, and put on *Blue*, or *Scarlet*, ſometimes *Green*, long Robes which train upon the Ground, lin'd thro' with *Ermin*, *Squirrels-Furr*, good *Fox-Skins*, *Rats*, or *Sables*, ſome of which are very coſtly, and can ſcarce be bought for *fifteen hundred Dollars*.

A noble ſort of Robe, not much unlike the *Roman* Mantle.

SOME delight in wearing light and unlin'd Silken Robes, not much unlike the Dreſs wherein we often ſee the ancient *Hero*'s painted looſely o'er their Armour, they are faſtned with a *Silver*, *Gold*, or *Diamond Claſp* above the Breaſt, thence falling back with admirable Grace, and ſpreading with an hundred airy Folds, *wide*, *broad*, and *ſtately*, from their Manly Shoulders.

The fineneſs of their Daggers.

GLOVES they wear not, nor appear with *Scymetars* but when they Travel; all the Arms they bear about 'em, is the ſhort *Hanjarr* or *Dagger*, which I mention'd in the Chapter of their Military Government, which being thruſt within their *Saſh*, on the left ſide thereof, does often ſhine with precious Stones, and other rich and ſplendid Marks of the *Authority* and *Grandeur* of the Man who wears it.

The Quality of *Turks*, diſtinguiſh'd by their *Turbants*.

THEIR Heads, as I have ſaid before, diſtinguiſhing their Quality, are differently dreſs'd by different degrees of People; yet they all affect the wearing *Turbants*, ſome of *Muſlin*, ſome of *Silk*, and ſome of *Callico*; the various *Colours*, *Forms*, and *Magnitudes* whereof, contain the Marks of *Splendour* or *Subjection*. The *Muftee* wears one bigger than a *Buſhel*, yet not heavy, nor any ways incommodious. The *Sultan* wears his ſomewhat leſs, and differently twiſted; the *Grand-Vizier*, *Lord-Treaſurer*, and other Officers, whether *Civil*, or *Military*, are each oblig'd to wear a *Turbant* anſwerable to their Quality.

Their ſeveral Colours.

THE faſhionable Colour of theſe *Turbants* is a ſpotleſs *White*; tho' they are ſometimes worn of *Black*, *Red*, *Yellow*, or of any other unmix'd Colour, (for a ſtrip'd, or ſpeckled *Turbant* is a Mark whereby they know a *Chriſtian*, who muſt never wear one of a pure and ſingle Colour.) Green is the peculiar Property of thoſe *Emir's*, or Kindred of their Prophet, which I *long*

ſinc

ſince ſpoke of, a *Turk* is Puniſh'd if he dares preſume to Wear it on his Head unleſs Intit'led to it: But a *Chriſtian* ſo offending, is without the ſmalleſt hopes of Pardon, inſtantly Condemn'd to a Renunciation of his Faith, or muſt aſſert it by the Trial of a Painfull *Martyrdom.*

THE Meaner ſort of People go *Bare-Leg'd*, with Girdles twiſted round their Middles, and a Dirty Towel wrapt about their Heads, or ſometimes a ſmall Scarlet *Skull-cap*, covering their Crown, and reaching to the tops of both their Ears, which is the only cover that the Servants Wear throughout all *Turkey*, who tho' ſomewhat better dreſs'd than are the other common People, yet in this Reſtriction are not much above them, *that is*, they muſt not Wear thoſe looſe Furr Gowns denoting Power, but be contented with a tight cloſe-body'd Dreſs, which ſpeaks their Servitude. The Dreſs of common People.

THEIR Womens Dreſs *at Home* is juſt the ſame, in Britches, Slippers, Shirts and Waſtcoats, with the Mens before deſcrib'd, upon their Heads they Wear a ſort of Paſt-board like a four-ſquare Trencher, cover'd over with Embroid'red *Muſlin*; to certain Silver points on whoſe extreameſt Edges, their Perfum'd and Scented Hair is faſtn'd, ſo that, twiſted into ſeveral Locks, and Hanging with a ſort of eaſy Freedom round their Heads, adorn'd with *Ribbands*, *Diamonds* and an hundred different ſorts of Glitt'ring Stones, it gives a graceſull Look, and amiable Air to the appearance of the *Turkiſh Ladies*. The Dreſs of *Turkiſh* Ladies at home.

TIS but very rarely that they go abroad, and then to no Place but the publick *Bagnio*'s, or the *Funeral*, or *Marriage*, of ſome *near Relation*; but when they do they cover their above-nam'd Head-Dreſs with a *Linen Muffler*, which Meeting with another Piece of Black and Shining Silk that hides the upper Part of their Faces, nothing but their Eyes and Noſe can poſſibly be ſeen.

THEY hide their Faces in Obedience to the Precepts of their Prophets Law, which tells 'em tis unlawfull to diſcover any of thoſe Beauties God has given them, but to their *Husband*, or their *Father*; they Wear abroad, a Gown of *Blue* or *Scarlet-Cloath*, which Buttons faſt before, and Hangs with narrow Sleeves below their Fingers; as they Walk, they hold the Bottoms of their Gown in their *Left-Hand* as low as they can poſſibly Reach, and Swing their *Right* each ſtep they take with a Surpriſing *Haughtineſs* or rather *Gravity*. They Die their Nails with certain Drugs which yield a Colour like a *Reddiſh Yellow*, and delight Extreamly in the Richneſs of their Habits, tho' they very ſeldom gain an Opportunity of ſhowing them. Their Dreſs abroad.

THE *Female Slaves* and Servants of the *Turks* are Veil'd or Muffl'd while about their Buſineſs, but meanly Dreſs'd according to the Servitude of their Condition.

BUT what I have already ſpoken of the *Turkiſh Habits* ſhall the rather ſerve, in that the Reader may Diſcover with his Eye the ſeveral Dreſſes Repreſented in the *Cutt* hereto Annex'd, more fully and particularly, than can be comprehended in a Verbal and more dark Deſcription.

IN every Action of their Lives, the *Turks* oppoſe the *Europæan Cuſtoms*; *they* Wear long Cloaths, *we* Wear ſhort ones; *we in Salutation of a Friend*, eſteem it Rudeneſs not to Bow with Head uncover'd, *they* Receive that point of Breeding as the greateſt and moſt baſe Affront The *Turks* in all their Cuſtoms oppoſite to us.

that

that can be put upon them ; *we* eſteem a bending of the Body *gracefull* and *obliging*, they interpret it a mean acknowledgement of our *Inferiority* to him we ſpeak to ; *they* love *Sadneſs* and a grave Deportment, *we* love *Gayety* and briskneſs of Behaviour. Every thing in ſhort is carryed on directly oppoſite to both our *Humours* and our *Cuſtoms* ; whether one or t'other's Airs of Breeding are the moſt conſiſtent with that Native Majeſty which Man was form'd with, muſt be judg'd by *ſeveral Perſons*, *ſeveral Ways*, and whether *they* or *we* are *right* or *wrong*, we both believe our own the worthieſt Faſhion. For as the fam'd *Athenian Solon* has it in his *Elegies*.

Ἄλλος δειλὸς ἐωὶ, ἀγαθὸς δοκεῖ ἔμμεναι ἀνὴρ,
Καὶ καλὸς μορφὴν ἃ χαρίεσσαν ἔχων.

The *Cowards* ſelf is brave in his own Eyes,
And the moſt *homely* Wretch will his own *Features* prize.

CHAP. XIII.

Of their Wives, Concubines, Ways of Courtſhip, and Forms of Marriage.

THE inimitable *Virgil* was undoubtedly inſpir'd with *Love* and *Truth*, when he aſſerted this ſo oft experienc'd Maxim,

Omnia vincit Amor, & nos cedamus Amori.

Love conquers *all things*, to his Pow'r we yield,
And *proudly* loſe the Day, when *Beauty* takes the Field.

The Power of Love.

THE rougheſt *Hero*'s of the ancient World, amidſt the duſty Scenes of *War* and *Ruin*, red with Blood of undiſtinguiſh'd Slaughter, and encompaſs'd round with *Care* and *Danger*, often ſlacken'd Nature's Springs, and ſinking calmly from the love of Glory, let their *Laurels* wither on their Heads, and loſt the Senſe of *Honour* and *Renown*, entirely ſtupified in all their Faculties, and ſlumbring meanly in the *downy Scenes* of this *Lethargic Paſſion*.

How much that Paſſion now prevails among the *Turks*.

EVEN the adamantine Breaſts of *Icy Scythia*, have admitted *Love* in all its fervour, and forgot entirely native roughneſs, by the ſoftening Charms of Female Converſation ; nay, to ſuch exceſs does that bewitching Paſſion now prevail among the *Turks*, that as if they were not the *Poſterity* of ſuch *uneffeminate*, and *hardy Anceſtors*, they frequently neglect the great Affairs of *State* and *Intereſt*, to dally *wantonly* with *favourite Women*, and enjoy the lov'd and rapid Tranſports which attend on their *Careſſes*.

HEREIN

HEREIN *however* they have got the ſtart of *European Lovers*, that whereas we languiſh *long*, and *unſucceſsfully*, for ſome lov'd Ladies Favours, they enjoy the utmoſt of their Wiſhes, in a ſpeedy *Conſummation* of their forwardeſt Deſires.

AGAIN, (tho' I'll not give my *Country Women* cauſe of Anger by affirming *that* as preferable an Advantage as the former) they boaſt a ſort of unconfin'd Authority, which makes their *Wives* ſubmiſſively Obedient; but ſince it ne'er allows that mutual Confidence, that *generous*, *free*, and *open familiarity*, ſo requiſite to make a Marriage truly happy, I cannot praiſe their Policy in robbing Wives of that well tolerated Liberty, which ſerves to ſoften Matrimonial Bondage, and proves a ſure and winning Mark of *Conjugal Good-nature*. The Power of *Turkiſh* Husbands.

IT was the Saying of a very ancient *Græcian* Author, Γυναικὶ δ' ἄρχειν οὐ δίδωσιν ἡ φύσις. *Nature did not frame the Woman to command*: And *Philemon* a Poet, who flouriſh'd in the Reign of *Alexander the Great*, has left his Notions of the Matter in the following Lines, An ancient Saying.

Ἀγαθῆς γυναικός ἐστιν, ὦ Νικοσράτη,
Μὴ κρεῖττον εἶναι τ' ἀνδρὸς, ἀλλ' ὑπήκοον.
Γυνὴ δὲ νικῶσ' ἄνδρα, κακόν ἐστιν μέγα.

A Wife, my Friend, who takes the wiſeſt way,
Shou'd not *command* her Husband, but obey;
For where a Woman o'er her Conſort Reigns,
The weight, that *gaul'd before*, now wounds with killing Pains.

AND ſo entirely do the *Turks* adhere to this Poetic Doctrine, that for fear their Wives ſhou'd *by degrees* encroach on their Prerogative, they rob them barbarouſly of thoſe indifferent Liberties, without whoſe taſt 'tis morally impoſſible for Man or Woman to be truly happy.

THE good Effects of *Turkiſh Diſcipline* ſurpriz'd me much, when I perciev'd that notwithſtanding their ſevere Behaviour towards their Wives, the *patient Turtles* were ſo far from leſs'ning their Affection *on Confinement*, that they rather doubled their reſpect, and *Spaniel-like* fawn'd humbly on their Injurers, with the aſſurance *Horace* had from *Lydia*, Submiſſion and affection of the *Turkiſh* Wives.

Tecum vivere amem, tecum obeam libens.

With thee dear Soul, I cou'd for ever live,
My Life, *to die with thee*, I'd *freely* give.

IT is a ſtrange amazing *Labyrinth* of Female Wonders, to behold the contradictory Inclinations of that *unintelligible Sex*; while *thoſe in Turkey* grow good-natur'd by a brutiſh Uſage, *ours in Britain* ſometimes think it *out of Faſhion* to oblige an *eaſy Husband*, and inſtead of mending on the Kindneſs they receive, inſult the more, and make their *Spouſes* gentle Condeſcention, their undoubted Privilege of Nature; *theſe* ſpeak in rougher Notes than thoſe above, and plead like *Juvenal*'s unreaſonable Woman, The miſtaken Notions of ſome of our *Britiſh* Ladies.

Sic volo, ſic jubeo, ſtat pro ratione voluntas.

It ſhall be ſo, I will, 'tis my Command,
And *Reſolution* ſhall for *Reaſon* ſtand.

ENCREASE *and Multiply*, is held a very good and neceſſary Maxim by the *Turkiſh Nation*, and indeed they loſe no time nor opportunity of putting it in execution to the beſt advantage; *Wives*, *Slaves*, and *Concubines*, promiſcuouſly granted them without controul, and every *Tenet* of their *Faith*, and *Practice* of their *Lives*, combining jointly to indulge their Wiſhes, in the groſs Enjoyment of a ſenſual Appetite.

POLYGAMY was by *Mahomet* allow'd them, freely and unbounded, but the Dictates of their Policy oblig'd 'em to reſtrain that tolerated Liberty, and fix a certain *Limit* to that dangerous Privilege for the Reaſons following.

The Reaſons why the *Turks* reſtrain Polygamy.

WERE Men permitted to indulge their Senſes in the various Pleaſures of promiſcuous Embraces, they wou'd Marry inconſiderately ſuch a number of *Wives*, that on their Death, the *major part* of their Eſtates devolving to the *Sultan*, little wou'd be left to ſhare amongſt them, and the *helpleſs Ladies* conſequently forc'd to *Want* and *Beggary*.

ANOTHER Reaſon (and indeed the wiſeſt of the two) is this, The numerous *Doubts*, *Fears*, *Envies*, *Jealouſies*, and *Quarrels*, which alternately poſſeſs a Womans Mind, where *Rivals* are reſpected, wou'd by tolerating many Wives, become ſo *frequent*, *formidable*, and *ungovern'd*, that thoſe *Fairy Pleaſures*, which invite to *Matrimony*, vaniſhing away, wou'd leave behind 'em little elſe but *Noiſe* and *Diſcord*, *Troubles* and *Diſtraction*.

How many Wives the *Turks* may Marry.

HOWEVER, they are yet permitted by the common Cuſtom, to eſpouſe four *lawful Wives*; and leſt their wand'ring Inclinations ſhou'd induce 'em to believe they were denied a Pleaſure *Heaven* deſign'd 'em, they are freely ſuffer'd to enjoy the Perſons of as many *Concubines*, or *purchas'd Slaves*, as they may think agreable, nor are the Children ſo begot eſteem'd in *Turkey* as in *Chriſtian Countries*, ſpurious and illegitimate, but equally intit'led to their *Father*'s Love, and Honour of his Quality, with others born in Wedlock.

A very ſtrange and barbarous Cuſtom.

WITH this Proviſo, notwithſtanding, are they *Freemen* and *Legitimate*, they muſt be manumitted in a publick Form by *Will* and *Teſtament*, before ſome *Judge* of Civil Adminiſtration, *Seal'd*, *Sign'd*, and *Given in*, by their own *Father*'s Hand, with ſolemn Ceremony. This neglected, leaves 'em Servants, to their Brother's *Will*, who may at pleaſure uſe them as their Bondſmen.

O *happy Turks!* cries ſome diſconſolate, and wretched *Britiſh* Husband, when he hears me tell him, *Turkiſh Matrimony* is not quite ſo true a *Gordian Knot*, but that 'tis frequently untied without much difficulty; yet perhaps, were ſome *Mahometan* his Spouſes *Conſort*, he wou'd find a Bleſſing which her preſent Owner either does not *know*, or *care* to value.

The *Turkiſh* Marriages not perform'd by Prieſts.

BUT e're we ſpeak of their *Divorces*, 'twill be proper to deſcribe their Matrimonial Ceremonies, and in order thereunto, I muſt acquaint my Reader, that the Act of Marriage is perform'd by the appearance of the *Husband*, with the *Father*, *Uncle*, *Brother*, or ſome near *Relation* of the *Brides*, before a *Judge*; where in a publick manner, he avows his Inclinations and Affections to the Perſon of the Lady; tho' perhaps he never ſaw one Feature of her Face, but that's no matter, *Love* you know is painted *blind*, and *thence* blind Bargains are become a Faſhion.

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PROCEEDED this large Step on his intended Journey, he is *next* demanded by the *Judge* what offers he can make deſerving her Acceptance: Settlements are made according to his Circumſtances, or the fetter'd Privileges of *Turkiſh Subjects*; and the *Bridegroom* ſigning *there* an Inſtrument, whereby he owns her for his lawfull Wife, the *Match* is ent'red in a publick *Regiſter*, and ever after they are *conjugally coupled.*

How the Man employs the Night before.

NOW then let's venture to obſerve the Conſequences of this previous Ceremony, after which the Man *(tranſported to be ſure, and full of Raptures)* takes his own and half-gain'd Spouſes *Male Relations* to his own Appartment, where he entertains them till within an Hour of Mid-night, with the faſhionable Muſick *Vocal* and *Inſtrumental*, *Coffee* and *Sherbet*; and if of brisk, and airy Conſtitutions, ſometimes treats 'em with a glaſs of Wine, but very ſparingly, for fear of Reprehenſion.

How 'tis employ'd by the Women.

BUT as for the poor Female Victim, who is trembling all this while, with dreadfull apprehenſions of ſome near Surprize, ſhe ſits *unveil'd* on an embroid'red Cuſhion in the midſt of a large Room, round which are plac'd her *She-Acquaintance*, *Friends*, and *Kinsfolks*, all invited by her Mother, *if ſhe has one*, to inform her what ſhe is about to do, and read alternately, repeated Lectures of the Duty of a *Wife*, and Power of her *Husband*, while the poor *half-frighted* Creature, ſtares about her with a bluſhing Ignorance, *amaz'd* and quite *confounded* with their *Monitory Leſſons.*

THUS they paſs away the time till almoſt Midnight, when they take the *Bride* with one conſent, and lead her to the *Bagnio*, if there is one in the Houſe, *if not* a common *Bathing Tub* will ſerve the turn. *Here* every *Goſſip* plucks a Feather, till having quite undreſs'd the *helpleſs Virgin*, they begin to *waſh* and *rub* her ſoundly, ſmoothing o'er her Body, with a certain *ſcented* and *balſamick Oyntment*, the better to prepare her for approaching Pleaſures; after this they put her on a Shift, and wrapping Night-Gown, thence conducting her to take her Reſt till early the next Morning.

The Morning Ceremony.

AT the dawning of the Day they come again, to wake the Bride, who riſing from the laſt Poſſeſſion of her *Virgin Pillow*, is by them attended with officious Ceremony, dreſs'd in all her richeſt Robes, and ſoon made ready for the amorous Call of her expected Husband.

HE is not tedious *we'll ſuppoſe*, in dreſſing, but with all the Friends he entertain'd the Night before, ſets forward from his Houſe well mounted, and attended by a gallant Troop of Gentlemen on Horſeback, Serenaded as they go, by ſeveral ſorts of Muſick, ſounding with them thro' the Streets. They come at laſt where lives *the Bride*, whoſe Father ſummon'd by the noiſy Inſtruments, commands his Door to be ſet wide open, and demands within it, *what they want*, and *why they viſit him?*

The manner of the Bridegroom's coming to demand his Wife.

THE Bridegroom anſwers, ſitting on his Horſe, *he comes to claim the lovely Jewel* God *has given him*, and names her with a loud and haughty Voice; and being further ask'd, *how well he can defend her*, he lays his Hand directly on his Scymetar, and draws it half way from the Scabbard, every Horſeman in the Company proceeding to the ſame Expreſſion of his Friendſhip to the Married Couple; hereupon the Father ſtepping from his Door, advances ſlowly ſome few Paces to ſalute the *Bridegroom*, who with all his Followers, diſmounting nimbly, lays his Hand devoutly on his Breaſt, and utters this Expreſſion, *True Happineſs this Moment bleſſes me*; to which the *Father* anſwers heartily, *O may that Happineſs be great, and laſting.*

How the Bridegroom is receiv'd at his Father-in-laws Houſe.

THE Bridegroom enters full of Joy, and with his Father, flies up Stairs as nimbly as he can; his Friends mean while, conducted in and entertain'd *below*, according to the *Turkiſh Faſhion*; at the entrance of the Womens Chamber he is met by the expecting *Bride*, her Mother, and Relations, *ſhe unvail'd*, and aiming all her Beauties to ſurprize his Fancy; ent'ring, he extends his Arms with wonder, and aſtoniſhment, and (*doubtleſs overwhelm'd with Rays of brightneſs*,) finds himſelf unable to ſuſtain the Shock, and therefore turns him round with great Humility, in order to eſcape the danger of his Spouſes Lightning.

How the Bride receives him.

BUT the tender natur'd Nymph, unwilling to confound at firſt Appearance, calls him back with gentle Phraſes, and the mild Expreſſion of *Gehl Giacquir bennum*, that is to ſay, *Return, my good Angel*; this encouragement removes all fear, and tempts him forward till his new-made *Conſort* takes him by the Hand, and leads him to a Table, little higher than the Ground; ſhe ſeats him croſs-leg'd there upon a fine embroid'red Cuſhion, and ſits down herſelf in the ſame Poſture, *oppoſite* to him; all the Company *then* place themſelves on Cuſhions, ſix Foot diſtant from the *ogling* Spouſes, till they form a fine and ſpacious Circle round the Table.

His Entertainment.

SMILES and Glances, and the common Airs of meeting Lovers, paſs the Time till there is brought upon the Board betwixt them, two ſmall Diſhes; one containing a fat *roaſted Dove*, the other fill'd with certain *Cakes* not much unlike our Barly Sugar.

Emblematical Proceedings of the married People.

THE Dove is cut in four *diſtinct* Pieces, whereof the *Head* and *Neck* make *one*, the *Rump* the ſecond, and the *Body* ſlit in two, compoſes both the other. The *Bridegroom firſt* preſents his Lady with the *Rump*, and this Expreſſion, *Tho' loweſt, yet acceptable*. The *Bride* returns her Conſorts Compliment, by giving him the *Head* with this ſubmiſſive *Motto*, *Be thou my Head, and I thy Footſtool.*

THEN put they both their Hands *together* on the Table, taking *each* one half of the divided *Pidgeon*; *which* denotes, that they ſhou'd live *like harmleſs Turtles*, and that tho' the *Head* and *Tail* make ſome diſtinction, yet they ought to love and prize each other, as two diff'rent Parts of one ſole Body.

THIS done, the *Bride* extends her Hand, and reaching from the other Plate a piece of the abovenam'd *Barley-Sugar*, directs her Fingers to her *Husband*'s Mouth, and makes him ſwallow it; *he* does the ſame to her again, by this expreſſion of their ſilent Will, declaring *mutually* that it ſhall be always *eithers* chief endeavour to oblige the other, by a conſtant practice of the ſweeteſt Carriage, and moſt tender Actions which can prove *Affection.*

A drinking Emblem.

THEY *next* proceed to call for Drink, which preſently is brought 'em in a *China-Cup*, containing *fine perfum'd Sherbet* of coſtly Preparation. *Firſt*, the *Husband* ſips, and *then* the *Wife*; which having done, they jointly lay their Hands upon the Cup, and ſpill the Liquor on the Table, which is thereupon remov'd immediately. This *Emblem* ſignifies that they muſt always join with ſympathetical *Concern*, or *Joy*, and *gain* or *loſe* the Pleaſures of this Life with equal ſatisfaction.

AFTER all theſe Ceremonies are perform'd, the *Bridegroom* takes his leave, and goes away to his own Houſe, in order to prepare for the Nocturnal Entertainment of his charming *Wife*, who *in the cloſe of Evening*, is attended to his Place of Habitation in the following manner.

THE

THE *Bridegrooms* Brother, or the neareſt of his Kindred, claims the Lady in her Husbands Name, who is deliver'd into his Poſſeſſion Veil'd all over, mounted *like an Amazonian Heroine*, aſtride on Horſe-back, and Attended by a Stately number of her Female Friends, who Ride about her and Support a ſort of *Indian Canopy*, which falling like a Tent below her Horſes Breaſt, becomes a perfect *Cover*, and prevents her being ſeen by any of the People who will always Crowd the Streets on thoſe occaſions; round this ſhining Troop of Ladies Ride a greater number of the Male Acquaintance of both Parties, who ſerve alike to grace the *Cavalcade*, and Guard the Women from the Inſolent Abuſes of the common People.

In what manner the Bride is carried to her Husbands Houſe.

ARRIV'D at laſt, the Waiting *Bridegroom* ſtanding in his Door, Receives his Conſort *open Arm'd*, and leads her Inſtantly to ſome prepar'd *Appartment*, where their Numerous Men Relations, who Aſſiſted in the Ceremony, enter *One by One*, according to their Quality, and having *each* beſtow'd ſome Preſent anſwerable to his Circumſtances, they withdraw *genteely*, with repeated wiſhes for a happy Bedding of the Amorous Pair, returning every Man to his particular Place of Habitation.

How ſhe is receiv'd there.

THE Women, to divert the Husband and his Bride, begin to Dance, at which Profeſſion they are Skill'd but *Aukwardly*, performing always Singly; and Inventing *Strange*, and frequently *Laſcivious* Poſtures, to adorn their Motion, and Excite an ardent Flame of *Expectation*, or, to call it by its right Name, *Luſt*, in the *already-kindled* Fires which Warm the Breaſt of the Impatient Lovers.

The Paſtimes of the Women.

BUT now the *time*, which ever Rolls along with heavy Wheels on ſuch occaſions, Summons them to haſten the uſual Preparations for the *Bridal Bed*, in order whereunto they lead the *Bride* with Songs and Muſick, to the Chamber which contains the ſtately Scene of her expected Pleaſures; here they Place her on a ſmall Square Block all cover'd oer with *Silk* or *Velvet*, and retiring to the diſtant Corners of the Room, Invite the Husband to the Comical performance of a Merry Duty, *Faſhionably Incumbent* on new Married People.

The previous Ceremonies to the Bedding.

NO Pulling off the *Bridal Garters*, *Throwing the Stocking*, or other common Practices in uſe at *Britiſh Weddings* are obſerv'd among the *Turks*, but ſure the Reader will allow the *Turkiſh Bridegroom* has a Task far more Diverting, Strange and Comical.

FOR he is *Firſt* oblig'd to be his Spouſes *Valet*, and Undreſs her for his Bed; nor is this odd Injunction all is he oblig'd to, for the Young and Airy *Turkiſh Ladies* who delight in Dreſſing a new Married Friend, contrive ſuch Strange and Artful *Knots* about the Silken ſtrings which Tye her Drawers, that 'tis next to a downright Impoſſibility to find out gentle means to looſen them; yet the *Eager Bridegroom* is Injoyn'd to kneel and Fumble *with his Teeth*, till he can ſome way or other get them open, which, the Young and Vigorous Lovers, all Impatient of delay, with violent endeavours bite Aſunder: none, in ſuch a Caſe, muſt uſe the leaſt Aſſiſtance either of their own or Spouſes Fingers, ſo that were there *Men* as well as *Women* preſent at this Ceremony, they would doubtleſs find themſelves far more Diverted than the Merryeſt Company that ever grac'd a *Chriſtian Wedding*.

A Comical Injunction on the *Turkiſh* Bridegrooms.

IT would, *it is preſum'd*, be altogether needleſs to Inſtruct the *Male* or *Female* Reader in the well known conſequences of theſe Preparatory Paſtimes, ſince the common knowledge of both *Turks* and *Chriſtians* will direct

direct their Fancy's to a full Diſcovery of theſe ſecret Practices, which eithers *Modeſty* will conſtantly incline their Will to draw a Curtain over, ſo to leave them *undiſturb'd* and *private*.

AND now, ſince I am treating of the Lover's fond *Elyzium*, 'twill not be improper to obſerve, that thoſe bewitching Joys are ſometimes fruſtrated, and leſſen'd very commonly, by the Jealouſy or Malice of *ſome other Wife*, tranſported with the fear of Scorn, at the appearance of a Rival in her Lord's Affections.

Witchcraft very common among the *Turkiſh* Women.

IN *Turkey* nothing is more frequent than a deep and curſed Knowledge in the Practices of *Witchcraft*, *Sorcery*, and a ſort of *jugling Villany*, whereby they render *impotent* and *ineffectual* the ſtrongeſt Efforts of a vigorous Lover on his *Wedding Night*; and 'tis perhaps to this, the *Turkiſh Matrimony*, tho' indulg'd in *Polygamy*, owes the common and amazing *paucity* of Children.

NAY, ſo skill'd are many in this *damnable* Profeſſion, that they inſolently dare pretend to force Affection from Antipathy it ſelf, to puniſh Infidelity in Affairs of Love, and give a Lady ſupernatural Charms to change her humble Servant's vow'd Inconſtancy.

The Practice very ancient among the *Greeks*.

NOR do we find ſuch Practices of Modern Date, the *ancient Greece* was famous for this Study, which they had *Originally* with their worthier Knowledge from *that Source of Learning Egypt*. How skill'd the *Grecian Ladies* were in *Magic Incantations*, may be gather'd plainly from *Simætha*'s Words to her Maid *Theſtylis*, in the ſecond *Eidyll* of *Theocritus*, where ſhe endeavours to bring back *Delphis*, who had abandon'd her Affections.

Part of the 2d Eidyll of *Theocritus*.

Πᾶ μοι ταὶ δάφναι φέρε, Θέστυλι; πᾶ ἦ τὰ φίλτρα;
Στρέψον τὰν κελέβαν φοινικέῳ οἰὸς ἀώτῳ,
Ὡς τ' ἐμὸι ζαρὺν ἐῦντα φίλον καταθύσομαι ἄνδρα,
Ὡς μοι δωδεκατᾶιος ἀφ' ὧ τάλας ὐ δέπουθ' ἥκει,
Οὐδ' ἔγνω πότερον τεθνάκαμες ἢ ζοοὶ ἐμές.

Where are my Laurels, *Theſtylis*? And where
The pow'rfull *Philtres* we muſt now prepare?
This ſacred Cup with *purple Fleeces* bind,
That tho' my *fickle Lover* proves unkind,
I may ſome *Magic Incantations* uſe,
And force him to a Breaſt he would not chuſe;
Since he *ungratefull* went, twelve Days are fled,
Nor knows he whether w'are alive or dead.

AND a little further in the following Words begins her Incantation.

Νῦν δέ νιν ἐκ θυέων καταθύσομαι. ἀλλὰ Σελάνα
Φᾶινε καλὸν. τὶν γὰς ποταείσομαι ἄσυχα δᾶιμον,
Τὰ χθονία θ' Ἑκάτα, ταν κὴ σκύλακες τρομέοντι
Ἐρχομέναν νεκύων ἀνά τ' ἠρία κὴ μέλαν αἷμα
Χαῖρ' Ἑκάτα δασπλῆτι, κὴ ἐς τέλος ἄμμιν ὀπήδει.

Ἰυγξ ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶρα τ' ἄνδρα.

With all the *Sacred Charms* of *Magic Art*,
I'll now inchant the *lov'd Inconſtant*'s Heart;
But thou, *O Moon*, ſhed favourable Rays,
For, grateful, I to thee addreſs my Lays;

To

To thee *O Goddeſs*, and to *Hecate*,
The pow'rfull ſubterraneous Deity;
At whoſe Appearance Curs forget to bark,
And ſilent let thee *Stalk* thro' dreadful Dark;
Whilſt *o'er the Graves* at Noon of Night you tread,
And preſs the *clotted Blood* of the *corrupted Dead.*
Hail, awfull *Hecate*, *hail* Goddeſs, *hail*,
Grant me thy Aid---- So ſhall my Charms prevail.

Go *Iynx*, go, *kind Spirit*, haſt away;
And *drag* him to my Houſe without the leaſt delay.

THERE is another ſort of Sorcery much us'd in *Turkey*, if it may be call'd ſo, ſince perhaps the Notion took its riſe from nothing but the ſuperſtitious Fancies, and ridiculous Opinions of *Hypocondriacal* Perſons; they call it *Magic of the Eye*, or the bewitching by an evil Look; now whether there are any real grounds for this Belief, I ſhall not venture to determine. But this I can aſſure my Reader, that I knew a Gentleman at *Conſtantinople*, who was naturally bleſt with an uncommon Share of Wit and Judgment, yet became a downright *Idiot* in the ſpace of twenty four Hours, upon going by the Invitation of a *Greek* of his Acquaintance, to make one among the Gueſts at an *Armenian Wedding*, and it was believ'd in Town by every Man, who heard the Story, that the Evil Eye of *one there preſent* had depriv'd him of his Senſes.

Another ſort of Sorcery.

A Story of a Gentleman bewitch'd by an evil Eye.

THERE is *among the Turks*, another ſort of *Marriage*, generally us'd by Strangers, who reſide but little time in any City; this is call'd *Hakabin*, and is a Bargain made before a *Judge*, whereby the Man is bound to take the Woman, and maintain her as his Wife, for *one*, *two*, *ſix*, or more Months, and when his Buſineſs calls him to another Place, he is oblig'd to give her ſuch a *Sum of Money* as is mention'd in their firſt Agreement.

Another ſort of Marriage us'd in *Turkey*.

CONCUBINAGE, *as I have ſaid before*, is granted to the *Turks*, who always keep as many *Slaves* as they can purchaſe and maintain, to ſerve *by Day* the Uſes of the Houſe, and *all Night long* the Pleaſures of their Maſter.

Concubinage, how tolerated.

THERE is in *Conſtantinople*, a *Slave-Market twice* or *thrice* a Week, thither the People go, and ſee the miſerable *Chriſtian Captive-Virgins*, dreſs'd in all the tempting Ornaments, that can allure the Looks of *amorous Paſſengers*; they ſpeak to thoſe they are inclin'd to like, and having ask'd them any Queſtions they think fit to ſtart, they feel their *Breaſts*, *Hands*, *Cheeks*, and *Foreheads*; nay proceed, if curious in the nicety of Search, to have the young, and wretched Creatures taken privately to ſome convenient Place, where, *undiſturb'd*, and *free* to uſe the utmoſt of their Will, they find out certain ſubtle Means of boaſted Efficacy, to diſcover inſtantly by *Proofs*, and *Demonſtration*, whether the *pretended Virgin* has *as yet* been rob'd of that ſo celebrated *Jewel*, ſhe affirms her ſelf Poſſeſſor of.

A curious Search.

THE Slaves they buy, they carry home, and uſe as is *above-declar'd*, till growing weary of their *Perſons* and *Embraces*, they have liberty again to ſell them to ſome *Friend* or *Neighbour*, taking others to their changeable Affections; nor are *their Wives* at all diſturb'd to ſee them uſe this tolerated *Freedom*; Cuſtom's tyranny has made them humble, none complaining of her Husband's ſlight, provided he beſtows *one* Night in *ſeven* in her *conjugal Careſſes*; *that* the *Law* has given them as their *unqueſtion'd Property*, and will oblige the Man to own it as his Duty.

The *Turkiſh* Wives may claim one Night in ſeven.

A N

The *Turks* notion of Cuckoldom, more Reaſonable than ours.

A N Honeſt and an Admirable Notion ſways the Judgments of the *Turkiſh People* in the Point of *Cuckoldom*, for that, which *here with us* is ſtrangely look'd upon as *the Husbands ſhame*, is *in their Country* plac'd more Wiſely, and with *Juſtice*, on the *Lewd Adultreſs*, and her *Hornified* Relations; for where the Husband finds his Bed Diſhonour'd and Polluted, he Applies himſelf *directly* to ſome *Judge* or *Governour*, and ſitting forth *at large* the Cauſe of his Complaint, obtains relief by an Immediate Order of *Divorce*, and free's himſelf *at once* from *Wife* and *Scandal*.

Why the *Turkiſh Sultan*'s muſt not Marry.

T H E *Turkiſh Sultan*'s muſt not Marry, or it is become a Politic Omiſſion to forbear ſo doing; *Firſt*, in that 'twou'd cauſe *Alliances*, and diſtant *Kindred* to their *Royal Family*, a thing they always *Fear'd* and *Hated*; and *Secondly* becauſe the *Greateſt* and moſt Unexpected turns of *Fate*, ſhall never wound the *Princes Honour*, in obliging him to ſee a *Wife* become the *Victim* of Licentious Inſolence, and he himſelf an helpleſs *Witneſs* of her ſhameful Uſage.

The Original of the Cuſtom.

B A J A Z E T an *Ancient* but *Unhappy Emperour*, by dear Experience taught 'em this; for when the *brave Victorious Tam-her-lane the Great*, had won the Battle which reduc'd him to his Miſery; his Wife *Deheſpeena* whom he dearly Lov'd, and in whoſe Bleſſings *his* were *Centr'ed*, being taken *Priſoner*, was before the Face of her diſtracted Husband, Raviſh'd by the *Conquerour*. The Unſupported ſorrow, which the *Haughty Turk* conceiv'd hereat, ſhook all his *Patience* into *Madneſs*, and produc'd that Rough and *Melancholy Death* which put an End to all his Sufferings.

T H E *Princes*, who ſucceded *Bajazet*, reſolving *for the Future*, to avoid ſo black and piercing a Misfortune, made a Law that none ſhou'd Marry *ever after* on the Throne of *Turkey*, which has been obſerv'd with ſuch Religious conſtancy, that two late *Emperours* have been depos'd and little urg'd againſt their Governments, but that they took the Liberty of *Marriage*, and thereby Infring'd the ſolemn Prohibition of their Wiſer *Predeceſſors*.

Four ſorts of Divorces, us'd among them.

I ſpoke juſt now of their *Divorces*, and will here Deſcribe Four ſeveral Methods now in uſe, whereby the *Turks with eaſe* Unty the ſtrongeſt Cord which joyns their *Matrimony*.

The Firſt.

T H E Firſt is Regiſtred before a *Judge*, as are *Indeed* the other Three; by this the *Man and Wife* are only ſeparated, *either free*, and altogether Independant on the others Power; *here* the Husband is oblig'd to ſettle a ſufficient *Maintenance*, and keep her ſeparate as well as when they Liv'd *together*.

The Second.

T H E Second kind of ſeparation, is a Wider breach of *conjugal Conjunction*; for they *then* are left entirely to their Liberty, and as by *joint conſent* they may return again to one anothers Arms, ſo may they alſo Marry *at their Pleaſure*, any other Perſon, who ſhall beſt agree with either of their Circumſtances.

The Third Divorce in Caſe of Impotence.

T H E Third Divorce now Practis'd by the *Turks*, is when a Woman is unfortunately Married to a Man unqualified for ſatisfaction of her Warm deſires, by the *Natural* Misfortune of an *Impotent Frigidity*; in ſuch a Caſe the *Man* refuſing to diſcharge his *Wife*, is Summon'd *by her Friends* before a *Judge*, and forc'd to bring her with him to the ſame Appearance; when the Charge is Read againſt him ſhe is ask'd if ſhe will *then* affirm the Truth of all that Accuſation, hereupon ſhe Stoops, and taking off her Slipper, Spits upon the Sole, and Strikes it

on

on her *Husband's Forehead*; Modeſty requires no further Confirmation from a *Female Plantiff*, and the Sentence is immediately pronounc'd, *in favour of the Lady*, who is *thenceforth*, free to Marry as ſhe pleaſes, and intitled *notwithſtanding*, to a large *Allowance* from her *former Conſort*'s yearly Income.

NOR is it hard that *Women* ſhou'd be favour'd in a caſe ſo reaſonable, when it is the only *Plea* they have for gaining a *Divorce*, while *on the contrary*, the Men poſſeſs a thouſand great and boundleſs Privileges, and are at any time enabled to obtain Releaſes from their *Matrimonial Chain*, on every *mean* and *ſlight Occaſion.*

BUT the moſt diverting ſort of a *Divorce*, that e'er was heard of, is the *Oochey Tahalac*, which having *once* disjoin'd a Pair, permits no ſecond thoughts, or change of Inclination ſo as to be *reconcil'd again*; till, as a Puniſhment for his *ridiculous* and *fickle Humour*, the repenting Husband will contentedly ſtand by, and ſee his *Wife in open Day*, enjoy'd before his face, by ſome briſk Stranger, who is led by accident to paſs the Houſe, where they expect *impatiently* the firſt fair Comer. A very merry kind of Practice for the Puniſhment of Levity.

A pleaſant Paſſage hap'ning, ſome Years ſince, at *Conſtantinople*, will afford an *entertaining* and *compleat Idea* of this humorous Cuſtom; it fell out as follows.

THE Maſter of an *Engliſh Merchant Ship*, who underſtood but little *Turkiſh*, ſcarce enough to buy an *Orange* as he walk'd the Streets, wou'd needs be vent'ring frequently *on Shoar*, ſometimes *with Company* and ſometimes *without*, well dreſs'd, with *Turbant*, *Dolamann*, and every other part of Habit *in the Turkiſh Faſhion*; he was often caution'd of the Dangers he might fall into, but never liſt'ned to his Friends Advice, returning always ſafely to his Ship, without the leaſt Affront, or meeting any who accoſted him in the Country Language. A pleaſant Story of the Maſter of an *Engliſh* Veſſel.

BUT rambling *on a certain Day*, about the City, he was beck'ned to by ſeveral *Turks* who ſtood *together* at the entrance of a Houſe; ſurpriz'd at firſt, he wou'd have paſs'd 'em ſlowly by, as if he took no notice of their Summons; but before he got five Yards beyond the Door, he felt himſelf *pull'd back* by one, who *ſmiling*, ſpoke a *long* and *ſpeedy Sentence*, and returning towards the Door he came from, dragg'd him *as it were by force* to follow him.

THE Maſter underſtood not one ſmall *Syllable* of what he ſaid, but went as he was led, without ſo much as ſpeaking all the way, till coming to the Door, the other Company began to laugh, and talk with eagerneſs as if they were informing him of ſomething very pleaſant, and diverting; he ſeem'd to liſten with a wonderfull attention, and to cloak the matter, laugh'd for Company, but durſt not ſpeak for fear of a Diſcovery; he *then* began to curſe his forwardneſs and *Turkiſh Habit*, and to wiſh himſelf *ſecure* on board his Ship, reſolving to attempt no more ſuch *ſingle Wanderings.*

MEAN while the *Turks* had led him forward, and conducted him to a large Chamber, on the *elevated Floor* whereof there lay a *Bed*, with *Quilt* and *Mattreſs*, after the Faſhion of the Country; upon the Bed ſat *croſs-leg'd* a genteel, young Lady, gay, and beautifull, with Face *unveil'd*, and ſprightly Countenance, who bluſh'd at his appearance; on a *Cuſhion* not far diſtant ſat a grave *Kaddee* or *Judge*, the Maſter of the Houſe; and in a corner of the Room, ſtood *leaning*, and *diſconſolate*, a well-made *Turk*, A comical Surprize.

who *by the ſequel*, prov'd to be the Husband of *the Lady on the Bed*, and ſtanding *there*, to be *Spectator* of a Duty he wou'd rather have excus'd.

A very doubtfull State.

THE Company withdrew at the approach of the Maſter, leaving none behind but the *young Lady* and her *Husband*, ſmiling as they paſs'd him by, and pulling to the Door to keep them private. 'Tis not difficult to gueſs the wonder, which amus'd his thoughts at ſuch an *odd* and unexpected Accident; he ſtar'd about him like a Man diſtracted, ignorant what he was to do, and fearing *every Moment* ſome Deſign, which he conceiv'd was form'd againſt him.

AT laſt, the *Husband* looking roughly towards him, ſpoke a few low Words, which *by the accent* ſeem'd uneaſy, and with *a nod or two*, and *motion of his Hand*, made Signs, that he ſhou'd do the Duty he was call'd to without delay; the Lady *likewiſe*, beck'ned with her Finger, and repeated often theſe Words, *Gehl Adham Gehl*, that is, *Come Man come*; he underſtood *ſo much*, but no ways apprehending what they meant by thoſe expreſſive Motions, inſtead of anſwering their repeated Invitations, *ſtood ſtill*, and gaz'd about with mute *Aſtoniſhment*.

THE Husband half amaz'd to ſee his Silence, and fix'd Poſture, as alſo eager, *ſince he knew it muſt be done*, to have it over, came grimly up, and puſhing him with anger *forward*, cried out aloud. *Geddi Brai, Boc Kahdin*, that is, *Go Fool, ſee the Lady:* But the frighted *Britain*, all ſurpriz'd at this new ſtep, was ſo confounded with the turns of the *amazing Accident*, that ſcarce rememb'ring *who* or *where* he was, he forc'd himſelf with fury from the *Turk*, and in the *Engliſh Tongue* cried out, *Why in the Devil's Name d'ye puſh me thus? I know not what you wou'd be at, nor underſtand one Word you ſay to me.*

An odd diſcovery.

THE ſhock'd *Mahometan* with all imaginable wonder ſtarted back, to hear him ſpeak an unknown Language, and ſnatching off his *Turbant*, preſently diſcover'd him a *Chriſtian* by the manner of his being ſhav'd; and *pointing to his Head* cry'd loudly to his Wife, *Vollah Boo Adham Gavur. By the Lord this Man's an Infidel.* With that he drew his Dagger from his Girdle, and his *Wife* began in paſſion to riſe up and fall upon the *Maſter*, when the *Turk* bethought him of a cunning Stratagem to ſave his Honour, and having given the *Engliſh Man* his *Turbant* back again, endeavour'd *partly by fair Words* and *partly by his Signs*, to make him underſtand, he ſhou'd go out as ſilently as he came in, and ſeem to ſmile, as if he had been pleas'd with his Adventure.

THE trembling Maſter, glad of any opportunity to get away from ſuch a dangerous Scene of Wonders, made abundance of expreſſive motions with his *Head* and *Hands*, to thank him for his kindneſs, and was marching off, with counterfeited Smiles upon his Face, when all the Company ſtill waiting in the outward Room, began to gather round him, and to ask him if he had been ſatisfied in his *good-fortune*; he anſwer'd as the *Husband* had made ſhift to teach him, *Hevett Sultanum*; that is, *Yes noble Sir.* But the expecting Wife, who had *it ſeems* been baulk'd of her Deſire, and was unwilling tho' ſhe loſt the *Chriſtian's Kindneſs*, to deprive her ſelf of ſome more qualified Perſon's, follow'd to the Door, and cried out *Yoketer.* that is, *no, he lies*, as loud as ſhe was able.

A merry Action of a *Turkiſh* Lady.

THIS alarm'd the *Judge*, and all the *reſt*, and made the *Husband* hang his Head like one condemn'd to *Stocks*, or *Whipping Poſt*; in ſhort they ſeiz'd upon the *poor diſcover'd* Maſter, and began to drag him back to do the

Duty

Duty they expected from him, He, *unwilling to comply with their deſires*, endeavour'd by continued Strugling, to break looſe and get away, till in the *Scuffling*, he again let Fall his *Turbant*, and with much ado, eſcaping from their hold, ran ſwiftly thro' the Street, while all the *Boys* he paſs'd by, ſeeing him diſorder'd, and Bareheaded, and *beſides*, Alarm'd by the repeated exclamations of the *Turks* he broke away from, who Cried out *an Infidel, an Infidel*, as loud as they were able, gather'd round him, and with *Dirt*, and *Stones*, purſued him thro' the City, till he came upon the Water ſide, and found among the reſt ſome *Janizaries*, whom he knew, and, whoſe Authority protected him from further Injury. A Fortunate eſcape.

I cannot ſay what Second *Spark* the Lady found to ſerve her turn, or how the Buſineſs was perform'd among them, but the *Maſters* ill ſucceſs in this laſt Ramble, prov'd more Efficacious to diſſwade him from ſuch bold attempts in future Voyages, than all the *Good Advice*, and *Solid Doctrine*, which had been *before*, in vain, beſtow'd upon his *raſh* and *Inconſiderate Obſtinacy.*

I promis'd in the Title of this Chapter, to ſay a little of the *Turkiſh ways of Courtſhip*, and will now proceed to let the *Reader* know as much of their *Amours* and Gallantry as fell occaſionally within the Compaſs of my Obſervation.

THERE is no ſuch thing in *Turkey* as a Publick Meeting, and promiſcuous Converſation of *Sexes*, at the *Park*, *Ring*, *Balls* or *Theatre*, or any other tolerated Scene of Honourable Liberty; all are *Grave*, *Reſerv'd*, and *Solitary*; Women ſeldom ſtirr abroad, *before* or *after Marriage*; and as there is never found the Smalleſt Opportunity of *ſeeing* or *Converſing with* the *Ladies*, *Love* is conſequently quite a Stranger to their Warmeſt Inclinations, till they have obtain'd an *object* whereupon to Build it; yet there Flames amongſt the *Youth* of this Licentious Nation, ſuch a Raging Paſſion of *Deſire*, that they employ the Wiſhes of their *earlieſt Manhood*, how to get a *Wife* or *two* to paſs their time with, and apply themſelves *accordingly*, to thoſe allow'd and faſhionable means, whereby, tho' Blindfold, they may gain a *Miſtriſs.* No coming into Womens Company, in *Turkey.*

THEIR common Cuſtom *then*, in ſuch like Caſes, is to liſten to their Friends Propoſals; ſuch a *Man* has ſuch a *Daughter*, *Neice*, or *Siſter*, ſo and ſo poſſeſs'd of *Beauty*, and *good Humour*. *Fortune* they expect none with a *Wife* in *Turkey*; for the Husband *there* muſt buy her Perſon with a ſettled Sum according to her *Value*, which they ſeldom hold at Mighty Rates; or the agreement made between the Parents of the willing Couple. Matches made by Friends.

THE *Fathers word* is ſometimes taken for the *Daughters Merit*, and the *Bridegroom* ſigns the Articles of Marriage before he is admitted to a ſight of his Beloved: But the *Briſk* and *Wiſer* ſort of *Gentlemen*, will ſeldom make ſo blind a Bargain, and refuſe to liſten to the ſmalleſt motion of a *Matrimonial Treaty*, till they are convinc'd by *Ocular Experience*, that the *Miſtriſs* offer'd them is really as deſerving in her Perſon, as they ſpeak her in her Character. A Pig in a Poke.

IT ſometimes happens that *two Rivals* Jarr about *one Lady*, and in ſuch a Caſe the *Parents* of the *Virgin* will not Interpoſe their Counſel nor Authority, but by the following Method bring the *Lovers* to her ſight, and let her choice decide the matter; they are *both* appointed at a certain time to meet beneath the Window of a Chamber of the Houſe ſhe lives in, *Lettic'd over* ſo that nothing can be ſeen within the Room, but thoſe who ſtand within can eaſily perceive whatever paſſes in the Court before it: Here is The *Turkiſh* Cuſtom in caſe of Rivals.

plac'd the *Miſtriſs* of their hopes, who having, *by the Throwing down a piece of Silk*, inform'd 'em ſhe is there, the Amorous Madmen ſtrait begin to ſtrip one Arm *above the Elbow*, drawing with the other hand their *Sharp-edg'd Dagger*, and exerting *each* his Brighteſt Faculties, in *Singing*, *Riding*, *Leaping*, Hurling the *Geritt* or *Javelin*, and an Hundred other Exerciſes, in which the Vanity of *either* has perſwaded him to think he can excell the *other*.

A dreadfull way of making Love.

BUT the moſt ridiculous and ſenceleſs Method of expreſſing their Affection, is their ſinging certain *amorous*, and *whining Songs*, compos'd on purpoſe for ſuch mad occaſions, between every line whereof they *cut* and *flaſh* their *naked Arms* with the abovenam'd Daggers, each endeavouring in this emulative Madneſs, to exceed the *other*, by the depth and number of the Wounds he gives himſelf. Some *Turks* I have obſerv'd, when *old*, and paſt the Follies which poſſeſs'd their *Youth*, to ſhow their Arms all *gaſh'd* and *ſcar'd* from *Wriſt* to *Elbow*, and expreſs a great *Concern*, but greater *Wonder* at their paſt ſimplicity.

How the Lady makes her Choice.

THE *Marble Hearted Lady*, proof a while againſt theſe barbarous Demonſtrations of their *Love*, at *laſt* makes choice of him whoſe *Air* and *Face* ſhe beſt approves, and ſpeaks her Mind by throwing down a *Ball* of twiſted Silk, while he on whom her Mind is bent, is whining out her Praiſes; this produces frequently ſo great a fury in the diſappointed Soul of him who loſes her, that running furiouſly upon his happier *Rival*, they proceed at *Daggers length*, a ſecond time to try their *Titles* to her partial Favours, and before they can be parted, oftentimes prevent the Bliſs of *either*, by an interchangeable beſtowing on each others Boſoms, ſuch amazing Wounds, as bleed away their *Love* and *Life together*.

THE oddneſs of the Stile invited me to render ſome of the above-nam'd Songs, into *Engliſh*, which are the moſt eſteem'd, and run as follows.

An amorous *Turkiſh* Song.

Cou'd I, *dear Ray* of heav'nly Light,
Who *now* behind a Cloud doſt ſhine,
Obtain the Bleſſing of thy Sight,
And taſt thy Influence all Divine;

Thus wou'd I ſhed my warm *Hearts-blood*,
As now I gaſh my *veiny* Arm,
Wou'dſt thou but *like the Sun* think good,
To draw it *upwards* by ſome Charm.

Another follows as diverting as the former.

Another *Turkiſh* Song, on the ſame Subject.

Oh *lovely Charmer* pity me,
See how my *Bloood* does from me fly,
Yet, were I ſure to conquer thee,
Witneſs it *Heav'n*, I'd gladly die;

But *oh!* I fear when I am *dead*,
In *t'other World* we ſhall not meet,
If not, how *like a Fool* I'm ſped,
For dying *blindly* at your Feet.

I have *at large* inform'd my *Reader* of their Matrimonial Ceremonies, and have nothing *further* left to tell him on that Subject, but that however looſe the Inclinations of the *Turkiſh Ladies* may be rendred by Confinement, it is ſeldom known that any Wife defiles her Husband's Bed; perhaps 'tis owing

owing to their want of opportunity, for I muſt own my ſelf a *great* and *vetter Enemy* to that reſtriction which the *Eaſtern Nations* lay upon their Women, and believe that, where a *mutual Freedom*, *Liberty*, and *Familiarity*, is *by Cuſtom*, or *Unkindneſs* any ways deny'd a Married Couple, 'tis impoſſible to reach that elevated Happineſs deſcrib'd by *Horace*, in his thirteenth Ode.

Felices ter, & amplius,
Quos irrupta tenet copula, nec malis
Divulſus querimoniis,
Suprema citius ſolvet amor die.

Hor. Ode 13. Lib. 1.

Happy, *thrice happy*, more than *bleſt*,
Are the *unſhaken Pair*,
Whoſe *Tie* ſtands fix'd in *eithers* Breaſt,
Unbroke by *Grief* or *Care*;
Whoſe *grounded Love* by trifling *Jars*,
Feels no *abrupt* Decay,
But keeps within true Duties *Barrs*,
Firm to the *lateſt Day.*

CHAP. XIV.

Of the Turkiſh *Women, in General.*

IF by the Title of the Chapter, the Reader may be induc'd to expect a particular Account of the *exterior* Qualifications of the *Turkiſh Ladies*; he muſt imagine a difference in their *Perſons* and *Complexions*, anſwerable to the Climate of a *hotter* or *colder* Country; whoſe *various Influences* muſt unqueſtionably produce as *various Effects* in the Perſons of its Natives: But as the unlimited Authority, which the *Turks* uſurp as a right of Nature, over their ſubmiſſive Wives, extends its force to the remoteſt Borders of their *unmeaſur'd Empire*. The continued Practice of a *Conjugal Obedience*, has bent the nature of their haughtieſt Women, to acknowledge readily an *inferiority of Sex*, and obey their Husbands with the ſtricteſt Duties of an unfeign'd Humility. This uſefull Maxim which is for ever taught 'em, with the earlieſt Rudiments of their infant Knowledge, has, *among many other*, this one Effect, that by repreſenting the *Women*, even in their own Imaginations, *ſubſervient* to the Will of *Man*, it inſpires them all with an ardent Zeal, in the daily Practice of thoſe *alluring* Parts of Education, which may render their Perſons moſt charming and agreable to the happy Object of their exalted Wiſhes.

The *Turkiſh* Wives ſubmiſſive and reſpectfull to their Husbands.

MANY, *beſides this*, are the great Advantages the *Turks* receive from their Wives *Subjection*; for it entirely frees 'em from the *imperious* Behaviour of *inſulting Toke-Mates*; keeps 'em ſecure from the uneaſy Diſcords of a *jealous Conſort*, and gives their leiſure Hours an entire Poſſeſſion of the fulleſt Pleaſures, to be found in *Matrimony*; while the common Plagues, and bitter

The great Advantages thereof.

bitter Minutes of ſome *European Marriages* are altogether ſtrangers to the ſweet Enjoyment of their *Conſummate Happineſs.*

How Wives are kept in *Turkey.*

'TIS a ſenſe of awfull *Fear* and *Duty*, that obliges them contentedly to live *at Home*, without the ſmalleſt Power in Domeſtick matters, ſhut up *together* in a long Appartment, divided *like our Hoſpitals* for ſeveral Beds, where free from *Envy*, *Pride* or *Jealouſy*, they *Eat*, *Drink*, and *Work together*, Guarded by the Watchful Obſervation of *Induſtrious Eunuchs*, and excluded from the Society of *Men*, above Ten Years Old, never Stirring from their Houſes, nor making Viſits to their Neighbours, but all entirely bent to pleaſe *by turns* the Wandring will of their Reſpected Husband.

THESE then are the *Chief Accompliſhments* of their Womens Minds, which are Moulded by the *ſame Cuſtoms*, to the *ſame Nature*, in every Part of their Country: And tho' ſome Provinces have been eſteem'd more Famous than others for the Beauty of their Women; the Following Account will ſerve as a Deſcription of the *Turkiſh Ladies.*

The Excellence of their Complexions.

THEIR *Complexions* are for the moſt Part, of a *Lovely Fair*, and without the help of *Art* ſo exquiſitely *Smooth* and *Ruddy*, that 'tis beyond the Power of *Imagination* to Gueſs at their *Beauty*, which Extraordinary Perfection they owe to their ſo frequent uſe of *Bathing*, and Perpetual Confinement to their Houſes, by which means they are never Ruffled by the *Changes* of the *Weather*, nor ſubject to the Sultry Influences of a *Scorching Sun*, but 'tis obſervable that they loſe their Beauty much ſooner than the Inhabitants of the *Northern World*, for the daily uſe of *Bagnio*'s, tho' it ſmooths their Skin, and ſoftens their Complexions, does *notwithſtanding*, prejudice their Conſtitutions by the Warm effects of its *Sulphureous Quality.* Their *Features* are Generally moſt agreeably *Regular*, of an exact and ſweet Proportion, their *Eyes* of a Piercing *Black*, almoſt Tranſparently *Bright* and *Striking*, and the larger they are, the more Eſteem'd, for ſo vaſt a Value do the *Turks* Profeſs for *Great Ey'd Ladies*, that the Enjoyment of ſuch is by *Mahomet* promis'd them as one of the Sublimeſt Joys of their *Chimerical Paradiſe*, the *Arched Excellency* of their *Eye-brows*, is no ſmall Addition to the Beauty of their Features, and ſo Nicely ſenſible they are of this Perfection, that where *Nature* has deny'd 'em ſo agreeable a Charm, they are never contented till by the *repeated* Applications of *Artificial Endeavours*, they raiſe their Brows to a lofty *Semicircle*, meeting over their Noſe in a *Sharp* and *Gracefull Angle.*

A Diſcription of the Perſons of the *Turkiſh* Ladies.

Arch'd Eye-Brows Judg'd a Beauty by the *Turks.*

Their Shapes and Aires.

I can hardly ſpeak of their *Shapes*, with ſo large *Encomiums* as I have done of their *Beauty*, ſince the Looſeneſs of their *Dreſs*, denies them that *forc'd Slenderneſs of Waſt*, ſo much admir'd by our *European Ladies*; but tho' they boaſt not *that one Excellency*, Nature has adorn'd 'em with a *Thouſand others*, which ſufficiently ſupply its want, for their Bodies have ſomewhat of *an agreeable turn*, and their Motions carry a *Peculiar Grace* in an *Eaſy* and *unaffected* Freedom of behaviour, the Native Chams of an *Amorous Softneſs* appear unfeignedly in *every look*, while *every Step* bears ſomewhat of an Air not altogether free from a *Majeſtic Gravity*, and yet entirely Govern'd by an *Uncommon Eaſineſs.*

The *Turkiſh* Ladies are Laſciviouſly inclin'd.

I am ſorry (after ſo *true*, yet *great* a Character of their *Perſons*) to Deſcend to the Weakneſs of their *unguarded Vertue*, which lies ſo open and *Unfortifyed by Principle*, as to be Incapable of reſiſting the ſmalleſt Temptation of a Favourable Opportunity. This Vice of *Incontinency* is undoubtedly no *Hereditary* Misfortune deriv'd from their *Anceſtors*, ſince moſt of the *Modern Turks*, eſpecially thoſe of *Europe*, are Deſcended from the *Greeks*, the old Inhabitants of that Subverted Country; a Nation ſo entirely free from *Lewdneſs* and *Immorality*, that they Inſtructed all the World in the *Sublimeſt*

Vertues,

Vertues. The warm Deſires which at preſent ſway the looſer Inclinations of the *Turkiſh Ladies*, are rather the effects of their unnatural Confinement, and the ſtrict *Prohibition* they are under from the Society of *Mankind*, which raiſing their Imaginations to an opinion of a more elevated Bliſs, than is really found in the Converſation of *our Sex*, enflames their *Wiſhes*, as it heightens their *Curioſity*, and renders the coldeſt Conſtitution of 'em all an eaſy Conqueſt to the firſt Addreſſes of an advent'rous Lover; and 'tis no wonder they have no more regard to their *Vertue* or their *Honour*, while the Duties of *Religion* are never taught 'em; but *on the contrary*, their Mind's poſſeſs'd, that as *God* has given them a Soul *inferiour to that of Man*, he exacts leſs Service from the *Female Sex*, whom he only created for the *Uſe* and *Satisfaction* of the *nobler Males*.

The reaſons of their Lewdneſs.

BY theſe Notions, and the want of Liberty *before-mention'd*, they are all led to ſo vaſt an eſteem of *Men*, that they ſcarce know a difference in their *Merits*, receiving *promiſcuouſly* all ſuch as *Chance* or *Aſſurance* throws in their way, and proceeding without the Ceremonies of a *formal Courtſhip* to a plenary Satisfaction of their lewd Deſires; and ſo *laſcivious* are their Inclinations, that if *by the ingenuity of their Contrivances* they can procure the Company of *ſome Stranger* in their Chamber, they claim *unanimouſly* an equal ſhare of his *Careſſes*, and proceed *by Lots* to the Enjoyment of his Perſon; nor can he be permitted to leave them, till having exerted his *utmoſt Vigour* in the Embraces of the *whole Company*, he becomes incapable of further Service, and is diſpatch'd with the *Thanks* and *Preſents* of the oblig'd Family.

The Lewdneſs of the *Turkiſh* Ladies, when they can convey ſome Stranger into their Apartments.

I will deſire my Reader's Patience while I entertain him with a fair Example of the *Levity* for which I thus accuſe the *Turkiſh Ladies*; 'tis not now above eight Years ſince firſt it hap'ned to a fond *Mahometan*, who all poſſeſs'd with *Europæan* Dreams of *Love* and *Beauty*, wou'd neither *marry* Wife, nor take a *Concubine*, that was not Miſtreſs of a tender Nature, and as he thought accompliſh'd ſweetly in thoſe bright Perfections, which in ſpite of Fate, muſt make him happy; but oh! how vainly does deluded Man depend on *Beauty* as a means of Bliſs, when every frail Misfortune of deficient Nature robs him of his Hope; it is a Bleſſing ever ſubject to a thouſand *accidental* ſhocks of Ruin, and even in its longeſt, and *uninterrupted* courſe of Sun-ſhine, but the tranſient Shadow of a *momentary* Satisfaction, excellently defin'd by *Seneca* in his Tragedy of *Hippolytus*.

The folly of our inconſiderate love of Beauty.

Anceps, forma, bonum mortalibus,
Exigui donum breve temporis,
Ut velox celeri pede laberis!

Oh Beauty, *doubtfull Good*, to human kind!
Thou *ſhort-liv'd* Bleſſing, *tranſient* as the Wind;
How doſt thou *ſlide* with *ſlipp'ry ſpeed* away,
And how the baffled hopes of Mortal Life betray!

THE *Turk* of whom I am about to ſpeak, was long an Enemy to ev'ry Thought, that led him to a *Scene of Matrimony*; but he was caught at laſt; and I have ever found, that thoſe, who moſt inveigh'd againſt it have been ſooneſt tempted to its *Yoke*, and often moſt gaul'd by it: It was a very witty Obſervation made by an old *Greek Poet*, in the following *Epigram*.

The witty Obſervation of an ancient *Greek*.

Οὐκ ἐσι γήμας ὅστις οὐ χειμάζεται
Λέγουσι πάντες, κ᾽ γαμοῦσιν εἰδότες.

The Man is curs'd, who takes a *She*,
As *Partner* of his Bed; This

This *all Men* know as well as *me*,
Yet, who forbears to *Wed* ?

A pleaſant Story of the bold Adventure of an *Engliſh* Sailor.

THIS *Turkiſh Nobleman*, for ſmiling Fortune had enlarg'd his Circumſtances to a great and lofty pitch of Splendour, kept a very large *Haramm*, or *Chamber of his Women*, he poſſeſs'd *I think*, of *Wives* and *Concubines* no leſs a Number than *a quarter of an Hundred*, and ſo fondly doated on their amorous Converſation, that he knew no Pleaſure greater than the Enjoyment of their Company, wou'd paſs whole Days in their *Apartment*, and chuſe ſome one among them *every Night*, to carry to his *Bed*, and favour with the Duty of his kind Embraces.

HOWEVER, whether *Nature* had not qualified him for the *Womens Favourite*, or whether *every Lady* thought her turn too long in coming, is not known but this is certain, that the whole Society of Beauties, were extreamly Melancholy, and wou'd penſively retire to a large Window, which look'd out upon a *Garden* on the backſide of their Apartment, and by throwing up the *Lettice*, let in *Air*, which *fan'd* not *cool'd* the warmth of their Deſires; their *Lord* it ſeems, was very covetous, and finding *Eunuch's* ſomewhat chargeable, maintain'd but one, and that an *old* and *lazy* Fellow, who wou'd always go to Bed before his *Ladies*, and by that means give them favourable Opportunities to open the above-nam'd Window and look out upon the *Garden*, or divert themſelves with any Entertainment they thought fit to paſs the Night in.

'TWAS late *one Evening* and the Family ſecure in their repoſe, when a brisk *Engliſh Sailor*, who had loſt his Company, in coming, *not an Hour before*, from drinking at a little *Hovel*, where a *Greek* ſold Wine, had rambled up and down from Street to Street, till he arriv'd in a ſmall narrow Lane, one Wall whereof belong'd to the above-nam'd Garden; he was walking haſtily along, not knowing whereabouts he was, when he was ſtartled at the ſudden noiſe of Womens Voices, and deſirous to behold what ſort of Creatures *Females* were in *Turkey*, he was led by *Wine* and *Curioſity together*, to aſcend a ſort of Wooden Scaffold, which he found there rais'd againſt the Wall, and had been built in order to repair ſome Breaches made by Time.

A lucky Curioſity.

THE Art of his Profeſſion had inſtructed him to climb, by which means he with eaſe got up ſo high, that hanging by his Hands and Feet, he overlook'd the ridge of the Wall, and cou'd perceive diſtinctly, by the favour of the *Moon-ſhine*, ſeveral Ladies almoſt in their Shifts, and ſporting wantonly together in a Window, on the other ſide the Garden; he was wonderfully pleas'd to ſee a ſight, he had been long a Stranger to, and not being able to expreſs himſelf in *Turkiſh*, was reſolv'd to ſhow his Breeding in the *Engliſh Language*, and call'd out aloud, *Ha! my dear Rogues, have I caught ye faith? Egad I wiſh I was among ye.*

A comical Salutation.

NOTHING cou'd have been a greater ſurprize to the diſcover'd *Ladies*, than to hear a *Voice*, at once appearing to be *a Man's*, and *Stranger* to their *Language* or *Acquaintance*, but 'twas encreas'd *if poſſible*, when they beheld a *Head*, *Chin high*, looking o'er the Wall with *ſhort thick Hair*, and *Hat* of *Engliſh* Faſhion; the fright at firſt oblig'd 'em to a *Shriek*, and drove 'em from the Window for about five Minutes, but perceiving none had overheard them in the Houſe, they gather'd Courage and return'd again, believing *Providence* had ſent a *Man* to gratifie their Wiſhes.

A Surprize ſoon over.

THE *Sailor* had by this time got aſtride upon the Wall, and was beginning an *old Ballad* in that merry Poſture, not remembring he had chang'd his

his *Wapping Reſidence*, for a ſhort continuance in a *Turkiſh City*: But the *Ladies* gather'd in a *knot* about the *Window*, and by the *cautionary Motions* of their Fingers, huſh'd him into ſilence, and began to beckon him with ſmiling Looks and all the tempting Invitations of an *amorous Deportment*.

ENCOURAG'D by their unexpected, *kind Behaviour*, the adventr'ous *Tarr* forſook his Station, and leaping from the *Wall* into the *Garden*, expreſs'd his Satisfaction in their beautifull Appearances, by all the *aukward* Bows, and *apiſh Cringes* his Marine Accompliſhments had made him Maſter of. He came at laſt, and ſtood directly under them, explaining by the Motions of his *Head* and *Eyes*, and other Signs, that he was ſorry ſuch an inacceſſible Heighth prevented him from reaching them. A very kind, familiar Invitation.

THEY talk'd a while by *Signs* and *Motions*, but perceiving they cou'd reap but little Pleaſure from ſo remote a Converſation, the obliging *Ladies*, loth to loſe ſo rare an Opportunity, began to make *ſucceſsfull* uſe of thoſe *inventive* Faculties, which *Nature* conſtantly beſtows on Woman, in her amorous Exigencies; and while certain of the Company continued at the Window, ſmiling in a ſort of wanton Dalliance, with the *raptur'd Sailor*, others ran and tied as many of their Sheets together as wou'd reach the Ground, which having done, they came again, and making faſt the *hither end* to certain *Hooks within the Chamber*, threw the other down to him, and kindly beck'ned him to make a proper uſe of their inviting Favours. An obliging Condeſcention.

HE was not *backward* in performing their deſires, but *never thinking of the Conſequences which might happen*, made a ſhift to reach the Window by the help of their Contrivance; they receiv'd him joyfully, and had begun to ſtare upon the ſtrangeneſs of his Habit, when he interrupted them by roughly kiſſing all the Company, imagining, that ſince he always us'd his *Engliſh Miſtreſſes* in that familiar manner, it was the Faſhion ſo to do in every *Foreign Place* he came to. A boid Adventure.

THE *Turkiſh Husbands* never kiſs their *Women* but in *Bed*, and conſequently this Behaviour of our merry *Britain* wonderfully diverted them, they laugh'd exceedingly and gather'd round him; every one ask'd ſome particular Queſtion, but he cou'd not underſtand one Word they ſaid, and finding more than he expected in the Chamber, look'd about him with a *great amazement*, but began at laſt, to catch them in his Arms, embracing them by turns, with ſo much *zeal* and *rapture*, that 'twas hard to tell which Party knew moſt pleaſure; *he* in meeting ſuch *engaging*, *beautifull*, and *willing Creatures*, or the *Ladies* in their accidental Satisfaction of admitting to their Arms, a *Lover* of ſo brisk and airy a *Deportment*, and a Man ſo full of *Mirth* and *Vigour*.

THE Room wherein they lay, was *long* and *broad*, with *Beds* all laid in order along either ſide, and each deſirous *firſt* to offer him a part of hers, they rais'd a ſort of *War among* them, till it was reſolv'd that all ſhou'd draw a Lot apiece, and ſtand to the deciſion. A very fair Proceeding of the *Turkiſh* Ladies.

THIS then *at laſt* they all agreed to, and with *Sciſſars* cut a Crimſon *Ribband* into *five and twenty Pieces*, each a little longer than the former; theſe they made the *Sailor* hold, and drew their *Lots* in order; ſhe, who had the *longeſt* was that *very Night* to have him for her *Bedfellow*, and ſo *proportionably* ſhe, who had unfortunately drawn the *ſhorteſt Lot*, was doom'd to be the *fartheſt diſtant* from his *wiſh'd Embraces*.

THUS had they form'd almoſt an *whole Months Task*, for the *poor Sailor*, who never us'd to think on time to come, and therefore went contentedly to Bed, with his fair *firſt-night Miſtreſs*. We will not doubt the ſatisfaction, which he met with, but proceed to tell the *Reader* that *an hour before the break of Day*, that *Lady*, who was *next* to be his *Partner*, came and wak'd him from a pleaſing Slumber, leſt he ſhou'd unluckily by *over-ſleeping his Security*, be found *as ſoon as Morning broke* by the *Eunuch*, who was always us'd to walk his Rounds about that time; and this was the concluded order they were all to take, for their aſſur'd Security.

The Order they contriv'd to keep.

I ſcarce believe our *amorous Tarpawlin*, when the cool reflection of his waking Senſes, repreſented his condition, found himſelf ſo pleaſant as the Night before; but he had gone too far to think of going back, till he had done the Duty they expected from him, and therefore *wiſely* thought it beſt to ſeem tranſported with his *preſent*, *paſt*, and *future Happineſs*. In ſhort they led him to a very high and ſpacious *Preſs*, or rather *Wardrobe*, for it was the Place, wherein they us'd to hang their Cloaths; in this *Repoſitory*, he was forc'd to *ſtand* or *lie* all Day, and had the Door *by chance* been op'ned, he had yet *perhaps*, continued undiſcover'd, *hid* all over, by the Cloaths about him.

The Contrivance, which they made to hide him.

THE Maſter of the Houſe wou'd often come, and paſs ſome Hours every Day amongſt his Women, ſo that all Day long the *Sailor* was confin'd to keep his Station, yet wanted little elſe but Liberty, for he had *Meat* and *Drink*, far more than he requir'd, which the *good humour'd Ladies*, order'd to be ſet aſide, pretending they wou'd eat it at another time, and taking ſome convenient Opportunity, when all was ſafe, they carry'd it directly to their *pounded Amoroſo*.

Their good-natur'd manner of getting him Proviſions.

THEY paſs'd about ten *Days* and *Nights* without the ſmalleſt *fear*, or danger of *Diſcovery*, when an unlucky Accident fell out, and ruin'd all; it hap'ned that the *Lady* to whoſe turn 'twas come *that Night* to claim the *Sailor* for her *Bedfellow*, was taken by the *Turk*, her *Lord* and *Maſter*, to the *unexpected* Favour of his own Enjoyment, ſo that ſhe, whoſe *Lot* came *next* was *ſooner than ſhe thought of*, *Miſtreſs* of her *long hop'd Happineſs*, but when the next turn came, the Lady, who the Night before had lawfully poſſeſs'd her Husband's Bed, renew'd her Title to the *baulk'd* Enjoyment of the *Sailor's Perſon*, which *ſhe*, who next expected it deny'd with fervour, urging that ſhe, having loſt her turn, ſhou'd ſtay till *laſt* of all, before ſhe cou'd *in juſtice* lay a *ſecond Claim* to what ſhe aim'd at.

All overturn'd by an unlucky Accident.

WORDS were multiplied to noiſy Diſputations, and *from thence* they fell to downright Blows about the matter, till the Houſe *alarm'd by their Diſturbance*, wak'd the *Eunuch*, who came running to the *Chamber* to demand the Cauſe of their ſo ſudden Diſagreement, and the firſt thing he took particular notice of, was the *poor Sailor*, who was got among the thickeſt of the *Fray*, to interpoſe the beſt of his Endeavours, for appeaſing their tumultuous Violence.

The Sailor's dangerous Diſcovery.

THE *Eunuch* all amaz'd to ſee a *Man* ſo ſtrangely dreſs'd *among the Ladies*, came and caught him *roughly* by the *Shoulder*, who, ſurpriz'd as much to find himſelf diſcover'd, ſtruck the *old* and *feeble Eunuch* ſuch a Blow upon the Head, as beat him to the Ground, and running to the Window, never ſtaid to look for *Sheets*, which *if he had he wou'd have miſs'd*, but venturing his *Neck* to ſave his Liberty, leap'd nimbly down, and lighting on the ſoft and yielding Mould, receiv'd no hurt, but made a ſhift, to *clamber* up a *Gate* which open'd to the Lane; and after half an hours rambling up and down, *half dead with fear*, came out upon the *Port* where lay an *Engliſh*

His bold Attempt to get away.

Engliſh Veſſel, half Unladen, cloſe upon the *Key*; He got *On-board*, and over-joy'd at his eſcape, went *next Morning* to the Veſſel he belong'd to, which departed two days after, *bound for Alexandria.*

The Liberality of the *Turkiſh* Ladies.

HE brought off Ten or Twelve conſiderable *Diamonds*, of a greater Value than the Profits of a Hundred of his Voyages cou'd poſſibly amount to, every *Lady* gratefully beſtowing *One*, the Night ſhe Bedded him. Had he but ſtaid to have gone through the Family he had grown Rich by their *Succeſſive Bounties*, but he had cauſe to be contented with his Fortune *eitherway*: And what will ſerve to make this Accident the more diverting, is, that when the *Eunuch* roſe and look'd about him, the Ingenious *Ladies* joyn'd to tell him an Amazing Story, how the Man he ſaw, came in and Frighted them, which Paſſing for a truth, they ſav'd their *Reputations*, and perhaps their *Lives*, while it was commonly reported *round the City*, that the *Devil* or an *Infidel* had entred the *Haramm* of ſuch a *Nobleman*, nor was it known which way he had *got in*, or how he cou'd find means to get away again.

A Storv of the Unfortunate Intrigue of a *French* Embaſſadors Secretary.

LESS *Fortunate*, tho' equally *Adventurous* was the Comical *Amour* of a Young Gentleman, *Secretary* to the *French Embaſſadour* at *Conſtantinople*, about the Year 1700, who Attempting to have Brib'd an *Eunuch*, of a *Turkiſh Noblemans Haramm*, receiv'd Encouragement to hope Admiſſion on a certain Night; when coming by Direction of the abovenam'd *Eunuch* to a certain *Woodpile* in the *Yard*, belonging to the Houſe wherein they were, he Mounted on the *Loggs* and waited for a Summons.

A ſilent way of making Love.

HE had not long continued there, before a certain *Lady*, purpoſely *as 'twas reported afterwards*, admitted to a Chamber very near him, came and look'd about her at the Window, the *Amorous Monſieur* had no ſooner fix'd his *Eyes* upon her, but believing *that* to be the Future Object of his *Love*, he put in practice all the *Lears*, *Bows*, *Cringes* and *Grimaces*, he was capable of uſing.

The bad ſucceſs of his Amour.

BUT while thus employ'd upon the *Turkiſh Woodpile*, the Maſter of the Houſe, who had been told the *Secret* by his faithful *Eunuch*, came Attended by a Number of his Servants, and Apprehended him amidſt the Numerous Airs of his too diſtant Courtſhip. No excuſe cou'd plead his Pardon, but he was immediately led out, and in *the very Gate*, ſet open purpoſely to gather Lookers on, receiv'd *two Hundred Baſtinadoes* on the Soles of his Feet, and was turn'd out, to hop along the Streets and reach his Home, as well as his ſore Bruiſes wou'd permit him.

The *Turks* ſharp anſwer to the *French* Embaſſadors complaint.

COMPLAINTS were made by the *Embaſſador* his Maſter, but the *Turkiſh Court* return'd for anſwer, that *as all their dealings with the ſeveral Miniſters of Foreign Princes, had been hitherto directed by the Cuſtoms of their Country, ſo they knew not well to grant a Satisfaction for an Accident which had not yet afforded them a Precedent*: Thereby Inſinuating that the *Secretary* had ſo *greatly* and ſo *openly Affronted* the *Turk*, who *Baſtinado'd* him, that 'twas an *Action*, whoſe *peculiar* Inſolence was *paſt Example.*

Loves blind effects excuſeable in all Men.

LET *Love* excuſe the *Amorous Frenchmans* raſh attempt, or rather his Miſcarriage; 'tis a *Flame* will Burn in every Country, and the *Smoak* it raiſes may excuſe the Blindneſs of the *objects*, which it Seizes on; No Man can always run too faſt for following *Indiſcretion*, and you know, who tells us *Nemo omnibus horis Sapit, No Man is always free from Folly.* Well ſpoke that *Ancient Greek*, who asks this Queſtion, in the very Caſe we now are Treating on.

Φεύγειν δ' ἢ τὸν ἔρωτα κενὸς πόνος. ἢ γὰρ ἀλύξω
Πεζὸς ὑπὸ πτηνῶ πυκνὰ διωκομένος.

Ah! *brainleſs* Youth, in vain you fly from *Love*,
He's *wing'd*, and you *on foot*; who then muſt *ſwifteſt* move?

The *Turkiſh* Ladie's want of Honour rather to be pitied than condemn'd.

CONSIDER *Readers*, when you ſee this ſtrange Account of *the Fair Sex in Turkey*, 'tis not *Nature*, but the Rules of *Education*, which inſpire the moſt *accompliſh'd Chaſtity* with purer Notions; and if the *rude* and *barbarous Ignorance*, wherein the *Turkiſh Women* are oblig'd to live, has ſacrific'd their *Honour* to the *warmth* of their *Deſires*, rather *pity*, than *condemn* their want of Vertue, and remember in compaſſion of their Frailties, that

Humanum eſt errare.

'Tis natural for all Mankind to go aſtray.

CHAP. XV.

Of the Turkiſh *Cuſtoms, and Ceremonies in Converſation.*

IN deſcribing the general Cuſtoms of the *Turkiſh Converſation*, 'twill be the plaineſt Method to begin with their *Morning Exerciſes*, and trace them through the various Entertainments of a *buſy Day*; for when you know what manner of Living is practis'd by the *richeſt* and *moſt active* of their People, you may eaſily gueſs at the leſs *ſtately* or *ſtirring* Life of the remainder.

The firſt Employment, whereto Great Men in *Turkey* put the Day.

EACH then obeys *for the moſt part*, the Summons of the *earlieſt Cock*, and riſing from his *Mattreſs*, for *Feather-Beds* are never us'd in *Turkey*, his *Slaves* attend in an obſequious Reverence to wait his Motions to the *Bagnio*, which *Great Men* conſtantly build in their Houſes, *others* muſt be contented with the Publick ones: *Here*, when throughly cleans'd, they rub him with Napkins till he is dry, and then attend him ſilently to that part of his Houſe he pleaſes to be dreſs'd in; every Servant knows his Office, one puts on his *Shirt*, another his *Waſtcoat*, the third his *Veſt*, and another his *Turbant*, till he is at laſt compleatly ready.

Their Diverſions when at Home.

IF he intends a *Viſit*, he commands his Attendants to put themſelves in order, and in the mean time ſits *croſs leg'd* on a *Cuſhion* in the corner of ſome *Saffrai*, *looking into his Gardens*, *ſmoaking Tobacco*, *drinking Coffee*, or perhaps *playing at Cheſs* with ſome *Favorite Eunuch*, which are the only *Domeſtick Diverſions* in uſe amongſt them.

Their manner of making Viſits.

WHEN his *Horſe* is ready, for they ſeldom viſit *on foot*, he comes gravely down to the Gate of his Houſe, thro' a double Row of his Attendants,

dants, who laying their Hands on their Boſoms bow ſlowly to the Ground, and kiſs the corners of his *Veſt*, which is the common Salutation of the *Turks* to their *Superiors*; his Horſe is cover'd with a ſtately *Capariſon* of *Cloath of Gold* or *Silver*, ſometimes adorn'd with *Jewels*, which reaches from under the Saddle to his Heels; his Stirrops are of *Silver*, and ſo large as to contain his whole Foot; they are held, *while he mounts*, by *two* of his Servants, and when he moves, he is follow'd by a great number of them on Foot, walking *two by two* at equal diſtance; in this order he proceeds to the Houſe of him he would viſit (having before given him notice) where alighting at the bottom of the Stairs, he is conducted *thro' double rows of Servants* to the Preſence of their *Maſter*, who meets him *nearer to*, or *farther from* his Room of State, according to the difference of their Quality, tho' to *Chriſtians* they never ſtirr out of their Places, but receive them ſitting; after the *mutual Compliments* of ſomewhat declining their Bodies with their Hand on their Boſom, they proceed thro' ſeveral Rooms to that, they are to ſit in; the *Stranger*, as they walk, always taking *the left Hand*, preferr'd as the nobleſt Place in Converſation, becauſe, whoever has it, is ſuppos'd to be Maſter of the others Scymetar, as *I think* I have in the foregoing part inform'd my Reader. When they are entred, they advance to that elevated part of the Floor, call'd the *Saffrai*, and place themſelves *croſs-leg'd* oppoſite to each other on Cuſhions richly cover'd, with their Hands upon their Laps *like our Women*.

How they receive each other at their Houſes.

NOW begins *Diſcourſe*, which is hardly enter'd on, when ſeveral *Pages* richly dreſs'd bring in a Silk or Muſlin Handkerchief finely embroider'd, and ſpread it on the *Strangers* Lap; then comes another with a *Salver*, containing ſeveral ſorts of Sweet-Meats in little Spoons, like thoſe we uſe for *Tea*, ſome of theſe he eats, and is immediately attended by a third with a *Diſh of Coffee*; that drank, the Handkerchief is taken away, and they withdraw; but the *Viſiter* has hardly renew'd his Diſcourſe, when they return again with another Handkerchief, which being ſpread *as before*, *one* ſprinkles Sweet Water in his Face from a Silver Bottle, and *another* ſmoaking his *Beard* and the inſide of his *Veſt* with burnt Perfume from a golden Incenſe-Pan, they withdraw again; theſe two Ceremonies are uſually perform'd at the *Page's Diſcretion* as to the time between them; but there remains a *third*, which they muſt wait their *Maſter*'s call for, and that is the bringing in a large Diſh of *Sherbet* of an excellent Flavour, which as ſoon as the *Stranger* has drank, he takes leave and goes away; for 'tis their Cuſtom never to call for that Liquor, till they grow weary of their *Viſiter's Company*.

How they are Entertain'd in Viſits.

A very odd Cuſtom.

THEY ſeldom eat above one *Meal* a Day, and *that* a *Dinner*; they are rarely known to be *luxurious* in their Appetite, and *are yet extreamly covetous* of heaping *vaſt* and *numerous Sums* of Money from the *Offices* they hold; unskill'd in that incomparable Doctrine of *Horace* in the twelfth Epiſtle of his firſt Book.

——————*Tolle Querelas.*
Pauper enim non eſt, cui rerum ſuppetit Uſus;
Si ventri bene, ſi lateri eſt, pedibuſque tuis, nil
Divitiæ poterunt regales addere majus.

Hor. Epiſt. 12. Lib. 1.

——————Ceaſe your Complaints:
'Tis not the *want of Riches* makes Men poor,
Nor can your *Wealth* a laſting Bliſs procure;
If you have *Meat*, and *Drink*, and *Habit* too,
Oh! learn *Content*, what *more* can *Riches* do?

THEIR

The *Turkiſh* Diet.

THEIR *Diet* is but courſe, and rarely varied, conſiſting generally of *boil'd Hens*, or *Mutton*, and a ſort of *butter'd Rice*, of late much us'd in *Britain*, where 'tis call'd according to the *Turkiſh Name Pilowe*; their *Butter* is not made like ours, but *on the contrary*, is nothing elſe but *Sheeps Tail Fat* once melted down, and ſo preſerv'd in certain Skins for common Uſes.

Sheep with Tails ſo large, that they are forc'd to draw them after 'em on Carriages.

AND ſince I mention *Turkiſh Sheep*, it will not be digreſſive from the Subject I'm upon, to tell you that there are in many Provinces of *Perſia*, and the *Grand Signior*'s Country, *Sheep*, whoſe Tails are ſo prodigiouſly encumbred with an incredible load of *Fat*, that *twenty*, *thirty*, often *forty Engliſh Pounds* of Greaſe, are taken from the Tail of *one ſole Sheep*; nay to ſuch a *bulk* and *weight* they ſometimes grow, that 'tis a very common *Scene* in many Parts of *Turkey*, to behold 'em dragging after them their *pond'rous Rumps*, on *two-wheel'd Carriages*, contriv'd on purpoſe.

Turkiſh Pies.

ANOTHER ſort of Diet us'd among the *Turks* are certain *Pies*, indifferently bak'd, and fill'd with Meats of various kinds, but ſo exceſſively, and *paſt all reliſh* mix'd with *Garlick*, that the ſtrongeſt *Appetite* of *France it ſelf*, cou'd ſcarce digeſt them.

Their manner of dreſſing Roaſt-Meat.

THEY ſeldom roaſt, and when they do, obſerve a very different manner from the *Europæan* Practice; all their *Fires* are made in *holes* cut *one* or *two* Foot deep in Earth, about the ſeveral Parts of all their Kitchins; an *Iron Engine*, ſhap'd not much unlike a *Gibbet*, holds a String, which, faſt'ned to ſome part of any thing they roaſt, turns gradually round, and ſo prepares it for their eaſy Palates.

A very ſavory ſort of Diſh, in uſe among the *Turks*.

ONE Diſh they have in frequent uſe, *of reliſh not unſavory*, which may be nam'd a ſort of *forc'd Meat*; it conſiſts of many kinds of *Fleſh*, all minc'd and chop'd together, with the *rind of Limons*, *Nutmegs*, *Pepper*, *Cloves*, and *Cinnamon*, all this they roll when ſeaſon'd, into *Balls* of reaſonable ſizes, wrapping them about with doubled *Bay-leaves*, newly gather'd, and proceeding ſo to roaſt 'em with a gentle Fire: This *I think* they call *Kabobb*, and is *if my skill'd Country Cooks will take my Word*, a ſort of palatable Preparation worth the imitating.

Their way of making Bread.

AS for *Bread* they uſe no other than a ſort of *flat* and *dough-back'd* Cake they call *Ecmeck*; they make it of a courſe, and ill-ground *Flour*, rend'red moiſt by *Milk* and *Water*; after it is kneaded they proceed to preſs it out with heavy *rolling Pins*, and cutting Cakes in Trencher form, lay many on an *heated Hearth* by one another, throwing over them the *hot* and *burning Aſhes*, till they judge 'em bak'd ſufficiently, by which means they are very harſh and grating in the Teeth, as if ſome *Sand* had fallen upon them.

Their manner of Eating.

WHEN they eat, they uſe no *Plates*, *Knives*, *Forks*, or any thing but *Wooden Spoons*, not much unlike the faſhion of our *Ladles*, theſe Cakes of Bread ſupply the place of Plates or Trenchers; upon them they lay their Meat, ſo throughly *boil'd* or *roaſted*, that they tear with eaſe, what part they chuſe, by the aſſiſtance of their Fingers, eating laſt of all the Plates themſelves, as did *Æneas* and his newly landed *Trojans*, thus deſcrib'd by *Virgil* in his ſeventh *Æneid*.

Virg. Æn. 7.

Conſumptis heic forte aliis, ut vertere morſus
Exiguam in Cererem *penuria adegit edendi,*
Et violare manu maliſque audacibus orbem
Fatalis cruſti, patulis nec parcere quadris;
Heus etiam menſas conſumimus, inquit Jülus!

While

TOKYO of GOODLIFE

Among the

DIVINE

Which Represents the Manner of

PLATE

OF THE

EXPLANATION

AN

AN

EXPLANATION

OF THE

PLATE,

Which Repreſents the Manner of

DINING,

Among the

TURKS of *QUALITY.*

THE Place they Sit in, is a *Kiosk* or *Summer-Houſe.*

The Poſture of the Servants, the Towel that goes Round, on all their Laps, the Man, who Reaches Water from the Fountain, the Carpet on the Floor, and every Figure in the Piece, is done as Naturally as is Poſſible.

Turks of Quality at Dinner



To Her Grace the Lady Mary Dutchess of Ormond &c. This Plate is most humbly Dedicated

BRITISH MUSEUM
9 JY 68

While having ſwiftly ſwallow'd all their Meat,
Nor finding further *Dainties* left to eat,
Inſatiate *Hunger*, not yet fully fed,
Forc'd their keen Teeth to gnaw their *ſmall-ſhar'd* Bread,
With eager *Jaws* and *Hands* to *bite* and *tear*,
The poor Remains of their *portentous* Fare,
Nor ev'n the *very Plates themſelves* to ſpare.
See, cry'd *Aſcanius*, we no Morſel loſe,
But make thoſe *Trenchers* Meat, which we *for Meat* ſhou'd uſe.

THEY ſit at Meals *croſs-legd*, about a *Table* ſcarce ſo much as half Foot high, made hollow, and the inſide plated o'er with *Tin* or *Silver*; in their Laps there lies a long courſe *Towel*, very narrow, reaching round the whole Table, whoſe uncover'd Surface contains their ſeveral Diſhes, ſtill remov'd as ſoon as taſted, to make room for others, only diff'ring in the Colour of the *Soop* wherein their Meat is brought before 'em. Their Poſtures when they eat.

AS for Drink, they rarely uſe at Dinner any other than the Fountain Water, commonly at hand in all their *Dining Rooms*, and taken up in *Silver*, *Gold*, or *Earthen Cups* that moment it is call'd for, by the *Servants* who attend them. It is ſeldom known that all the Family ſit down together to their Meat, one *Smoaks*, another *Sings*, a third perhaps is playing on his *Fiddle*, one is *Eating*, and a fifth employ'd at *Cheſs*, with ſome Companion of no greater Stomach than him ſelf; but that their ways of *Eating*, and their *Poſtures* when about it, may be underſtood more fully, I have here annex'd a *Cut*, wherein the Reader may behold 'em plainly repreſented. The Drink they uſe at Meals.

THEY commonly delight in ſprightly Exerciſes after Dinner, as believing 'em *conducive* to their *Healths* and *Reputation*; many Sports they uſe, all which I ſhall deſcribe in proper order, and will *firſt* proceed to treat about their Hurling the *Geritt*, the *favourite Exerciſe* of all theſe People.

THIS Manly Sport is not unlike, *perhaps the ſame*, with that *ancient Roman* Cuſtom of *darting Javelins* from their Hands, the *Vigour* wherewith they threw them, and the *Execution* they perform'd when thrown, may be conceiv'd by the Deſcription of the Death of *Turnus* in *Virgil*'s laſt *Æneid*. Hurling the Dart, a common Exerciſe in *Turkey*.

Cunctanti telum Æneas *fatale coruſcat* *Virg. Æn. ult.*
Sortitus fortunam oculis, & corpore toto
Eminus intorquet. Murali concita numquam
Tormento ſic ſaxa fremunt, nec fulmine tanti
Diſſultant crepitus. Volat atri turbinis inſtar
Exitium dirum haſta ferens, oraſque recludit
Loricæ, & Clypei extremos Septemplicis orbeis:
Per medium ſtridens tranſit femur: incidit ictus
Ingens ad terram duplicato poplite Turnus.

Æneas, ſwift to uſe the *lucky Hour*,
Graſp'd his *ſtrong Spear* with a *collected* Pow'r,
And *lifting* all his Body to the throw,
Aim'd at his *Rival's Breaſt* a dreadful Blow;
Not from Stone Walls by *batt'ring Engines* broke,
With half ſuch *horrid Roar* reſounds the Stroke;

Not

Not meeting *Thunder-Claps*, which rend the Sky,
With ſuch *loud Shocks* roll on, and *ſtriking*, backwards fly;
The *Jav'lin* flew, like a *black Whirlwind*, ſtrong,
Bearing *grim Death* with *hiſſing* force along,
Till thro' the edge of his broad ſev'n-fold Shield,
It pierc'd his *Coat of Mail* unus'd to yield,
Transfix'd his Thigh with a ſurprizing Wound,
And nail'd, *with folded Knee*, great *Turnus* to the Ground.

The *Turks* how skill'd therein.

NOR is the *Turkiſh* Skill inferior to the *Roman* in this celebrated Exerciſe, which is ſo common, and *thereby* ſo exquiſitely known, that ſome are found among them, *who with one ſtrong throw* at fifty five Yards diſtance, will with *blunt*, *unheaded Wooden Javelins*, break a Door of near *Inch thickneſs* into twenty Pieces.

The Beauty of their gracefull Forms of Exerciſing it.

NAY to ſuch Perfection are the *Turks* arriv'd in this encourag'd Practice, that they never miſs the ſmalleſt Mark they aim at; uſing the Diverſion both on *Horſeback* and on *Foot*, and catching with their Hands the Weapons of their Enemies, in certain *Skirmiſhes* by way of *Single Combat*, or a Party of an *Hundred*, *Twenty*, *Ten*, or *more* or *leſs*, againſt an equal Number. 'Tis a curious ſight and worthy obſervation to behold their admirable *Horſemanſhip*, and dext'rous Management of theſe *Gerits*, at certain publick and appointed Trials, by the way of *Challenge*, where an *emulative fire* inſpiring either ſide with hopes of Conqueſt, leads 'em on, to act as cautiouſly as if in earneſt. 'Tis amazingly agreable to ſee theſe Men, amidſt an hiſſing multitude of Darts, which fly continually from ſide to ſide, behave themſelves with *free* and *unaffected* Carleſſneſs, with eaſe defending every Part, and *turning*, *prancing*, *rearing*, and *curvetting* on their Warlike Horſes, as if they were not two *diſtinct* and ſeparated Bodies.

Their dexterity in ſeveral admirable Points.

THEY bear within the left ſide of their Horſes Girt, a *certain Cane* of crooked top, not much unlike a *Crook*, or *Nut-hook*, with which they ſuddenly ſnatch up whatever *Javelin* lies upon the Ground, which *ſome* can do without ſuch help, by bending from their Saddles in the ſwifteſt Gallop; *others* there are found in *Turkey*, who will throw a Dart with all their Strength, a little riſing as it flys, and watching eagerly the Courſe it takes, ſpurr violently on and catch it as it is inclin'd to fall, *ſome Yards before* it comes upon the Ground, and this they often will repeat for *twenty*, ſometimes *thirty* Caſts together.

AND now, ſince I occaſionally ſpoke of *Turkiſh Horſemanſhip*, I will deſcribe the manner of their riding, which, together with the gracefull *Shape*, couragious *Nature*, and the ſwiftneſs of their Horſes, renders them the *ſureſt* and *politeſt Horſemen* of the *Univerſe*.

The *Turkiſh* Saddles, and Capariſons.

THEIR Saddles are of deep and ſolid Make, of gentle riſe behind, and bearing at the *Bow*, a ſort of *high*, and *round Steel*, *Braſs*, or *Silver headed Pummel*, very dangerous to Men unus'd to Riding: They tie their upper Girt quite round the Saddle, under which is faſt'ned to three Buckles, a *Capariſon*, which falling largely back, hangs almoſt to the Ground, and being made of *Silk*, or *Cloath* of various Colours, is embroider'd richly, with a *Gold*, or *Silver Wire*, and oftentimes ſet thick with precious Stones, of a ſurprizing *Luſtre*, and ineſtimable Value; their *Bitts* are excellently made of poliſh'd Steel, ſo *ſharp* and yet ſo *eaſy*, that when gently held, they cannot hurt a *ſoft-mouth'd Horſe*, and yet upon occaſion, will controul a *Lyon*: All the *Bridles* us'd by *Gentlemen*, are made about the breadth of one of our *Inches*, of a ſort of fine and twiſted Silk, of *Green*, *Blue*, *Scarlet*, *White*, or any other Colour.

BOTH

BOTH their *Bridles* and their *Breaſt-plates* are adorn'd with maſſy Plates of *Braſs*, or *Silver*, gilt genteely, and their *Stirrops* of a very large, *unweildy ſize*, with four ſharp Corners, which ſupply the want of *Spurrs* upon their *Boots*, for thoſe they never wear in *Turkey*. They are faſt'ned ſtrongly to the Saddle Frame, but hang ſo ſhort, that they are forc'd to ride with *Knees quite bent* as when they ſit; but tho' this Poſture may not ſeem ſo gracefull to the *Eye*, as ours in *Chriſtendom*, 'tis yet far more *ſecure*, and *uſefull*; for by this means, *Turkiſh Horſe-men* riſing in their *Stirrops*, and elonging all their Bodies to each Stroke they give, both reach as far again as *we* can do, and ſtrike with twice the ſtrength of *Europæan Cavalry*; and 'tis in imitation of this *Eaſtern* Cuſtom that the *Huſſars* of our Army ride ſo ſhort, and are eſteem'd ſo uſefull in *Purſuits* or *Parties*. Their way of riding. Its advantage over ours.

ANOTHER Exerciſe much us'd among the *Turks*, is ſhooting for a *Prize* with *Bows* and *Arrows*, at which they are *expert* and *dext'rous* as I have ſaid before; but practiſe this Diverſion in a very dull and ſlothfull manner, always near the Mark, and ſhooting at a ſort of plaiſter'd *Target*, while they ſit in rows upon the ſhady Graſs, and ſend their *Servants* for the *Arrows* as they uſe 'em. All their *Bows* are toughly made, of hard'ned *Horns* of *Buffelo*'s, mix'd with *Steel* of admirable Workmanſhip, and finely *Gilt* and Painted with an airy Mixture of bright *Sylvan Colours*. Their uſe of Bows and Arrows. Their Bows how made.

WRESTLERS are eſteem'd, and very common, but unskillfull in the dext'rous Art of *tripping* fairly; all their Method is to ſtrip their Bodys naked to the Middle, *oyl their Joints*, and ſtooping forward very low, run aukwardly about each other; making *ſudden*, *ſtrange*, and *uncouth noiſes* to ſurprize or ſtartle their *Antagoniſt*, and ſnatching with their Hands his *Leg* or *Thigh* ſo throw him upon his Back, without ſo much as ever making uſe of *their own Legs* about it. The *Turkiſh* way of Wreſtling.

ROPE-DANCERS, and a ſort of *Juglers* are encourag'd to perform their ſeveral Tricks, to pleaſe *with mean Amuſements* in the open Street ſuch Perſons as will ſtand, and gather round their Exerciſes, who contribute *ſomething each*, to pay their Labours, when a Fellow brings about a certain wooden Diſh, to every one of the *Spectators*, and deſires their *Penny*, *Twopence*, or whatever *more* or *leſs* they pleaſe to give him. Rope-dancers and Juglers.

THE Carriages in uſe in *Turkey*, are a ſort of *long* and heavy Waggons, drawn by *Buffelo*'s, a kind of Beaſt not much unlike an *Ox*, but *ſtronger far*, and *larger* by one half; their Horns are long, and ſpread to ſuch conſiderable Breadth, that I have ſeen the *Tips*, or *utmoſt Points*, almoſt two Yards aſunder. The Carriages in *Turkey*.

I have told *before*, their manner of Saluting one another; as for *Viſiting*, they ſeldom uſe it, and when Buſineſs leads 'em to each other's Houſes, they are always entertain'd in outward Rooms; nor are their *Wives* permitted to appear, nor grow acquainted with their *Neighbour*'s *Conſorts*. Their unfamiliar way of Living.

THEY ſleep on *Quilts* extreamly hard, *and very often in their Cloaths*, by which continued Cuſtom they are *ſome of them* ſo *louſy*, that you cannot paſs a Street without obſerving three or four employ'd, *while ſitting at their Door*, *or in their Shops*, in ſearching for, and killing thoſe encroaching Vermin: Nor do they bluſh to be diſcover'd in ſo ſtrange an Action, common *Practice* having made a Faſhion of this *lazy Paſtime*. Their manner of Sleeping in their Cloaths.

They make Water like Women.

WHEN they have occaſion to make Water, they withdraw from publick Obſervation, and *like Women*, couch themſelves almoſt upon the Ground, leaſt by an accidental *drop or two* upon their Cloaths, they ſhou'd become defil'd: They ſpit with ſcorn to ſee a *Chriſtian* ſtand againſt a Wall, and ſometimes ſtrike him as they paſs along, to ſignifie their hatred of his Action and Immodeſty.

A Story how a Gentleman was circumcis'd for piſſing againſt a *Turkiſh Moſque*.

I very well remember that I landed once at *Candy*, with about four more, all *Engliſhmen*, and Strangers to the Cuſtoms of the Country; we were buſy in obſerving *as we walk'd along*, the Buildings of the City, and afforded as *ſurprizing Objects* as we look'd upon, by being dreſs'd in *Engliſh Habits*; till *at laſt*, an inconſiderate and unluckly Member of our Company, who found himſelf inclin'd to *Urinate*, turn'd round with far more *Confidence* than *Wit* to do it, juſt againſt the Corner of a *Turkiſh Moſque*.

THE People with a ſudden hollow flew about us, and began to uſe us ſomewhat roughly, but a mild Deportment, and ſubmiſſive Carriage, ſav'd all harmleſs but the *frighted Criminal*; he *poor Man* was doom'd to ſuffer; certain inſolent and *unreſtrain'd Levants*, the Sailors of the Country, came about him with their *Knives* all drawn, and having a long time beaten him about the Head, oblig'd him to lie down upon his Back, and *never waiting for the uſual Ceremonies*, Circumcis'd the *ſtrugling* and complaining *Gentleman* with Butcher-like Inciſion.

THEY ſaid abundance, but to little purpoſe, for we underſtood not then *one Syllable of Turkiſh*, yet ſuppos'd they were upbraiding the Offender, and adviſing him to err no more, leſt he ſhou'd meet a *ſecond ſort of Circumciſion*, far more *fatal* than the former; and indeed the ſuffering Perſon was beyond expreſſion overjoy'd to find his Loſs not half ſo great as he at firſt expected it. *Complaints are vain, where Remedies are never found*; ſo we were glad to march contentedly away, reſolving for the future to avoid the danger, which our *Friend* had met with.

A comical Humour of the Gentleman, in relation to his Miſtreſs.

SHAME and regret ſo much confounded him, that he endeavour'd *once* or *twice* to drown himſelf, upon receiving a *kind*, *amorous* Letter from a *Miſtreſs* he had left in *England*, and wou'd often ſwear he never wou'd return becauſe of his Misfortune; but it *ſeems*, ſome merry *Gentleman* of his Acquaintance writ a Letter to the *Lady*, and inform'd her of his *Reſolution* and the *Accident*, which caus'd it; and upon her writing to her *Lover* that ſhe knew the Buſineſs and was glad it was no worſe; the poor diſpirited *Gallant* took Courage once again, and ventur'd to go back. He *Married her* immediately on his return, and ſince he found *her* ſatisfy'd, has little reaſon to continue melancholy. I cou'd tell the Reader a more pleaſant Story of another Gentleman, but he's unmarried, and might chance to loſe his Miſtreſs by the Bargain.

What the *Turks* hunt with Dogs.

HUNTING is an Exerciſe in which the *Turks* take great delight, ſometimes *with Dogs* and ſometimes *without*: With *Dogs* but far inferior to our *Engliſh Breed* they courſe the *Stagg*, *Fox*, *Hare*, and other ſwift defenſeleſs Animals; but when they hunt the *Lyon*, *Leopard*, *Tyger*, *Boar*, or other Foreſt Beaſts, they uſe the Dogs for nothing but to rouſe the *Game*, and leave it to their Management.

How they hunt Wild Beaſts in *Turkey*.

THEY have both *Weekly*, *Monthly*, and *Yearly Hunting Matches*, when the Gentlemen about the Country gather in a great and formidable Body, at ſome noted Place of *Rendezvous*, each mounted bravely on ſome *Horſe* that has been train'd to Warlike Diſcipline, and arm'd with a large *oval Target*, full of Spikes almoſt yard long, which hangs on their left Sides; upon

upon their Shoulders certain *Quivers* full of the beforenam'd *Geritts* or *Steel pointed Javelins*, and in their Girdles ſtick a *pair or two* of ſmall *skrew-barrel'd* Piſtols; beſides all theſe, a crooked *Backſword* arms their *Thigh*: When thus accout'red, they obey the Summons of the *Captain*'s *Trumpets*, one diſtinguiſh'd by that Title being always over them.

THE common form wherein they ride is that of an extended *Creſcent*, or *Half-Moon*, whereby encompaſſing the corner of a Wood, they ſend in Dogs to rouſe the Beaſts about it, which the *cautious Currs* no ſooner have perform'd, but they come barking back, and ſave themſelves from danger by retiring underneath the Horſes Heels: If 'tis a *Lyon* or a *Tyger* they diſturb, thoſe often have the Courage to run *roaring* forward and attack the Party. The Form they ride in.

WHEN the Beaſt is ſeen approaching, every Man prepares his *Target* for his own Defence, unknowing where he aims his Vengeance; while the furious Salvage makes directly at ſome ſingled Horſeman, who oppoſing his ſharp-pointed Shield, the leaping Beaſt is wounded deeply, and, while redoubling diſappointed Efforts, clos'd upon by the ſurrounding Party, who diſcharge a ſhower of *Javelins* at his Body, till he falls and dies amidſt a thouſand Wounds.

BUT, if, *as ſometimes has been known*, the Man at whom the *Lyon* leaps, is ignorant at his Defence, and lets him ſeize his *Back* or *Shoulder* with a dreadfull Paw, the Company no more prefer *their Sport* to their *Companions Safety*, but ride in upon the *Beaſt*, and ſhoot him dead with *Piſtol Bullets.* When they ſhoot Wild Beaſts with Piſtols.

THE *Boar* they often hunt *on foot*, with Spears of Steel, and having rows'd his briſtled anger, wait his coming, with a *cautious Eye*, and leaping from his *Tusks* as he runs ſwiftly by them, take him *on the turn*, with ſtrange agility, and ſtrike him through the Heart with their abovenam'd *Boar Spears.* How they hunt the Boar.

WILD-CATS, or Cats-of-*Mountains* there, afford an excellent Diverſion; they frequent the *Woods*, and leap about from *Tree* to *Tree*, inſomuch that all, who hunt them, are oblig'd to wear a ſort of Head-piece; for 'tis very common to behold 'em jump upon the Shoulders of their *Hunters*, and endeavour *ſo* to Wound them, till they are prevented by the *Dart* or *Piſtol-Shot* of ſome behind them. How Wild-Cats are hunted.

COFFEE-HOUSES are frequented by all ſorts of People, for 'tis *there* they meet to talk of *News*, divert themſelves with *Smoaking*, *telling Stories*, or hearing *Novels* read; yet are theſe *Coffee-Houſes* different from *ours*, in that they only are a ſort of Stalls, like *Tailors Shopboards*, open to the Street, and capable of holding *twelve* or *fourteen Men*, who meeting *there* ſit *croſs-leg'd* for an hour or two, to paſs away the time, which lies upon their Hands, with ſeveral different kinds of innocent *Diverſions.* The manner of a *Turkiſh* Coffee-Houſe.

OPIUM has *in former times*, been taken as a Cordial by the generality of Men among the *Turks*, and certainly that Cuſtom ow'd its Introduction to the *Prohibition* of the Uſe of *Wine*; yet, *now*, 'tis much diſus'd, and moſtly practis'd by the *Lawyers*, *Scribes* and ſuch, whoſe Heads are ever buſied in Affairs of *great* and *high Importance*; theſe *by conſtant uſe*, become enabled to digeſt a Quantity, of force ſufficient to deſtroy *three other Men.* Its chief Effect is *for a while* to elevate the Senſes to a wond'rous Pitch of *Mirth* and *Gayety*; but in few hours, they muſt renew the means, or Opium, how and by whom taken among the *Turks.*

their *agreeable* and *brisk* Deportment, will be ſoon Transform'd to a ſurprizing *Dullneſs*, and *unqueſs'd Stupidity*.

An excellent Cuſtom to encourage Induſtry.

THERE is an admirable Cuſtom, Firſt *no doubt* deſign'd as an Encouragement to *Induſtry*, by ſo perſwaſive an *Example*, that the *Sultan*'s muſt profeſs ſome certain *Trade*, or *Calling*, ſo to be the better able, *ſhou'd their Fate require it*, to get their *livings* by their own Hand-Labour. Thus, ſome are Taught the Art of *Turning Cups* and *Balls* in *Lignum Vitæ*; others learn to dreſs up *Turbants*; ſome make *Bows*, and ſome *Embroider*; every one in ſhort, who has the ſmalleſt proſpect of Succeſſion to the *Throne of Turkey*, being Taught ſome *uſeful* and *Ingenious Art*, to *Honour* and *Promote* Induſtrous Applications.

I have as fully Treated of their ways of living *in this Chapter*, as is needful or diverting to the *Reader*, who may ſee thereby, that tho' they boaſt no *Sun-ſhine* of illuſtrious *Learning*, nor the more *Polite* and *Ceremonious Cuſtoms* of the *Chriſtian World*, they are not altogether void of *form* and *order*, in their *Publick* or their *Private Wheels of Government*: Proceed we *now* to trace them to their *Graves*, and ſee their Offices of *Mourning* and *reſpect* for ſuch as having run the courſe of Nature, drop aſleep and make their *Exits*.

CHAP. XVI.

Of the Turkiſh *Funerals.*

Moral reflections on the conſequences of ſuperſtition.

TO what a ſtrange degree will *Superſtition* lead aſtray the Minds of Mortals! and how wonderfully Blinded in a Cloud of *Ignorance*, and *Obſtinacy*, muſt our Senſes lie, when even the Brighteſt *Ray* of *Truth it ſelf* wants force to diſſipate our Errors?

YET *ſuch a Darkneſs* Sways the Judgment of the *Turkiſh Nation*, nor can even the plaineſt demonſtrations of their moſt *Ridiculous*, *Self-Contradictory*, and *Erroneous Principles*, convince them of their folly; they are hardned in their *Reſolutions* to perſiſt *Unthinkingly* in what they have ſo long *Maintain'd*; and the encreaſing Weight of dangerous *Pride* has ſhut the Door againſt their *Reaſon*.

The *Turks* unhappy in a grounded obſtinacy.

THE follies of our Lives forſake us ſeldom, where we ſee them not, and the unhappy *Turks*, believing all their *Superſtitious notions* Sacred truth, *Die* as they *Live*, and have as ſtrange and unaccountable Opinions of a future State between their *Death*, and gaining *Paradiſe*, as of the *Pleaſures*, which they Dream, will *there* preſent themſelves: Tis pity that a *People* ſo prodigiouſly Succeſsfull and ſo full of *Power*, ſhou'd be *Hood-wink'd* from the knowledge of a more *refin'd* and Heavenly Doctrine; how true is that Expreſſion of the *Greek Theognis*?

Κρῆνος

Κρεῖνού τοι σοφίη ἀχ μεγάλης ἀρετῆς

True *Wiſdom* knows a more exalted Bliſs,
Than *Boundleſs Pow'r* or *Mighty Empire* is.

FOR want of that the *Turks* miſtake the Road to Truth, and Wander both in *Life* and *Death*, alike eſtrang'd from *reaſon* or the ſmalleſt ſhare of *ſolid* Judgment.

The Ceremonies us'd by the *Turks* in Sickmens Chambers.

WHEN any of this People, *Weak* and *Aged* by the courſe of Nature, or *perhaps* invaded by the raging pains of a diſtemper'd Body, are ſuppos'd by their *Acquaintance* or *Relations* any ways in danger of approaching Death, they flock in Numbers to the *Sick Mans Chamber*, and endeavour to perſwade him that he ought *contentedly* to meet his Fate, and Chearfully reſign his Soul to him, who gave it; making him repeated Proteſtations of their great affection, and aſſurances that they had rather *Die* to keep him Company, than *Live* to loſe his *valued Converſation*; they Sing inceſſantly in doleful ſtrains, a kind of *Melancholy Songs*, whereby they think they Charm the Evil Angel, who attends to Kill him; the ſubject of theſe Songs is the profeſſion of their *Love*, not much unlike, *but far leſs Tuneful than* the 17*th.* Ode of the ſecond Book of *Horace*, where he thus Addreſſes his *Expreſſion* to the indiſpos'd *Mæcenas*. *Hor.* Ode 17 lib. 2*d.*

Cur me querelis exanimas tuis?
Nec diis amicum eſt, nec mihi, te prius
Obire, Mæcenas, *mearum*
Grande decus columenque rerum.
Ah, te meæ ſi partem animæ rapit
Maturior vis, quid moror altera?

Oh! why, *Mæcenas*, ſhou'd *you* thus *unkind*,
With your *complaining Murmurs* rack my Mind?
Believe me, 'tis not kind to *Heav'n* nor *me*,
That *you* ſhou'd Firſt to *Death* a *Victim* be;
You, the *great Ornament* of all my Fate,
And generous *Prop* of my depending State;
Ah! if too *Swift a Call* this Mournful Day,
Muſt *Snatch* my Souls dear *better half* away,
Why ſhou'd the *other part*, *Imperfect*, longer ſtay?

Their Ceremonies immediately on a Friends Death.

BUT when the Fleeting *Breath* of the departed Mortal has forſook his Body, and they find no further room for *hope*, they tear their *Cloaths*, and *for a while* abandon o'er their *reaſon* to the force of *Paſſion*, Weeping with a *long Immoderate Sorrow*, till *at laſt*, thoſe *Kinſmen* fartheſt from his Blood, begin to Dry their Eyes, and ſtrive to comfort *him*, whoſe nearneſs of Alliance to the Perſon of the *Deceas'd*, requires him to appear *Chief Mourner* at his *Obſequies*; they *Firſt* Condole his loſs and then proceed to ſuch advice as the ſo late nam'd *Horace* gives his Brother Poet on the Death of *Quinctilius*. *Hor.* Ode 24 lib. 1.

Multis ille bonis flebilis occidit:
Nulli flebilior, quam tibi, Virgili,
Tu fruſtra Pius, heu, *non ita creditum*,
Poſcis Quinctilium *Deos.*

He's *Dead*, and when he loſt his precious Breath,
A Thouſand *pious People* Mourn'd his *Death*,

Yet

Yet none, *O Virgil*, does *like you* complain,
And ev'n *your ſelf*, *alas !* lament in vain;
For not the utmoſt *Pity* you can ſhow,
Will bring his *ſummon'd Ghoſt*, from the dark *Shades below*.

THE melancholy Mourner muſt *a while* reſiſt their ſtrongeſt Arguments, but *by degrees* is brought to own with them, the Notions of the ſame abovenam'd Author.

Durum, ſed levius fit patientiâ,
Quicquid corrigere eſt nefas.

'Tis hard, but *Patience* makes that Burthen *light*,
'Gainſt which 'tis *vain* to *ſtrive* and *ſin* to fight.

SO that when their *Tears* are dried away, and they have time for *Ceremony*, they proceed to do their *other Duties* in the following manner.

Their way of laying out dead Bodies.

THE *Men* by *Men* and *Women* by the help of *their own Sex*, are, *in the midſt of ſome large Room*, laid out as *here in England*, on a *Carpet*, *Mat*, or ſomething meaner, anſwerable to their Quality. A Crowd of *Friends* ſwarm round the Body, which is *naked* on the Ground, and having turn'd it nine times *round and round*, with Prayers, and Invocations for the Mercy of *Almighty God*, they *lather* it with *Soap* and *Water*, ſhaving it from *head* to *foot* with ſharp edg'd Razors.

A very ſtrange expreſſion of reſpect.

AFTER this they waſh it clean with *Milk* and *Water* ſomewhat warm; then tie their *Beads* or other little *Toys* about his Limbs, which is a faſhionable method of expreſſing their Affection: But the ſtrangeſt Cuſtom I have ever found among the Practices of any Nation, is a method they have got to wound their *Boſoms*, with a *Pin*, or *Bodkin*, and receive as much of *their own Blood* upon their Fingers end, as will enable them to write diſtinctly in a crimſon Character, their *Names* and *Ages*, *on the Breaſt of the Deceas'd*.

How they fold the Body.

THEN fold they up the Body in a *Linen Sheet*, which twiſts about a dozen times the compaſs of the *Corps*, but is left *open* at the *top* and *bottom* for a pleaſant ſort of reaſon, which I ſhall *hereafter* mention, and which *Superſtition* has perſwaded them to think *ſufficient*.

WHEN they bear 'em to the *Grave*, 'tis *commonly* about the cloſe of Day, and with a numerous Train of the *Acquaintance* and *Relations* of the *late Deceas'd*; the manner, you will ſee deſcrib'd at large in the *Cut* that is annex'd hereto; but for the *Reader*'s further ſatisfaction, I will ſet down all the order, which the *Turks* obſerve at the moſt celebrated *Funerals* of Men of high and noted Quality.

Their forms of marching to a Funeral.

FIRST march a Train of grave *Derveeſhes*, or the *Prieſts* of whom I ſpoke in a *foregoing Chapter*, theſe bear a certain number of large *flaming Torches*, and with melancholy Looks, and *carefull*, *ſlow*, and *heavy Steps*, foretell the People what is coming after them.

NEXT follow other *Prieſts*, who by their *wringing Hands*, and *ſhaking Heads*, and other ſuch *expreſſive* ſigns of Sorrow, ſeem as much concern'd as if the Parts they only *act* were *true* and *real*.

THEN

A N

EXPLANATION

OF THE

PLATE,

Which Represents the Progress of a

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AN EXPLANATION OF THE PLATE,

Which Repreſents the Proſpect of a

TURKISH FUNERAL.

A. A. THE Grave, and People, gather'd round it.

B. B. B. The Church-Yard.

C. The Torch Bearers.

D. D. D. The Prieſts, and hir'd Mourners.

E. E. E. E. Four Fine Led Horſes.

F. F. The Trailers of the Enſigns.

G. The Turbant, which lies at the Head of the Bier, and Marks the Quality of the Deceas'd.

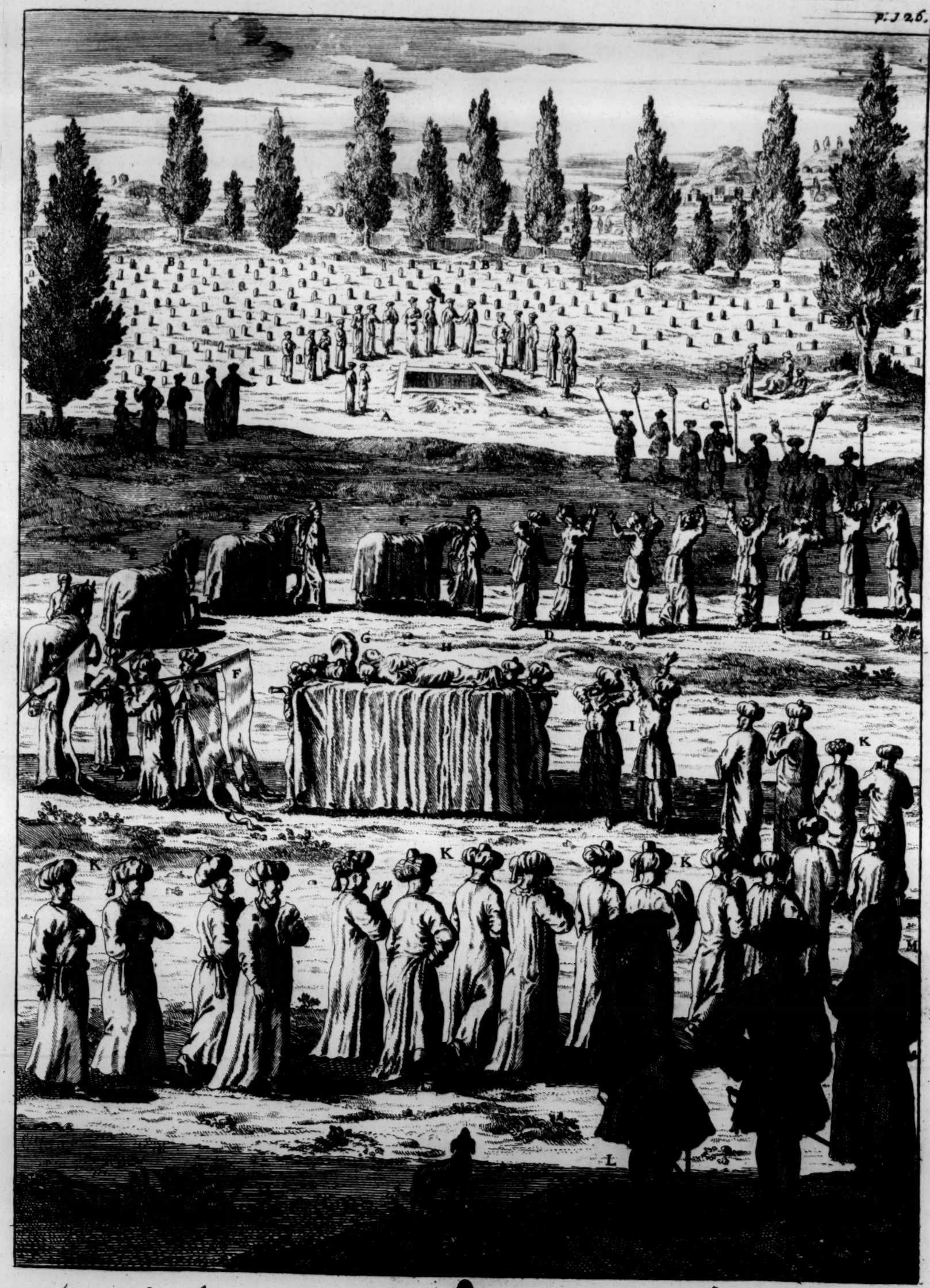
H. The Dead Body, upon the Bier.

I. Two Prieſts, who follow the Corps.

K. K. K. K. K. The Company, Invited to the Funeral.

L. L. Two Chriſtian Travellers, looking on.

M. The Guide, who attends them.



To Sr Alexander Cairnes, of Monaghan
in the Kingdom of Ireland Baronet
This Representation of a Turkish Funeral is
Respectfully Dedicated.

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THEN come ſeveral Men, who bear along large *Enſigns* trailing far upon the Ground behind 'em; after them *four*, *ſix*, or *Ten led Horſes*, at an equal diſtance, led by *Grooms on foot*, come ſlowly forward, cover'd *to the Heels* with fine *white Cloth*, (for that's the *Turkiſh Mourning*) treading with a *grave* and *heavy ſtep*, as if they knew the Cauſe of their Appearance.

The *Turks* all mourn in White.

NOW comes the *Body*, carried on a *Bier* by four tall Men, half cover'd over with the *Mourning Cloath*, which falls about 'em from the *Bier* and hangs upon the Ground, the *Corps* is born *head foremoſt* through the City, wrap'd in *Linen*, with his Face uncover'd, and a *Turbant* at his Crown, whoſe *ſhape* or *magnitude* denotes his Quality; they never bury them in *Coffins*, ſo they lie all open to the publick View, beſtrew'd with every *Flower*, which may happen *then* to flouriſh.

How the Body lies upon the Bier.

BEHIND the Corps immediately appear two venerable Prieſts, with *Turbants* of a *large* and *ſtately ſize*, who, *all the way they go*, with *elevated Eyes*, and *Arms extended*, ſometimes ſtriking furiouſly againſt their Breaſts, call *vehemently* on the Name of *God*, pronouncing it a thouſand times, with *awfull Sound* and melancholy Accent.

IN the rear of the *Proceſſion* walk his Friends, in gracefull Order *two by two*, with Handkerchiefs, to wipe away the *Tears* they ſhed for *grief* or *faſhion*. Women go not to the *Funerals* of Men, nor Men to thoſe of Women, unleſs it be a number for their *Safety*, and performance of the Ceremonies requiſite in *Burials*.

The Cloſe of the Proceſſion.

CHURCH-YARDS *among the Turks* are always plac'd without the *Town*, or in ſome *wild* and *vacant* Place within it; as for Ground they never mind to chuſe it *level*, *Hills* and *Dales* are all alike, and for the ſpace of *ſometimes* full three Miles about, you ſee a ſort of *Grove* or *Wood* (if the Expreſſion be allow'd) of lofty Stones, for at the *head* and *foot* of *every Grave*, is plac'd a Marble, of the ſhape and bigneſs of a *common Man*: The only way they have to ſignalize the Memory of Noblemen, *I mean great Officers* among them, is to carve the tops of both the Stones they faſten at his Grave, to repreſent a *Turbant* of a *ſize* or *form*, which ſpeaks his Quality; they ſtrow the Ground with *odoriferous Flowers*, and often plant ſuch little *Trees* and *Herbs* as are for ever *green* and *flouriſhing*. Three times a Week the Women meet in all their *Cæmitery*'s, to condole the loſs of *dead Relations*, with continued *howlings* for about two Hours, leaving, when they go away, *on every Grave*, *Meat*, *Drink*, and *Money*, as a charitable Offering to the numerous Poor, who afterwards come in, and taking what they find *there left*, do gratefully repeat a certain number of Petitions for *the Soul of the Deceas'd*, proportionable to the *Alms* beſtow'd upon them.

Their Church yards, how, and where plac'd.

A charitable Cuſtom of the *Turkiſh* Women.

HITHER then they bring the Corps, and coming to the *Grave*, firſt lay it on the Earth and gather round it, every one repeating Prayers for his Delivery from the Puniſhment of *Purgatory*, for they hold (as I have ſaid before) a middle State; this done, they bury him without a further Ceremony, and filling up the Grave with Earth, return again in order as they came.

Their Ceremonies at the Grave.

NOW ſays the *Turkiſh Doctrine*, they no ſooner leave the Body in the Ground, but up ſtart two *black*, *horrid Angels*, with their Hands of *Steel*, and Heads of *Fire*; theſe immediately rejoin the *Soul* and *Body*, and by force oblige the frighted Wretch to *ſit upright*, while they with great ſharp Knives of fiery Subſtance, cut the Body widely open, and examine nicely all

A very ſtrange Notion of an Examination in the Grave.

all his Heart, to ſee what ſort of Life he led *while here on Earth*; if they perceive his *good Deeds* more in number than his *evil Actions*, they with humble *Congees* ſneak away, and in their room, come *two bright Spirits* from the Realms of Bliſs, who lay him gently down to reſt again, and ſitting, one to guard his *Head*, the other to protect his *Feet*, attend him ſo till the Great Day of *Univerſal Judgment*.

The Puniſhments they fancy Ill-Men undergo.

BUT if they find (as *ten* to *one* they do) that his *ill Actions* have ſurpaſs'd his *Good ones*, one *black Angel* with an *Hammer of a thouſand Weight*, with fury ſtrikes him on the Head and beats him eighteen Fathoms under Ground; by which time *being turn'd in paſſage like a Shuttlecock*, the *other Fiend* receives him at the bottom with another Blow as fatal as the former, and thereby ſends him ſwiftly up again, ſo continuing to knock him *up and down*, 'till *Mahomet* their Prince of Mercy, ſhall in gracious pity of his human Frailties, condeſcend to grant a ſhort Reprieve, which being paſs'd, the *bloody Executioners* ſtrait fall to work again, as roughly as before; and this Opinion ſo prevails in their *Imaginations*, that they always, *in their prayers for Friends deceas'd*, implore the Mercy of *Almighty God*, to eaſe them from the Torture of the *two black Angels*. And it is for theſe two *Fiend*'s conveniency, that, *as I ſaid before*, the *Winding Sheet* is left unty'd at top and bottom.

A pleaſant kind of Burial.

NINE Days *ſucceſſively* the dead Man's Friends aſſemble *at his Grave*, and pray together for the Welfare of his Soul; that time of mourning over, they erect a *Monument* of little coſt, (*but not unleſs he was of a diſtinguiſh'd Quality*) upon the flats whereof appear, engrav'd in *Turkiſh Characters*, the ſeveral *Graces* and *accompliſh'd Excellencies*, which adorn'd his *Perſon* with peculiar Merit while he liv'd and flouriſh'd.

The Mauſolæums of the *Turkiſh* Emperors.

SOME are buried in their Gardens, and have *Tombs* built over them, adorn'd with *Jeſſamines*, and all the *odoriferous Plants*, which blooming *Spring* perfumes the World with, whoſe delightful Shades embracing with a ſort of melancholy cloſeneſs, the half cover'd *Pillars* of *Thebaick Marble*, afford a *pleaſing* and *ſurprizing Proſpect*, through a *grated Opening* in the outward Wall; form'd purpoſely to let all Paſſengers behold the Monument.

THE *Sultans*, who have built large *Moſques* in *Conſtantinople*, and, who ſhall be ſpoken of in the Chapter relating to *that City*, have their *rich* and ſtately *Mauſolæums* near the *Temples*, where aſſemble daily numbers of poor Pilgrims, who receive a certain Alms to pray for the departed Soul, of him, whoſe *Liberality* they then are bleſt with; many Lamps are conſtantly kept burning, and a ſet of Prieſts maintain'd on purpoſe to inſpect the Duties of the Place, which are both numerous and ſuperſtitious even beyond imagination.

Epitaphs of Modern uſe among the *Turks*.

'TIS ſeldom known that any other *Epitaph* is plac'd upon a *Tomb*, than juſt a plain account of the *Condition*, *Name*, *Age*, *Sex* and *time of Burial* of the Perſon there interr'd, yet 'tis of *late* become a Cuſtom with the *Richeſt* and *moſt Noble* of their People *here* and *there*, to order certain ſhort and witty Verſes, to be made upon the Vertues of the *Dead*, and either *carv'd* or writ in *Golden Letters* on the Marble Monument; I will *tranſcribe* and print in *Engliſh* one or two of different kinds; that you may better gueſs their manner of compoſing them. Here follows *one*, upon the Death of *Iſhmael Baſhaw*, the Governor of *Conſtantinople*, who was kill'd in Battle, at the great Defeat the *Turks* receiv'd in paſſing o'er the River *Raab* in *Hungary*, to fight the *German* and *Hungarian* Forces, under the Command of *General Montecuculi* on the 27th of *July*, *Anno Domini*, 1664.

Here

An Epitaph upon a *Turkiſh* General, kill'd in Battle by the *Germans.*

Here, by his two *good Angels* guarded, lies,
Iſhmael Baſhaw, in War the *German*'s Prize,
They kill'd him *baſely* e'er the *Stream* he paſs'd,
He *won*, but *loſt* again, becauſe he *won too faſt*:
O *Infidels* beware, he, who *perplext*
Your Souls while in *this World*, will *damn 'em* in the *Next*.

ANOTHER follows of a *merry Strain*, upon a certain *Orange Merchant*, who died in his *firſt Wives Arms*, upon his *Wedding Night*; in which they ſeem to ſhew a love of *Puns*, by jeſting on his Profeſſion.

An Epitaph upon a Man, who died in his Wives Arms, on his Wedding Night.

Alas, alas! here free from *Cares* and *Strife*,
Lies *one embrac'd to death* by his firſt Wife;
Had'ſt thou been ſow'r, as *Perſian Limons* are,
Thou had'ſt not met a *Fate* ſo *ſharp*, ſo *rare*;
But as thou wa'ſt an *Orange* thou art dead,
For *Women* love ſuch *Sweetneſs*, ev'n in Bed:
And *ſhe*, who by thee chanc'd that *Night* to lie,
Taſted thee, found thee *ſweet*, and quickly *ſuck'd thee dry*.

I cou'd inſert ſome others, which I now have by me, but the two *above-written* will ſuffice to ſhew their *Genius*, and the *Turkiſh* taſt of *Wit in Epitaphs*.

CHAP. XVII.

Of the Publick and Private Buildings of Turkey.

The Reaſon why the *Turks* neglect great *Buildings.*

AMONGST the various and innumerable Follies, which poſſeſs the *Turks*, they boaſt *one Prudence* and maintain it with an Argument, that is, 'Tis *indiſcreet* and next to madneſs, to employ their Thoughts and conſtant Labours in the raiſing *lofty* and *ſtupendious Palaces*, whoſe ſolid Forms may probably outlive the very Memory of their *forgotten Founders*. Why ſhou'd we, *cry the* Turks, beſtow our Cares and Riches on the vain Contrivance of magnificent and ſtately Structures, when we neither know if we ſhall live *to Morrow*, nor are ſure to leave our ſumptuous Habitations to an *Heir*'s *Poſſeſſion* of our *Race*, or our Religion; *Horace* wiſely in his *ſecond Book* and *eighteenth Ode* reproves this Folly.

Hor. Ode 18. Lib. 2.

Tu ſecanda marmora
Locas ſub ipſum funus: & ſepulchri
Immemor, ſtruis domos.

In *hewing Marble* all thy Hours
Unthinking Wretch, roll on,
When the ſwift Call of *Death*'s keen Pow'rs,
Shall ſnatch thee *hence* anon.
In building *Palaces* of State,
You waſte your *meaſur'd Breath*,
Vainly affecting to look *Great*,
Unmindfull of your *Death*.

The ancient Buildings of *Greece*, quite ruin'd, and forgotten.

NOR are there *now* remaining many of thoſe *vaſt* and *unexampled* Buildings of *Antiquity*, whoſe ſtately Spires and venerable Piles in *former times*, were wont to crown the face of *Greece* with an amazing Majeſty; almoſt all thoſe ancient Marks of *Pride* and *Grandeur* are entirely ruin'd, and effac'd from even the niceſt ken of curious Obſervation, and if any yet remain, they are ſo *mouldred* and *deform'd* by penetrating time and *Ages Injuries*, that they will hardly ſerve to any other end, than the preſenting a *Memento* to the Frailties of *Mortality*, and *telling lookers on* with a prevailing *Silence*, and the *horrid Marks* of an experienc'd deſolation, what *Auſonius* ſays, when he declares that

Mors etiam ſaxis, nominibuſque venit.

How wide alas! does *Death*'s *Dominion* fly,
When ev'n our *Names themſelves*, and *Stones* muſt die!

The Publick Buildings more magnificent.

THE *Turks*, however negligent in the *magnificent* and *laſting Structure* of their Houſes, ſpare *no Pains*, *no Art*, *nor Money* in their Publick Buildings; ſuch as *Moſques*, or *Churches*, *Bagnio*'s, *Hans*, and *Hoſpitals*, which with their common dwelling Houſes, form the Subject of this *Chapter*, and ſhall *at large* be treated of in their reſpective Places.

The ſituation of their Moſques.

AND firſt their *Moſques*, as dedicated to the Service of the *Great Almighty*, tho' in an *erroneous* and *miſtaken* way of Worſhip, claim our Obſervation. They are ever ſituated on ſome elevated Hill, or riſing ſpot of Ground, thereby appearing more *majeſtically Great*, and Tow'ring; the common ones are ſeldom found ſo ſtately as our *Country Churches*, and may be more particularly conceiv'd, if the Reader will be pleas'd to look upon the Form; exactly repreſented in the Figure mark'd by the Letter *(O)* in the *Cut* of a *Græcian Wedding* in the one and twentieth Chapter.

The *Turks* unſkill'd in the ancient Orders of Architecture.

BUT the *Royal Moſques*, or ſuch as have *from Age to Age* been founded by the mighty *Turkiſh Emperors*, deſerve a more particular and full Deſcription, which take as follows; firſt obſerving that the *Turks*, unſkill'd in ancient Orders of *Ionick*, *Dorick*, or *Corinthian Buildings*, practice methods independent on the Cuſtoms of our *Europæan Architecture*, and proceed by meaſures altogether *new*, and owing to the Product of their own *Invention*.

The deſcription of a Royal *Turkiſh* Moſque.

THEY are built entirely of a *ſpotleſs White* and *ſhining Marble*, round in form, and riſing to a large and ſtately *Cupola*, ſupported nobly by a *double*, ſometimes *treble* row of Pillars of a different Order each from other, yet without a Name whereby I can expreſs them in the *Britiſh Language*; their *Capitals* and *Baſes* are not ſeldom form'd of *Braſs*, and frequently the *Columns* ring'd about with a continued Piece of *twining Carv'd-Work* of that very Marble, which compoſes the *Pillar*; ſometimes other Workmanſhip adorns them, not unlike that rais'd Work, which *Italian Architects* diſtinguiſh

guiſh by the Name of *Baſſo relievo*; very often they are left quite plain, but admirably poliſh'd by an Art which gives them *laſting Luſtre.*

THE *Capitals* of theſe high Pillars ſupport not only the above-nam'd *Dome* or *Cupola*, but a broad Marble *Gallery*, which running round the whole Circumference, at ſeveral Doors admits an ent'rance from *four*, *ſix*, or *eight* tall *Turrets*, which ſurround the outſide of the *Moſque*, and are erected of an equal *magnitude* from *top to bottom*, riſing from the Ground, and reaching half as high again as to the *Center* of the *Cupola*; at equal diſtance from each other every *Turret* is adorn'd with *two*, *three*, ſometimes *four* large *Tarraſſes*, exactly like the *Gallery* upon the Monument on *Fiſh-ſtreet-Hill*, in *London*; whence *Prieſts* appointed for that Duty, call the People to aſſemble in the *Moſques* at their divided Hours of Prayer.

A ſort of Turret, not unlike the Monument in *London.*

THE *Cupola*'s, which often are ſurrounded with an hundred others, ſmall and cloſe together like *a bunch of Grapes*, are, with theſe ſmall ones, richly *gilded*, as are frequently the *Spires* of the above-nam'd *Turrets*, ſo that the *Sun-beams* reflected *glorioufly* from their all dazling Luſtre, ſtrike the Eyes of *gazing Strangers* with a ſort of *new*, *ſurprizing* Pleaſure.

A glorious Appearance.

ROUND the bottom of the outward Building are erected many *Ciſterns*, curiouſly contriv'd with brazen *Cocks*, affording Water for the Ceremonious Waſhings of the zealous *Turks*, who hold it an unpardonable Crime, to enter any *Moſque* before their Bodies are prepar'd by *Waſhings*, as directed by the Precepts of their *Prophet Mahomet.*

Religious Waſhing Places.

A ſtately *Portico* admits them to theſe *Moſques*, of wonderfull contrivance, and extenſive *magnitude*; here all, who enter, leave their Slippers, and advance *bare-footed*, upon *Mats* or *Carpets*, which are ſpread at large, and cover neatly all the Floor, which with the ſides, is flagg'd with admirable Squares of poliſh'd Marble, join'd ſo cloſely, that in many Places 'tis a difficult attempt to undertake a quick diſcovery of any Joynt.

The fineneſs of the *Marble* ſides and floors.

ALL Images, as I have ſaid before, are ſo abhorr'd by the *Mahometans*, that they eſteem it an Idolatrous Offence to have 'em in their Houſes, ſo that *conſequently* they are never found in *Moſques*, or Places conſecrated to the Practice of Religion; yet tho' Images are diſallow'd, the compaſs of the *inner Wall* of all their *Moſques* is full of *Niches*, ſuch as in the *European Piles*, contain fine *Statues*, but are here appointed to another uſe; for being *large* and *deep* beyond the *Chriſtian Form*, they fill the ſurface of thoſe *ſpacious Hollows*, with the *oft-repeated* Names of *God* and *Mahomet*, in broad and ſhining *Golden Characters.*

Images eſteem'd Idolatrous.

The uſe of *Niches*, in the *Turkiſh Moſques.*

FROM the *great Gallery*, which I *juſt now* inform'd you was ſupported by the *Capitals* of thoſe vaſt rows of *Pillars* which ſecure the *Building*, certain broad and ſtately Arches *ſloping downwards* through the Body of the Church, between the *Columns* and the bottom of the *Cupola*, ſurprize a Stranger with a diſtant Proſpect of the ſides of the *Moſque* and all within it, terminating nobly in the *late-nam'd Niches*, rendred ſtately by the golden Names of *God* and *Mahomet.*

WITHIN the Temples ever burn prodigious Numbers of *Glaſs Lamps*, which hang about ten Foot above the Ground, illuminating *Day and Night* the Body of the *Church* with a ſurprizing Brightneſs, and requiring ſuch an *annual Charge* for the ſupply of *Oyl* and *Cotton*, that *Revenues* are appropriated to that ſingle uſe; and ſuch amazing Numbers ſtill continue burning in their *Royal Moſques*, that I dare hardly hope belief

An incredible Number of ever-burning Lamps.

when I inform my Reader that in the *Moſque* call'd *Sancta Sophia*, at *Conſtantinople*, no fewer *Lamps* are always lighted than *Thirty Thouſand*, and ſome outward *Odd Ones*.

A Deſcription of the *Turkiſh* Bagnio's.

TO every *Moſque* belongs a *Bagnio*, which as, much frequented by the *Turiſh People*, is eſteemed a Building of no ſmall Importance; theſe are *often*, tho' not *always*, built of Marble, *Square* and *Spacious*, all divided into many and convenient Chambers, *Sweating Rooms* and *Cooling Baths*, which each makes uſe as he finds himſelf inclin'd; in every one of theſe Diviſions *different Cocks of Braſs* admit what quantity of Water *Hot* or *Cold* they think convenient; and ſince, *as I have ſaid before*, the *Men* and *Women* knowing conſtantly the Hours of eithers Bathing, never offer at immodeſt Entrance, there is no Precaution taken to prevent an Inſolence the Laws of *Turkey* Puniſh ſo ſeverely. All the Doors are *therefore* careleſsly left open, and the Modeſteſt of all their Women, *Wives* or *Virgins*, Bath ſecurely in unguarded Nakedneſs, as never apprehending they are liable to any kind of Danger.

A Merry Story of an *Engliſh* Cook, who caught ſome *Turkiſh* Ladies Naked in a Bagnio.

YET what withholds the Bold preſumption of a *curious Ignorance*? 'tis not many Years ago ſince an Aſſembled Company of *Naked Ladies*, were unexpectedly ſurpriz'd by an Adventurous *Tarpawlin*, Cook on Board an *Engliſh Merchant Ship*, then lying in the Harbour: He was Rambling up and down about the City, when coming by a *Turkiſh Bagnio*, built of Marble, *Round* and not extreamly *Large*, he took it for a *Cockpitt*, and perceiving Nobody deny'd him Entrance, was reſolv'd to ſee a little Sport; ſo in he went, but had not paſs'd two outward Rooms before he made a full diſcovery of his miſtake, and *ſomething elſe* which the poor *Frighted Ladies* Shreik'd their Anger at; but the Attendants of the *Bagnio* being *Naked* in performance of their Office, and the *Starting Britain* nimble Heel'd, and *Quick* to Apprehend his danger, He eſcap'd and ran directly to his Fellows whom he left upon the Waterſide, and got *on board* without ſuſpicion, ſo that he can truly boaſt he was *Eye-Witneſs* of a Curioſity unknown perhaps till then, to the moſt eſteem'd and favourite Breaſt of any *Chriſtian*.

A Deſcription of the *Turkiſh* Hans.

NEXT come their *Han*'s a ſort of Square Stone Buildings, for the Entertainment and Reception of *promiſcuous Travellers*, ſome of theſe have *Lodgings* and Conveniencies of *Diet*, to deliver *Gratis* to whoſoever asks it, which has been the gift of ſome *Deceas'd Rich Officer*, as are indeed moſt Buildings of this kind throughout all *Turkey*.

OTHERS only give them Room for *Carriages* and *Cattle*, which are Rang'd *in Rows* along the Middle of the *Han*, whoſe Sides are all divided into large *Partitions*, each whereof contains a *Chimney*, where the Company who take it up, may dreſs their *Meat*, and Sleep on *Mats* if Wearineſs inclines them, for nothing elſe can poſſibly occaſion even the leaſt repoſe, in ſuch a Wretched Place, with ſuch Companions as are generally met withal, and in the midſt of ſuch *confus'd* and ſtrange variety of endleſs *Noiſes*.

The Inconveniency of *Turkiſh* Hoſpitals.

INFIRMARIES or *Hoſpitals* are commonly *Stone Buildings* of a large *Quadrangular* deſign, not much unlike *our own*, but that the *Beds* lie open to each other, no *Apartments* being form'd to keep the *Sick* of one Diſtemper from *Diſeaſes of another kind*, but inconſiderately expoſing all to Publick View, and dangerous Converſation.

NOW

NOW let us look upon their common Houſes, and we ſhall perceive them *poor* and *mean*, ill-contriv'd, and never higher than one ſingle *Story*, they are generally built (I mean the Frames) of *green*, *unſeaſon'd Timber*, cas'd with *Mud*, or *unbak'd Bricks* half hard'ned in the *San*, which is the cauſe that, yielding to the *Weather*, they can ſeldom ſtand above ten Years, without expenſive trouble in a general Repair; and another Inconvenience, which attends their way of Building, is, that by the *ſudden Moiſtures*, and as *ſudden Heats* theſe Bricks are ſubject to, a ſort of *black* and *deadly Scorpions* breed ſo frequently in all their Walls, that I have had them *often* fall upon my Cloaths as I have *walk'd about* their fineſt Houſes. Deſcription of their common Dwelling Houſes.

THE meaneſt of their Buildings riſe a little in the *Roof*, and form a *low* and *arch-like Ridge*, defended from the Rain by *Slates* or *Tiles*, of odd contrivance, and have a ſort of *Gallery* or *Balcony* built quite round them: The *better ſort*, are ſometimes rais'd to moderate heighth by an *unpoliſh'd* kind of Stone of greyiſh Colour; they open from the Street with *low* and *ill-made wooden Doors*, to ſpacious *Courts* or *Yards*, which lead 'em to an ill-contriv'd and timber *Stair-caſe*, *that* admits 'em to an Hall, where wait Attendants at a Door, which opens into the *more rich* and *private Chambers*. Deſcription of their fineſt Houſes.

ROUND the above-nam'd Court-Yard are the ſeveral Offices, as *Stables*, *Kitchen*, *Cellar*, *Buttery*, and the other neceſſary Places in a Great Man's Family.

THE beſt Apartments, tho' not ſtately, are beyond imagination *pleaſant* and *agreable*, for ſome are floor'd with *Oak*, all cover'd over with fine *Mats*, or *Carpets*, painted on the Sides and *Cieling* with an hundred various Colours, richly intermix'd with *Gold* and *Silver*, and adorn'd with little Wands of *Deal*, cut long and in a ſemicircular form, the Flats whereof are glew'd on *croſs ways* to the colour'd Roof, and form a ſort of ſquare confuſion, or *agreable irregularity*; *one half* of all theſe Rooms is rais'd about a Foot above *the other*, call'd the *Saffrai*, which I have *before* occaſionally mention'd; and is generally that ſide of any Room, which looking out upon the *Gardens*, adds a double beauty to the Place it ſelf, which is alone *ſufficiently agreable*, by being cover'd with the richeſt Carpets, and ſurrounded on the ſides with fine *embroidred Velvet Cuſhions*, upon which they *ſit* or *lean by Day*, to *eat drink*, *talk*, or entertain their Family; and where *at Night* their *Beds* are made, not ſoft with *Down*, but ſtuff'd with *Camel*'s *Hair*, *Sheeps Wool*, or *Cotton*. Pleaſant Rooms. How the *Turkiſh* Beds are made.

OTHER Rooms are pav'd with fine and various colour'd Marble, having *Fountains* of a round, triangular, ſquare, oval, or what other form their Fancy leads 'em to make choice of, in the midſt of the Apartment; and ſeveral others trickling gently from the hollow Wall, and falling with a ſort of melancholy murmuring, upon thin Shells of *Braſs*, contriv'd on purpoſe to reſound the Notes of the complaining Waters, and compleat thereby the dulcid *Entertainment*, of a *charming*, *natural*, and yet *uncommon Harmony*. A melancholy but delightfull Amuſement.

THE *Turks* delight extreamly in a *Country Life*, retiring often to ſome rural Seat, to pleaſe themſelves in Solitude, to which end alſo, they have very *large* and *coſtly Gardens* to their City Houſes, where tho' 'tis allow'd, they neither *know* nor *covet Chriſtian* Arts of Planting *Flowers*, and marking out their Ground in *orderly Diviſions*; they yet contrive ſo charmingly to imitate *ſoft Natures Sweetneſs*, in their *Wilderneſſes*, *Groves*, and *ſhady Bowers*, that walking underneath the Covert of the meeting Boughs, and undiſtinguiſh'd Avenues, they ſeem poſſeſs'd of that *Elyzian Happineſs*, deſcrib'd as follows by *Tibullus*. The *Turkiſh* Gardens form a ſort of natural Paradiſe.

Sed

Sed me, quod facilis tenero ſum ſemper amori,
Ipſa Venus campos ducet Elyſios.
Hic Choreæ, cantuſque vigent: paſſimque vagantes
Dulce ſonant tenui gutture carmen aves.
Fert caſiam non culta ſeges, totoſque per agros
Floret odoratis terra benigna roſis.
Ad juvenum ſeries teneris immiſta puellis
Ludit: & aſſiduè prælia miſcet amor.

Since *gentle Love* with eaſe my Heart invades,
Venus ſhall guide me to *Elyzian Shades*;
There, Songs and *Dances* ſwell full tides of Joy,
And *Birds* from *Tree* to *Tree* their Wings employ,
Stretching *for dulcid Strains* their tunefull Throats,
And *chanting* Harmony in *warbling Notes.*
Uncultivated Shrubs yield *Caſſia* there,
And *all the* kindly Soil does *fragrant Roſes* bear.
There *lovely Nymphs* with *amorous Shepherds* toy,
Mix'd by *kind Love* in *Skirmiſhes of Joy.*

IT may not be improper under the Head of *Turkiſh Building*, to introduce a Word or two concerning their *Skill* in the Art of *Fortification*, which, far inferior to the *Chriſtian Practice*, you may take as follows.

The *Turkiſh* Art of Fortification.

THEY have no Opinion of the lofty *Baſtions*, *Horn-works*, *Ravelins*, *Counterſcarps*, *Tenaille*'s, or *Out-works* of the *Chriſtians*; but level all their *Modern Works* within a little of the Ditches, which ſurround 'em; which, tho' leſs chargeable, they hold as *efficacious* to oppoſe *Approaches* as the other Method: But their chief *ſecurity*, and whole *dependance*, is in undermining all their Works, which they do ſo dexterouſly, that by ſinking one below another, they can *blow up Bull-warks* after they are taken, *three ſeveral times*, ſo often ruining the Efforts of their *Enemies.*

The *Turks* the beſt Defenders of a Town, and why.

THE *Turks* of any Nation are the beſt in the defence of Towns Beſieg'd, for *Prieſts*, or *Politicks*, have craftily infus'd a Notion in their Minds, that he, who being *garriſon'd* in any *Fort* belonging to the *Sultan*, lives to ſee the *Infidels* poſſeſs it, ſhall not only loſe his *Prophet*'s *Favour*, but forever be excluded from the future Bleſſings of *expected Paradiſe.*

The *Turkiſh* Priſons, few, and weak, and why.

I ſhou'd add a little of the *Turkiſh Priſons*, which the Reader may *perhaps*, expect of *Strength* and *Number*, in proportion to their *Cruelty*, and *Arbitrary Power*, which the *Sultan* exerciſes; but that very Cruelty is, *on the contrary*, the only reaſon why there are *in Turkey* very *few*, and thoſe weak *Priſons*; for the *Juſtice* or *Injuſtice* of the Sentence, which condemns a Criminal of any kind, is ſo ſpeedily inflicted, that there frequently are known but fourteen Hours between the *Crime* and *Execution*; ſo that any Place will hold *the Guilty*, ſince, for reaſons mention'd in the Part foregoing, an *Eſcape from Juſtice* is eſteem'd *impracticable.*

CHAP.

CHAP. XVIII.

Of the City of Conſtantinople.

THIS Great and Famous *Town*, the Subject of this Chapter, and an ancient Seat of Grandeur and Authority, was built about the time wherein the *Perſian Empire* flouriſh'd o'er the *Eaſtern World*, her Founder's Name was *Byza*, whence ſhe took her firſt denomination of *Byzantium*, and continued an *obſcure* and inconſiderable City till the Reign of *Pauſanias King of Sparta.* The Antiquity of *Conſtantinople.*

TO him it fell the Prize of War, he won it by Aſſault, and glorioully rebuilt, enlarg'd, and ſtrengthen'd it; inſomuch, that long enjoying peacefull Plenty, ſhe continued *Miſtreſs* of a fix'd Security, and after three Years vigorous Defence, became a dear and bloody *Victim*, to the conquering Army of *Severus* an ambitious *Roman Emperor.* When, Conquer'd by the *Romans.*

SHE chang'd her *Maſters*, but continued notwithſtanding, in the ſame Condition as to *Power* or *Character*, till the Choice of that illuſtrious *Chriſtian Emperor*, *Conſtantine the Great*, diſtinguiſh'd her by bright and ſhining Honours from all other Cities, ſtripping *Rome* of all her Glories, to adorn this happy Favorite of his Fancy; and in ſhort removing from the *Weſtern World* the mighty Seat of univerſal Empire, to dignifie this *new Elected Eaſtern City* with that envied Title, and conferring on his rich and ſtately Reſidence, the celebrated Name of *Conſtantinople*, thereby expreſſing that he plac'd her Welfare, in an equal balance with his own Proſperity, and had elected that one Place of all the World, to be the proud and ſplendid *Scene* of his amazing *Grandeur.* How rendred Great and Glorious.

TO draw Inhabitants from *Rome* to this new City, he decreed that Citizens and Freemen of the one, ſhou'd all *of courſe*, be free of t'other, robbing *Italy* of many Monuments of Conqueſt and Antiquity, and tranſplanting endleſs Numbers to *Conſtantinople*, which continued from the Year of *Chriſt*, 331, to 1453, in all the Glories of unrival'd Plenty, and extended Power; under a ſucceſſive Race of formidable Monarchs, who poſſeſs'd a large and uncontroul'd Dominion over diſtant Territories, and enroll'd the Glories of their Great *Metropolis*, in the Politeſt, nay the foremoſt Leaf of *Fame*'s bright *Regiſter.* But how uncertain and deluſive are the Honours of Mortality! And all the ſhining Trains of *Pageantry*, which join to flatter us with promis'd *Fortune!* What Condition of our frail *Humanity* is *permanent* or *ſolid?* Or as *Juvenal* has it in his *tenth Satyr.* How long it flouriſh'd.

——————Quæ præclara & proſpera tanti,
Vt rebus lætus par ſit menſura malorum? *Juv.* Sat. 10.

Where can be found that *uncomplaining* State,
Or where the *Maſter* of ſo *bleſt* a Fate,
That they can *freely* and ſincerely ſay,
Ours is a *griefleſs Joy*, and Bliſs *without* Allay?

AMBI-

When *Conſtantinople* was taken by the *Turks*.

AMBITION and the wild diſtractions of inteſtine Diſcords, ſhook *at laſt* to worſe than nothing that *divided Empire*, and involv'd her Children in a bloody Ruin, by the conquering Arms of *Turkiſh Enemies*, who in the Year above-nam'd, won by ſtorm that miſerable City, which with *different Fortunes* has born *different Names*; and reign'd by turns the fam'd *Metropolis* and favour'd Reſidence of the ancient *Roman*, *Græcian*, and the preſent *Turkiſh Emperors*, who now have chang'd her Name from *Conſtantinople*, to *Stambole*, the *Etymology* of which *Arabian Word* is by the *Turks* interpreted, *Fair Peace and Plenty*.

Her preſent *Turkiſh* Name.

Moral Reflections on the inſtability of Fortune.

LEARN O Mortals *by the Fate of Empires*, not to ſwell imprudent Thoughts with Sails of Pride for any *frail* and *tranſitory* Gifts of fickle Fortune, when you plainly ſee how roughly ſhe inſults, and ſwiftly tyrannizes over boundleſs Monarchies, whoſe *unimagin'd Paleneſs* of *to days* declining State, ſo ſtrongly gives the *lye* to the deceitfull *gloſs* of glittering Yeſterday. Well judg'd the *Greek* who thus defin'd her fickle Nature.

Παίγνιόν ἐϛι τύχης μερόπων βίος ὀικτρὸς ἀλήτης,
Πλούτῳ χ᾽ πενίης μεσσύθι ῥεμβόμενος.
Καὶ τὸς μὲν κατάγεσα, πάλιν σφαιρηδὸν ἀείρει,
Τὸς δ᾽ ἀπὸ τῶν νεφελῶν εἰς ἀΐδην κατάγει.

Fortune makes wretched *humane* things her ſport,
And triumphs from the *Hovel* to the *Court*;
Thoſe, who but juſt before, ſhe downward hurl'd,
She lifts again to ſhine above the World;
Whilſt he, ſhe *late* exalted to the Skies,
Is thrown to *Beds of Clay*, and on vile Dunghills lies.

The Beauties and Conveniencies of *Conſtantinople*.

LET us then proceed to view this City in her modern Dreſs, *perhaps*, not leſs illuſtrious tho' more enſlav'd, than when ſhe ſhon the *Empreſs* of the gazing Univerſe; her Situation *as I have before obſerv'd*, has open'd all the Gates of Plenty and Command to her unbounded *Sway* and *Traffick*, and the unexampled Beauties of the Proſpects ſhe affords, are ſuch as render her the Seat of Pleaſure, and the Paradiſe of Nature.

Her form and ſituation.

THE Town is built of form *triangular*, and lies upon a *Cape* of Land, which gently riſes with a ſmooth *acclivity*, to a conſiderable imminence of Ground. The *Eaſtern* ſide is water'd by the *Boſphorus*, or *Channel*, which divides the *Euxine* from the *Helleſpontic Sea*, about ſeven Leagues in *length*, in breadth three quarters of an *Engliſh Mile*. A ſpacious *Haven* of unequal'd depth, ſecurity, and beauty lies upon its *Northern Line*, and to the *Weſt*, 'tis bounded by the Continent.

The circuit of the Town, and how fortified.

THE Compaſs of the Town is ſixteen Miles, ſurrounded ſtrongly by a *triple Wall*, with *Towers* and Ditches, the remaining labour of the ancient *Greeks*, whoſe *Arms* and *Names* are yet perceivable, carv'd *here* and *there*, upon the Stones: *Five Gates* of four and twenty open to the Land, and *nineteen* look upon the *Sea* or *Haven*, into which no Ship can come, which does not firſt paſs almoſt cloſely by the Point of the *Great Turk*'s *Seraglio*, which compleatly forms one *Angle* of the City; and the Buildings riſing gradually on ſeven eaſy Hills, *each* crown'd with a magnificent and ſtately *Moſque*, whoſe Spires and Domes are richly gilded, and moſt ſtrangely intermix'd with Groves of *Cypreſs* in the Gardens of their Houſes, form a Scene ſo lovely and ſurprizing, that the raviſh'd Traveller believes himſelf approaching to a Place no leſs agreeable, than was the fam'd *Elyzium* of the ancient Poets.

BUT

BUT nothing can be poſſibly a greater Diſappointment than I found at entrance; all thoſe bright and golden Glories, which had tempted at a diſtance loſt their Beauties in a nearer View; and I, inſtead of an expected *Heaven*, was amaz'd to find a *Hell* of darkneſs; narrow Streets, with dirty Cauſeways on each broken ſide, and Windows hanging over, almoſt meeting in a dark conjunction; low mudd Cottages, and wide diviſions, all o'er-grown with *Graſs* or *Buſhes*, and unpleaſant Proſpects of dead Walls and crooked Lanes, no Glaſs in any of their Windows, but inſtead thereof, old rotten *Lettices*, half ſtuff'd with *dirty Rags* of various Colours, and half cover'd over with a ſort of thick, white, paſted Paper; every thing in ſhort, but their great Buildings, ſuch as *Moſques*, or *Bagnio's*, *Han's*, or *Palaces* of powerfull *Officers*, meanly repreſenting to a Stranger's View, the rougheſt ſide of *ſhamefull Poverty*, ſeeming to upbraid the baſe Inhabitants with their dejected *Slavery*, in all the ſhocking Marks of miſerable *Servitude.*

A wonderfull Diſappointment.

The Ill-condition of the Town of *Conſtantinople.*

HOWEVER, many ſtately Publick Edifices well deſerve a full deſcription, and in order thereunto, omitting purpoſely the Great *Seraglio*, the *South-Weſt-Wall* whereof divides it from the City, becauſe I ſhall diſcourſe *apart* of that proud Palace of the *Turkiſh Tyrants*, in in the nineteenth Chapter. I proceed to ſpeak of all things elſe in proper Order.

AND firſt, among the many *Royal Moſques*, which crown the higheſt Places in *Conſtantinople*, none comes near the fam'd *Sophia*, ſtanding not far diſtant from the *Sultan*'s Palace, who reſorts thereto *each Friday* in a publick State. By the deſcription of this *one* the others Statelineſs may eaſily be comprehended.

The Sultan viſits *Sancta Sophia* every Friday.

'TWOU'D be a needleſs labour to repeat the form, ſince what I mention'd in the foregoing Chapter, may ſufficiently inform the Reader as to that particular; it ſhall ſuffice to ſay, that as no humane Imagination can conceive its wonderfull Magnificence, no mortal Pen can poſſibly deſcribe it. 'Tis in ſhort, a faultleſs and unequal'd *Edifice*, yet not the Work of *Turkiſh Architects*, for 'twas erected in the Reign of the Emperor *Juſtinian*, and remains unrival'd *Queen of Temples*, notwithſtanding more than half her *beauteous* Ornaments have been maliciouſly defac'd by *Turkiſh Superſtition.*

A deſcription of that glorious Temple.

FOR all that excellent *Moſaic Work*, which ſo amazingly adorn'd the *Floor* and *Sides* with ſhining Figures of a thouſand various Forms and Colours, is *at preſent* either hid by Mats and Carpets, effac'd by Iron Inſtruments, or quite daub'd over with an *Inch-thick Plaſter.* The Stone and Brazen *Statues* of the *Græcian* Emperors have loſt their Heads, and are become diſguis'd by the repeated Efforts of licentious Inſolence. The deep and admirable *Ciſterns*, which were form'd amidſt the Vaults belonging to that Temple, and ſupplied with Water from ſtupendious *Aquæducts*, now almoſt ruin'd by the mouldring ruſt of Time, and baſe Effects of Sloth and Ignorance.

How much it has been defac'd by *Turkiſh* Superſtition.

YET is the *venerable Pile* in ſpite of Accident adorn'd with ſuch a Sacred, Lofty, and *Majeſtic Aſpect*, that her tow'ring Roof, bright gilded *Dome*, and artfull *Cupola's*, her *marble Pillars* and unnumbred Ornaments, combine to ſtrike an awfull Reverence thro' the Breaſts of Strangers, obliging them to own they ſee in *Her*, a ſort of ſhining Glory, which our modern Buildings in their richeſt Splendour fail to equalize.

Her further Encomiums.

A Sweating Pillar.

AMONGST the numerous Rarities this *Church* affords, there is a large black Marble Pillar, plated from the *Baſis* to the *Capital* with Sheets of Copper, which at certain Hours of every Day throughout the Year, emits a ſort of vap'rous Moiſture, and is therefore call'd the Sweating Column; whence this odd Effect ſhou'd probably ariſe I cannot gueſs, but 'tis the common Notion of both *Turks* and *Græcians*, that it was the Pillar whereunto the *Officers* of *Pilate* bound our *Saviour* when they ſcourg'd him, and *upon this only ground*, (perſwaded to believe the Drops afford ſome ſecret *Bleſſing*, or prevailing *Vertue*;) you may ſee great numbers of promiſcuous People wiping off the Moiſture with their Cloaths or Foreheads, ſome expecting by its ſovereign Power, to be protected from the leaſt Misfortune.

A Door of *Noah's* Ark.

FOUR *Doors* it boaſts, of ſtately heighth and curious Workmanſhip, the Wood whereof the largeſt is compos'd is ſaid to be a part of *Noah's-Ark*, and therefore, (being purpoſely left open in ſome parts, *the reſt all plated over.*) Multitudes of poor and ſuperſtitious People, come, and kneeling in the hallow'd *Portico*, imprint their Kiſſes on the holy Timber, with a ſort of mad and zealous tranſport.

Deſcription of the Hippodrom.

WITHIN the View of the above-nam'd Temple, ſtands the *Hippodrom*, a large round Spot of Ground like *Lincolns-Inn-Fields*, ſurrounded with the beſt and nobleſt Buildings of the City; about the middle of this ſpacious Circle, ſtands a very large and ſtately *Obelisk*, of rich *Thebaick Marble*; on one Pedeſtal whereof may be diſcover'd theſe remains of ſome *antique Inſcription.*

A *Theban* Obelisk.

DIFFIC — S — QVO — — DOMINIS PAR —
IVSS — — EXTINCTIS PALM — — —
O — — — — CEDVNT — — — — NNI
T — — SIC VICTVS CECOD — — — EBVS.
IVDIC — — — ATVS AD AVR — — —

IT is impoſſible *hereby* to gueſs at what the meaning was, ſo 'twou'd be vain preſumption to attempt Interpreting thoſe broken Sentences. Directly oppoſite upon another ſide of the ſame Pedeſtal remain theſe Characters.

ΚΙΟΝΑ ΤΕΤ — — Ρ — — ΛΕΧ — — — —
ΜΟΥΝΟ — — — Θ — — ΔΟΣΙ — — — BASIS —
— — — — — ΕΠ — Κ — — — — — ΔΕ —
ΚΙΩΝ ΗΕΔΙΟCΕΝ — — — — — — — ΔΥΩ —

The Pillar of Snakes.

NOT far from this *Thebaick Obelisk*, there is a Pillar form'd of *Braſs*, wreath'd upwards in the ſhape of three large *Serpents*, looking from the top to three diſtinct corners of the City, in the figure of a juſt, proportional *Triangle*; what the meaning of this ancient *Hieroglyphick* was, is now unknown; but this is certain, that the *Turks* have had ſome grounds to look upon it as an *ominous* remain of *Magic Skill*; ſince juſt two Months before the *Depoſition* of their *Sultan Ibrahim*, one Head fell off as if it had been ſaw'd, which being faſtned on again by ſome Ingenious Artiſt, kept its Place as firm as ever; but about a Month before that great Rebellion ſome Years ſince, which ended in the *Sultan*'s Death, and total ruin of his favorite *Officers*, *another Head* fell off, and was attended by as fatal Conſequences as the former.

An ominous Obſervation

Another Obelisk, of ſeveral Stones.

ANOTHER *Obelisk* not far from thence, conſiſting of a wondrous number of large Stones, cemented artfully together, now entirely ruin'd,

ſo

ſo as ſcarce to repreſent the form it bore, upon its *Baſis* wears an ancient *Greek Inſcription* ſo defac'd by Time, that 'tis a needleſs trouble to inſert the broken Characters.

THE *Pillar*, commonly diſtinguiſh'd by the Name of *Conſtantine*'s, ſtands tolerably whole, but little more than twelve Foot high, excluding *Capital* and *Baſis*; this Diſtich may be read with difficulty, round the *top*, *Conſtantine*'s Pillar.

ΤΟ ΘΕΙΟΝ ΕΡΓΟΝ ΕΝΘΑΔΕ ΦΘΑΡΕΝ ΧΡΟΝΩ.
ΝΕΟΙ ΜΑΝΟΥΗΛ ΕΥΣΕΒΗΣ ΑΥΤΟΚΡΑΤΩΡ.

BENEATH this celebrated *Hippodrom* there is a very deep and vaulted *Ciſtern*, of incredible Extent, and formerly ſupplied with Water by a ſubterraneous Paſſage, in ſuch plenty, that when *Conſtantinople* was inveſted fatally by *Mahomet the Great*, it yielded daily a ſufficient quantity for all the numerous Inhabitants; but whether *Avarice*, or their dependance on their Strength, has made the *Turks* neglect repairing it I cannot tell, 'tis now quite ruin'd, all the Walls being fallen in, and rend'ring the *Ciſtern* conſequently unfit for any future uſe or ſervice. A deep and moſt prodigious Ciſtern.

THIS Place was call'd the *Hippodrom*, from the *Greek Word* ἱππόδρομος, which ſignifies a *Horſe-Courſe*, and to that ſole uſe it was of *old* appointed: The *Turks* at *preſent*, call it *Hatmahdan*, which is as much as *Riding Place* in *Engliſh*. 'Tis here each *Friday*, that the moſt accompliſh'd Horſe-Men of the *Turkiſh Court* and *Army*, meet in Parties to encounter one another in the hurling the *Geritts*, which I ſo lately ſpoke of: They do it always with ſuch wonderfull dexterity, that tho' their *Darts* are blunt, they imitate exactly even the rougheſt Shocks of *real War*; nor in their ſtrange agility of Body, come below thoſe youthfull *Hero's*, whom the tunefull *Virgil* celebrates as follows, in his fifth *Æneid*. Whence it took the Name of *Hippodrom*. *Virg.* Æn. 5.

Poſtquam omnem læti conſeſſum oculoſque ſuorum
Luſtravêre in Equis; ſignum clamore paratis
Epytides longè dedit, inſonuitque flagello.
Olli diſcurrêre pares, atque Agmina terni
Diductis ſolvêre choris, rurſuſque vocati
Convertêre vias, infeſtaque tela tulêre.
Inde alios ineunt curſus alioſque recurſus
Adverſis ſpatiis, alternoſque orbibus orbes
Impediunt, pugnæque cient ſimulacra ſub armis.
Et nunc terga fugæ nudant; Nunc ſpicula vertunt
Infenſi, factâ pariter nunc pace feruntur.

Soon as *with pleaſure*, they had view'd the Train,
And ſaw the gracefull *Horſe-men* crown the Plain;
Epytides, who diſtant from the reſt,
A lofty Station purpoſely poſſeſt,
Obſerv'd them ready ſwiftly to disjoin,
Then ſmartly *crack'd* his *Whip*, and gave th' expected Sign.
At once, the *Troops* by gallant *Captains* led,
Around the *Plain* in ſpacious *Circles* ſpread,
Then *ſummon'd back*, in diff'rent Lines appear,
Each Warlike Hand adorn'd with a ſharp-pointed Spear;
Now march in adverſe Files the ſtately Train,
Now changing Forms, renew their Ranks again,
And circling *Rings* in *Rings*, curvett along the Plain.

Thus they extend their artfull *Wheelings* far,
And wage with friendly Arms, a *counterfeited War*;
Now they *by flight* their naked Backs expoſe,
Then turn with lifted *Spears*, upon *purſuing Foes*;
Till Peace proclaim'd, they lay their Arms aſide,
And mingling *Ranks* and *Files*, in gracefull Order ride.

The Hiſtorical Pillar.

IN the Womens Market, which the *Turks* diſtinguiſh by the Name of *Auharat-Baaſar*, ſtands a *Column* of prodigious height, and ſuch a curious Workmanſhip, that being full even from the *Baſis* to the *Capital* with *Hieroglyphic Figures* repreſenting, in a twining manner, by *Towns*, *Caſtles*, *Ships* and *Horſe-men*, *Battles*, and a thouſand other ſtrange Devices, all the Riſe and Progreſs of the *Græcian Empire* from its original Succeſſes; the Figures are contriv'd of ſuch proportionable Magnitude, that both the higheſt and the loweſt ſeem alike: This Pillar, *like the Monument at London*, is not ſolid, but *within* to be aſcended by a ſtrong and winding Stair-caſe, where the curious *Enterer* finds not any thing that's worth his Obſervation, but the Names of Travellers of every Country, cut upon the Stones to tell ſucceeding Comers, who were there before them; I perceiv'd among them *all* but three, that I cou'd think were *Engliſh*, which were writ as follows upon different Places.

The Author enters it, and what he found there.

H. Blunt—— an *Engliſh-Man*, and lover of his Country.

William Dennis, in the Year 1560 was here.

George Sandys, *December* the 28th, 1610.

THIS laſt is doubtleſs that Ingenious Gentleman, who has ſo much oblig'd the World, with his polite and learned Obſervations on the *Eaſtern* Countries.

BUT now, methinks I feel *in writing it*, that weighty Grief, which ſeiz'd my Spirits, when I *ſaw* the poor remains of *ruin'd Majeſty*; the great and glorious Palace of the mighty *Conſtantine*, where *Honour* breath'd as in her native Element, and all the Vertues, which adorn the Mind of Man conſpir'd to render *good*, a Court, whoſe *Greatneſs*, and *Magnificence*, could poſſibly admit of no Addition; even this rich Court with all its ancient State and Grandeur, is ſo ſtrangely chang'd amidſt the unexampled Miſeries of poor ſubverted *Greece*, that thoſe tall Roofs, once ſhining brightly in a dreſs of Gold, are tumbled with the Columns, which ſupported them, and lie confus'd in heaps of Rubbiſh, ſcarce deſerving even the Name of Ruins: Thoſe bright Apartments, which in former times, were wont to ſhine with ornamental *Balls*, and glorious Crowds of celebrated *Beauties*, are *at preſent* made a Den, or Stable, for the ſeveral ſorts of *Wild* and *Foreſt Beaſts*, which ſerve the Pleaſures of the haughty *Sultan*.

The Palace of *Conſtantine* the Great, now made a Stable for wild Beaſts.

HERE may the *Proud Man* read his Fate, and ſee in the Example of this fallen Empire.(which by the haughty Reigns of her inſulting Monarchs, grew *divided*, and was conſequently weaken'd more and more, till all her Diſcords ended in her Downfall.) How admirable are the Notions of the great *Tragædian* upon this Particular.

Sen. *Trag.* of *Troas.*

Violenta nemo imperia continuit diu:
Moderata durant. Quoque fortuna altius
Evexit ac levavit humanas opes,
Hoc ſe magis ſupprimere felicem decet,

Vari-

Varioſque caſus tremere, metuentem Deos
Nimium faventes.

No *Tyrant*'s Government can long endure,
A *mod'rate Sway* is ever moſt ſecure;
The *higher* Fortune builds a Man's Eſtate,
And ſtill the more ſhe elevates his Fate,
So much the more does it become his Mind,
Humbly to own the *Gods*, beyond his Merits, *kind*,
To fear the various Ills *poor Mortals* know,
And worſhip bounteous *Heaven*, whence all his *Bleſſings* flow.

ANTIQUITY I think, can boaſt no more remains, than what I have already nam'd, of all thoſe glorious Monuments of *Art* and Splendour, which *in former times* adorn'd this City: *Modern Buildings*, as deſcrib'd in the foregoing Chapter, are not wanting, but as none deſerves particular remark, I only will inform you, that the *Turks* compute the number of their *Moſques* at *Conſtantinople* to exceed Seven Thouſand.

The number of Moſques in *Conſtantinople.*

BUT the Reader muſt not here miſtake my meaning, as confin'd to the wall'd Town alone; for they include the Cities following, joining all in one denomination, as we do that of *Weſtminſter* with *London.*

THE old *Chryſopolis*, at preſent *Scutary*, a *Bythinian* City, ſtanding *oppoſite* upon the other Shore of the abovenam'd *Boſphorus*, contains within her Bounds, a great *Seraglio* of the *Turkiſh Sultans*, and is large and wealthy, not much leſs than three Miles round.

The City *Scutary.*

PERA, *Galata*, or *Cornu Byzantium anciently*, reaches with conſiderable breadth, from the oppoſite Shore of the *Haven*, much above an *Engliſh Mile*, with ſteep aſcent, even to the very *ſummit* of the Hills, which overlook the City; here is likewiſe a *Seraglio* of the *Sultans*, ſerving as a Priſon to receive at each triennial View of the *Grand Signiors Women*, whole Shoals of *barren*, *ſick*, or *antiquated Ladies.*

The City *Pera.*

The uſe of a Seraglio there.

ALL the Miniſters of Foreign *Chriſtian Princes* have their Dwelling Houſes in ſome part of *Pera*, ſeldom ſuffer'd to reſide within the Walls of *Conſtantinople*; the Buildings of this Town are ſomewhat larger, and more ſtately than the other, all the *Chriſtian Factories* reſiding there, and favour'd with a ſort of privileg'd Immunity among themſelves, poſſeſſing a large Place, thence term'd the *Frank-Street*, or the Street of *French Men*, for the *Turks* in common Talk, call *every Chriſtian* by that Name, who *there*, with pleaſure, live promiſcuouſly, enjoying *almoſt uncontroul'd*, an envied liberty, which very rarely, any *Turk* preſumes to make Encroachments on, tho' ſome have often *inſolence* enough to threaten it.

The Chriſtian Privileges there.

SOME other Suburbs, ſuch as thoſe without the Gate of *Adrianople*, where the *Turkiſh Sultans* at a certain *Tomb* of ſome old Prophet, are inveſted with their Power, ſpread themſelves about and much enlarge the compaſs of the City, which if taken altogether, does indeed poſſeſs a greater ſpace of Ground than *London*, but, by reaſon of the *Gardens* join'd to every Houſe, and many *vacant Places* of the Town, can *notwithſtanding* boaſt ſcarce half her number of Inhabitants.

A comparison of *London* with *Conſtantinople.*

THE Houſes, or the greateſt Part, of *Conſtantinople*, are the *Sultan*'s Property, who lets 'em out at different Rents, according to their Value, and appoints Collectors to receive the Profits thence ariſing.

The Sultan common Landlord of moſt Houſes.

BESI-

Beſisteens, their uſe and deſcription.

BESISTEENS or large and *high-roof'd* Places, built of *Timber*, or ſometimes of *Stone*, are publick Markets, not unlike our *Old Exchange*, where Goods of every kind, are bought and ſold, each *Myſtery* or *Trade* poſſeſſing a peculiar *Row* or *Walk*: Hither reſort both *Turks* and *Chriſtians*, who wou'd purchaſe any thing of worth, for *only here* they can procure it; all the Streets, *directly contrary to ours*, made dark and cloſe in *Front*, no Shops appearing in them, worth the notice of a *Stranger* or *Inhabitant*.

The form of *Turkiſh* Wherries.

THE Perſons, who inhabit the oppoſite ſides of the *Haven*, correſpond at eaſe, by means of many thouſand *Boats*, perpetually rowing up and down, call'd *Kaicks*, of *long* and *narrow* form, a little riſing at each end and *widening* in the middle, not unlike an open'd *Bean-ſhell*: And now I mention their conveniencies of Rowing, I will venture to digreſs a little way, in order to divert you with a Story common in the Mouth of every *Waterman*, who rows you *by* a *Caſtle* founded on a *Rock*, that ſtands ſurrounded by the Water, at about two Furlongs diſtance from the Town of *Scutary*.

The *Maiden* Tower.

THIS *Fort*, for ſuch 'tis *now*, is call'd by the Inhabitants the *Maiden Tower*, it is ſtrong and well defended by five and twenty *Cannons* of conſiderable Bore; the Sea between the Town and it, runs thirteen Fathom deep, yet is it plentifully ſtor'd with cool freſh Water, by a ſpacious ſubterraneous Paſſage, which admitting it from a *large Brook* not far from *Scutary*, it finds a Channel, and emits vaſt quantities from a prodigious *Well* within the *Tower*, running thence through hollows in the *Rock*, and mixing with the Waters, which ſurround the *Caſtle*.

THE Story, which they tell, is ſomewhat odd, but may divert the Reader, or at leaſt, will ſerve him as a *Moral Caution*, to beware how much he liſtens to the tempting Calls of *Loves extravagance*; whereof the knowing *Seneca* has left this Maxim.

Sen. Tra. of *Hippol.*

———Quiſquis in primo obſtitit
Repulitque amorem, tutus ac victor fuit.
Qui blandiendo dulce nutrivit malum,
Sero recuſat ferre, quod ſubiit, jugum.

He, who can bravely *inborn Courage* prove,
And dares repulſe the *firſt attacks* of *Love*;
With ſure applauſe ſhall break his *fancy's* Chain,
And, crown'd with glorious Conqueſt, *ſafe* remain;
But he, who *flatters* his *miſtaken* Will,
Inflaming Fire, and nouriſhing the *Ill*;
Too late ſhall weep, to ſee himſelf *undone*,
Gaul'd by the weighty *Yoke*, he *could*, but *would not* ſhun.

A Story of unfortunate and melancholy Love.

THERE liv'd (*ſay Turkiſh Chronicles*) at *Scutary*, then *Chryſopolis*, a very rich and noble *Earl*, extreamly favour'd by the *Græcian Emperor*, with whom he often us'd to ride abroad on Hunting, and continue abſent ſometimes twelve or fourteen Days together.

THE *Counteſs*, an exceeding good and pious natur'd Lady, being dead, and leaving *one ſole Daughter* of the greateſt *Beauty*, *Wit*, and other *Excellencies*, which adorn a female *Mind* and *Perſon*, ſhe was us'd to mourn her Father's abſence in a ſolitary Sorrow, ſtill forſaking Company and Pleaſure, to retire alone to ſigh or read, amidſt the *ſhady Groves* and *pleaſant Meadows*, which afforded ſweet Retirements, not far diſtant from her Father's Palace.

HER

HER celebrated *Beauties* had alarm'd the Youth of *Court* and *Country*: Every *Father* wiſh'd his *Son* this *Maids* Poſſeſſor, and the *Sons* of every *Parent* mad with Paſſion, loſt their ſenſe of other Pleaſures, and enchanted by her Graces, flock'd in numbers to ſollicite her Affection; but the *aged Earl*, entirely doating on his Daughters Converſation, never liſt'ned to their largeſt Offers, bent, *if poſſible*, to keep her *ſingle*, that he might, as long as he ſhou'd live, enjoy her Company. A Father's fatal fondneſs.

FORTUNE, on a certain time, *the Father being abſent*, led a young and amorous Gentleman, to take a penſive walk along the Bank of a delightfull Current, near the bottom of a Wood belonging to this *Earl*, and not ſix hundred Paces from the Houſe, whence juſt before his lovely Daughter had walk'd out, and was by him ſurpriz'd while leaning penſively beneath the ſhelter of a *ſpacious Oak*, and reading ſoftly with a fix'd attention. An unexpected Meeting.

NEVER was Joy more unexpected and tranſporting than that, which ſeiz'd the ſtarting Youth at this ſurprizing Accident; for he had long been one of thoſe, who languiſh'd for her Favour, but *till now*, had never gain'd the ſmalleſt Opportunity to let her know how much he lov'd her, having *been, among the reſt*, denied admiſſion by her Father's obſtinacy.

LOVE *I think*, is ſeldom wanting upon ſuch occaſions, to inſpire his Subjects with *rhetorical Aſſurance*, ſo that prompted by the Dictates of prevailing Paſſion, he addreſs'd the Lady with a *Modeſty ſo gracefull*, yet *becoming Reſolution*, that ſhe had no ſooner caſt her Eyes upon his Perſon, but a *ſudden Inclination*, and *as ſudden Fright* together, ſeiz'd the tender Regions of her *Virgin Boſom*. A ſudden Conqueſt of a Lady's Heart.

VARIOUS Arguments with mutual Satisfaction paſs'd away the time in *ſympathetic* Pleaſures, and ſuch powerfull Charms did each diſcover in the others Perſon, that *from that time forward*, they agreed to meet in the adjoining Grove, at the ſame Hour every Evening, not having opportunity elſewhere to do it, leſt the Ladies Father ſhou'd diſcover their Intrigue, and hinder them from proſecuting their reſolv'd affection.

I need not tell the *Engliſh Ladies*, that the Rules of *Vertue*, and her *Female Modeſty* oblig'd the Daughter of the abſent *Earl*, to ſeem more backward than her eager Lover in the amorous Settlement of their intended Meetings; but where *Occaſions* are ſo ſeldom found, it is a needleſs nicety to ſtand too long on ling'ring Ceremonies; ſo *in ſhort*, upon aſſurance of her Lovers honourable meaning, and indeed her Quality had plac'd her far above diſtruſting his Pretenſions; ſhe permitted him to hope he might at laſt be happy in her wiſh'd Poſſeſſion, and for many Weeks met *undiſcover'd* in the ſecret Grove, and taſted all thoſe innocent Delights, which *Lovers* may enjoy, without the ſmalleſt *tincture* of a guilty Converſation. A kind and gentle condeſcention.

BUT oh Ων ἐυκόλως πίπτουσιν αἱ λαμπραὶ τυχαί. *How ſoon decay the brighteſt Scenes of ſplendid Fortune!* 'Twas not long this amorous Couple held their Bliſs unbroken and ſerene; for the *Earl long ſince return'd*, had oft obſerv'd his *Daughter* abſent in the Evenings, and wou'd frequently reflect with not a little wonder, that ſhe always choſe one certain Hour to leave the Houſe, and ſtill refus'd whatever Company propos'd attending her; his natural *Jealouſy* requir'd no *fuel* to encreaſe its Fire, but ſupply'd with this, burnt out in double fury, ſo that he reſolv'd to watch which way his Daughter took, and make it his endeavour to diſcover what he doubted. A fatal Jealouſy.

A C-

ACCORDINGLY *one Evening*, purpoſely diſguis'd in habit like a *Shepherd* he continued in a Meadow near his Houſe, and ſaw the poor, unthinking Lady haſten from a private Door, and croſs the Fields directly to the entrance of the *Grove* juſt mention'd.

An unfortunate Miſtake.

LITTLE did ſhe dream her *Father* was ſo near, and not miſtruſting him, who at diſtance ſhe miſtook to be the Perſon he appear'd, went boldly forward to the Place appointed, where ſhe met the *Object of her Love*, and ſitting down upon a Bank as uſual, tenderly reclin'd her Head upon his Boſom, and began to ſay a thouſand ſoft, endearing things, believing they were *then* as private as *before*, till, in a manner ſtupified with eager Paſſion, both neglected every Object but each others Perſon, not perceiving the ſuſpecting Father, who had gone a little round, below the brow of an impending Hill, and now *ſtalk'd* forward undiſcover'd, till he came ſo near, behind the *Lovers*, buſied in their Courtſhip, that he overheard with eaſe, each little Word, which paſs'd between them.

A dangerous Diſcovery.

KISSES, and a thouſand other amorous Actions prompted the *unfortunately raptur'd* Couple to repeat with loud and ſolemn Proteſtations, old aſſurances of *Love* and *Marriage*, inſomuch that the ſurpriz'd and angry *Earl* tranſported by his rage to hear his Daughter give away *her ſelf* to one, to whom he had before denied her, and for certain family Diſputes, extreamly hated, drew a *Sword*, which he had privately convey'd within his Dreſs, and running violently at the *ſtarting Nobleman*, who drew in his defence, was kill'd upon the ſpot before the Lady almoſt dead with fear, recover'd from the fright, his Sword had put her in.

A cauſe for ſudden and tempeſtuous Sorrow.

BUT none can ſurely gueſs the ſtorms of Grief and Wonder, which o'erwhelm'd her Breaſt with a tempeſtuous Hurricane, to hear the *Shepherd*'s dying Voice ſo plainly ſpeak her Fathers Accent; in ſhort, upon approach ſhe knew him notwithſtanding his diſguiſe, and while the *Lover*, half diſtracted at the fatal Accident, prepar'd to ſpeak his wonder and her comfort, ran with violence about the Fields, forgetting Love and all its Conſequences but this laſt unhappy one, which ſhe proclaim'd aloud to every Servant of her *Father*'s Houſe, whereto ſhe flew with *ſhrieks* and *horror*.

THE Servants ran, and ſeiz'd the Nobleman, who ſtood confounded, like a ſpeechleſs *Statue*, looking eagerly upon the Body of the *murder'd Earl*, nor aiming to defend himſelf from being taken: News was carried to the *Emperor* of every circumſtance of the unlucky Action, who conſidering wiſely all particulars, gave the Gentleman a preſent *Pardon*, but reſolving to prevent them from converſing with each other ever after, order'd the young Lady, with two *Aunts* and all the Family, to be confin'd in the *before-nam'd Tower*, then call'd *Stony Iſland*, giving ſtrict command to all, who guarded it, that they ſhou'd never ſuffer her to get away, nor give admiſſion unto any Perſon, ſuch excepted as were authoriz'd to claim it by his *Royal Paſsport*.

A cruel Sentence to divide two Lovers.

A while the *Lady* mourn'd ſo deeply for her Father's Death; and the deſponding *Lover* for the Action he had done, that neither thought upon the hardſhip of their cruel ſeparation; but when fleeting Time preſented to their Minds the ſharpneſs of their Fate in that ſevere Decree, they both forſook all hopes of Comfort; *ſhe*, *in Priſon*, grew quite weary of and hated Life, and *he*, *at large*, became abandon'd to encroaching Sorrows, *melancholy*, *ſilent*, and a Priſoner to his Grief, amidſt the Tracts of *diſregarded Liberty*.

TWELVE tedious Months were now roll'd over, and the diſcontented Lover ſtill continued every Day to viſit the remembred Scene of *former Bliſs*, and *preſent Miſery*; he wou'd often walk diſconſolately up and down along the Bank of that delightfull River, which was us'd to murmur out a melancholy harmony to ſooth their Minds, oppreſs'd by fear of ill Succeſs in their commenc'd Affection; and reflecting on the various Words and Actions, which had paſs'd between them, wou'd *now and then*, let fall a mournfull Tear, to think on their Misfortunes. A melancholy way of Life.

AT laſt, deſpairing ever more to ſee his *dear*, *contracted Miſtreſs*, he began to wiſh a *period* to his Life, which only ſerv'd to lengthen out his Miſery, and as he walk'd *one Day*, perceiv'd a Rock, wherein he had heard talk of ſome dark Cave, ſo *diſmally forbidding*, that no Man had ever yet been found, who durſt attempt to enter it: Diſdain of danger from a wearineſs of living, urg'd him on to ſeek the Place with reſolution to go in, regardleſs of the Conſequence.

HE found *at laſt*, the gloomy Entrance of the horrid Place, which open'd downwards with a very ſteep, and dangerous *ſlope*, and never waiting for a ſecond thought, went boldly in, and crept along the rugged ſides; a narrow Channel from the neighb'ring River, running thro' a Paſſage 'twixt the Rocks, directly in the middle, for about an hundred Yards; he made a ſhift to crawl along with wond'rous difficulty, down a very deep and ſlippery Deſcent, but *there* perceiv'd the Water, which till then, had ran confin'd to proper bounds, encreas'd in breadth to ſuch a vaſt degree, that there was left no more dry Ground to ſtand upon; however, as deſiring Death, he was reſolv'd to tempt it, and continued his advances thro' the Water, ſometimes ſcarce above his *Knees*, then almoſt to his Neck, here running ten or twenty Yards indifferently ſmooth, then falling many Foot, and roaring round his head like ſome *Egyptian Cataract*; ſometimes he fell, half drown'd with the impetuous fury of the Torrent, ſometimes walk'd thro' the ruſhing Streams, which almoſt tripp'd him from his Feet, with their amazing ſwiftneſs. A bold and hazardous attempt. A ſtrange example of the Power of Deſpair.

STILL he crept as near as poſſible to ſome one ſide, and held upon the edges of the *Rocks* he met with, till reflecting on the ſtrangeneſs of the Place he walk'd in, and how much it was impoſſible to reaſcend thoſe wat'ry Paſſages he had already paſs'd, he was reſolv'd to live as long as he was able, and obſerve by *Touch* and *Ear*, what further wonders the Deſcent might lead him to, for 'twas ſo void of the leaſt *glimpſe* of comfortable Light, that he had then no uſe of *Eyes*, for none cou'd pierce one Inch of the ſurrounding Darkneſs. A ſtrange Curioſity.

HE came *at laſt* ſo far, that he perceiv'd a ſenſible decreaſe in breadth, for he cou'd ſtretch his Arms with eaſe, and touch both ſides; but *on the contrary*, the depth encreas'd exceedingly, and by the Waters doubled *roaring*, and beating back as from ſome Wall, he found the *Cavity* no further capable of giving room to a continued Progreſs; yet conſidering there muſt be ſome paſſage of emiſſion, and little caring whither it might lead, he dip'd his *Head* and *Body* under Water, and with much ado, ſhot ſwiftly with the Eddy, thro' a very ſhort and narrow Neck, and found himſelf immediatly inlarg'd, but cover'd over with a flood of Waters, which he took to be the Sea, when finding Breath grow ſhort upon him, he made uſe of ſtrong and artfull Strokes, which he had learn'd by ſwiming while a Boy, by theſe means, thinking he ſhou'd ſoon be freed, and gain the Surface, or expire amidſt the Waves, both which Events he form'd a ſwift *Idea* of, expecting *either* with a like indifference. A wonderfull ſubterraneous Paſſage.

A ſtrange Eſcape.

BUT he was much ſurpriz'd, when long before he gueſs'd it, he perceiv'd his head above the Water, and as ſoon as he could ſee, beheld himſelf within a ſort of *Well* or *Ciſtern* almoſt level with the brim: He ſwam a while about from ſide to ſide, at laſt obſerv'd a *Channel*, into which the Ciſtern diſengag'd her riſing Waters; there he ſoon got out, extreamly weak'ned by his *ſubterraneous Journey*, and the firſt *fair Object* he diſcover'd when he look'd about him, was his former Miſtreſs walking in a Garden, with a very ſorrowfull and penſive Countenance.

The happy meeting of two real Lovers.

THE unexpected ſhock was much alike to both the Lovers, but the *Lady* frighted at the odd appearance of a dropping Man, who look'd like ſome Inhabitant of an inferior World, began at firſt to *ſhriek* and *fly*, but when he faintly call'd her by her Name, ſhe knew the Voice, miſtook him for a *Ghoſt*, and fainted to the Earth, unable to ſupport the weight of ſo ſurprizing a diſcovery.

BUT to conclude, the *Guards* came in upon the *Ladies ſhrieking*, and immediately laid hold on their advent'rous Viſitor; but when the Emperor was told the Story, he commanded both the *Lover* and his *Miſtreſs* to be brought before him, and conſidering the particulars of this amazing Accident, immediately revers'd his former Sentence, had them Married in his Royal Preſence, grac'd them *ever after* with peculiar Favours, and in memory thereof, commanded that the Caſtle ſhou'd be call'd the *MAIDEN TOWER*, which *commemorative* Name it bears at preſent.

The Etymology of the *Maiden Tower.*

EXCUSE me, Reader, for the length of my digreſſion, 'tis a Story confidently told amongſt the *Turks*, but *Faith* is every Man's undoubted Property; believe it, or believe it not, I only *quote*, and not *aſſert* it, as I heard it told me for the ſtrange Original of their *old Caſtle's Etymology.*

The ſeven Towers, a ſtrong Caſtle.

THE *Seven Towers*, an ancient Caſtle, by the *Roman Emperors* call'd *Janicula*, is now a *Magazine*, or ſometimes, *Priſon* for the nobleſt *Criminals*; it is a very ſpacious Building, and was ſtrong beyond a common Fort, before the murdering uſe of *Cannons* was invented; the *Sultan* conſtantly maintains therein a numerous *Garriſon*: Its ſituation is upon the *South-eaſt* ſide of *Conſtantinople.*

The Aquæduct of *Valentinian*, 34 Miles long.

BUT while I treat of this illuſtrious City, 'twou'd be an Error no ways pardonable, ſhou'd I fail to mention the prodigious *Aquæduct* of *Valentinian*, which, for four and thirty *Engliſh Miles*, brings Water upon Channels built on Arches, over ſpacious Valleys, from the top of one *tall Mountain* to another, till, *nigh the City*, it pours down from a *ſtupendious height*, and fills a Ciſtern, like a Lake, of fine white Marble, which contains above *two hundred* ſtately Pillars of the ſame, and having been repair'd by ſeveral *Turkiſh Emperors*, does by *Pipes* and *Conduits*, now ſupply *Conſtantinople*, with the fineſt Water in the Univerſe.

CHAP.

BRITISH MUSEUM
9 JA 68



H.Hulsbergh. fecit

To the Right Hon.ble
Baron of Beaudesert, &c. late
Mediator & Plenipotentiary
to the Ottoman Port, this
the Authors weighty obligations,

William, Lord Paget,
Ambassador Extraordinary,
from y.e Court of Great Brittain,
Plate. as an Acknowledgement of
is most humbly dedicated.

AN EXPLANATION OF THE PLATE,

Which Represents,

A *Prospect* of the Great *SERAGLIO* of the *TURKISH SULTAN* at *CONSTANTINOPLE.*

A THE Highlands of *Asia.*

B. The Point of the Seraglio.

C. The Womens Apartment, in the Seraglio.

D. The *Grand Signior*'s own Quarter.

E. A Summer-Houſe, where the *Grand Signior* often ſits, to look out upon the Haven, and Divert himſelf wlth his Ladies.

F. The Royal Moſque of the Seraglio.

G. The Ancient *Græcian* Temple, *Sancta Sophia.*

H. H. H. The Haven of *Conſtantinople.*

CONSTANTINOPLE.

A View of the Grand SERAGLIO of the TURKISH SULTANA &c.

With References.

PLATE

OF THE

EXPLANATION.

CHAP. XIX.

Of the Grand Signior's *Seraglio, and particularly the Apartment of his Women.*

The Introduction.

I Told the Reader *in the Preface of my Book*, by what uncommon means I was ſo happy as to gain admiſſion to a *Palace*, which for many Ages has been kept a ſecret to the ſearching Knowledge of our *European Travellers*, and ſhall *now* proceed to entertain him with a wonderfull, but pleaſant and ſincere account of new Diſcoveries, which *like the Golden Indian World*, lay long unenter'd (as appearing barr'd againſt our View with unſurmountable Impediments,) but gain'd at laſt, will ſpread throughout our *Weſtern Regions*, ſuch ſurprizing Plenty of her valuable Product, as may more than recompence the patient ſtay of your expecting Curioſities.

Complaint againſt the malice of the faſhionable Criticks.

I love not *flattery* from any hand, much leſs wou'd ſooth my own Performances, with elevated hopes of a ſucceſs beyond their Merits; but of this the World will give me leave to be aſſur'd, that as I write the Beauties of an *earthly Paradiſe*, and *unimagin'd* Scenes of *amorous Royalty*, *till now* unknown, not only to my *Countrymen*, but every part of diſtant *Chriſtendom*, I have at leaſt deſerv'd the thanks of an impartial Reader, and may be allow'd to blame the *undiſtinguiſhing Ill-nature* of ſuch *ſteely Criticks*, as inſtead of owning an agreeable ſurprize, in meeting Subjects *new* and *entertaining*, ſtrive ungenerouſly to condemn a Labour meerly out of ignorance or *incredulity*, becauſe they find it ſomething odd, and full of Novelty.

What the Reader may expect in this Chapter.

HOWEVER, all that baſe *Ingratitude*, which meanly may endeavour to obſcure the Worth of what I write, ſhall never boaſt that *private fear* of barking Malice cou'd prevent my Pen from boldly aiming at a *publick Satisfaction*: I will not therefore only entertain the World with an *agreable Amuſement*, but proceed by regular degrees to give the Reader an entire *Idea* of the fam'd *Seraglio* of the *Turkiſh Sultan*, not omitting any odd and pleaſant Obſervation, but neglecting *purpoſely* the trifling repetitions of thoſe things, *preceding Authors* were enabled to inform you of; and chiefly bending my deſign'd deſcription, to thoſe glittering Piles of ſtately Buildings, *Groves of Pine*, and *Bowers of Cypreſs*, *Paths of Love*, and *Labyrinths of Pleaſure*, which combine their Graces to adorn the Seat of *one Great Lord*, and render perfect the delightfull Manſions, where the amorous *Sultan* toys away his Minutes in the wanton Raptures of his *Ladies Converſation.*

The lovely ſituation of the *Grand Signiors's Seraglio.*

FIRST *then*, if ever *Heaven* decreed a part of this divided World ſhou'd ſhine conſpicuouſly above the reſt, and ſeem to beckon *Univerſal Monarchy* to fix its Throne on her delicious Surface, 'tis the very Ground, whereon now flouriſhes the glorious *Palace* of the proud *Mahometan*; for from that eminence of Ground, on which the *Temple Sancta Sophia* has its Situation, runs a narrow neck of Land, deſcending *gradually*, and on either ſide politely ſloping downward, till it forms at laſt a charming Angle on the *North-Eaſt* Point of *Conſtantinople.*

The Form thereof.

THE Form of the *Seraglio*, which is built hereon, appears a ſort of *long triangle*, one whole ſide whereof is bounded by the neighb'ring Buildings of the City, both the other ſhelving downwards to *the Sea*, which waſhes 'em, and with their utmoſt Angle pointing out *amidſt the Waves*, directly oppoſite to the ſurprizing heighth, and rough appearances of certain wild and diſtant *Aſian Promontories*; *Thrace*, with all the Beauties of her *Europæan Landskips* forms a *proſpect* full of Pleaſures on the other ſide; not one ſmall *Ship* can anchor in the *Haven*, but muſt paſs the Point of the *Seraglio* firſt, whoſe noble Situation leads the *Eye* to gaze *aſtoniſh'd*, at ſuch ſtrange variety, that all the raviſh'd Sweets of *Art* and *Nature* here ſeem join'd, as if they had agreed to mix their richeſt Excellencies, and compleat a modern *rival Paradiſe* to that of *Eden*.

Its ſtrength and Circuit.

IT is above *three Engliſh Miles* in meaſur'd Circuit, quite ſurrounded by a *lofty Wall*, defended ſtrongly by a ſort of *Quey*, of five yards breadth which runs all round it, where are planted numerous Pieces of prodigious *Cannon*, of an *unexampled ſize* and *monſtrous bore*; One very deep and ſpacious *Ditch* encompaſſes the Wall, which is moreover ſtrengthen'd by capacious *Ramparts*, and a ſquare *Watch-Tower*, at every hundred or two hundred Paces end; in theſe ſtand *Day and Night*, ſelected numbers of the fineſt Soldiers in the *Sultan*'s *Guard*, who ſee that none preſume to venture near the Walls of his *forbidden Palace*; all the inſide is adorn'd with *Spires* and ſtately *Balls*, gilt round with *Gold*, and ſhining *from afar* with a majeſtic Luſtre, which ſublime appearance, gently *ſoften'd* by the mix'd diſcovery of extended *Groves* of lofty *Cypreſs Trees*, there planted in a ſweet and natural Irregularity, and ſomewhat ſhadowing in many Places, the refulgent brightneſs of the *Spires* and *Cupola*'s, afford a Proſpect to the diſtant view ſo full of Beauty, and unknown variety, that Words want Power to celebrate the Object; therefore ſee the *Cut annex'd* for further Satisfaction.

The beauty of its Proſpect at a diſtance.

BUT having given this ſhort deſcription of the *Form*, *Extent*, and *Outward Beauties* of the *Sultan's Palace*, I will *now* proceed to lead my Reader with a gradual Curioſity, through every *inmoſt* Part of its diſcover'd Glories; yet as the unnumber'd differences, which alternately occur to claim our obſervation, may confound the Proſpect, if I repreſent them jointly, 'twill be much the ſafeſt way to ſeparate the Building into five Degrees, and treat diſtinctly of them all, that ſo we may preſerve an uſefull *regularity*.

The firſt great Court.

FIRST *then*, I will deſcribe the *Outward Court*, and all the *Offices* and *Orders* of the *Buildings*, which ſurround and form it, into which all *Travellers*, who pleaſe, have free acceſs, and uncontroul'd admiſſion.

The ſecond Court.

SECONDLY I will proceed to do the like, by a *more ſpacious Square* within the former, and compos'd of far more *rich* and *lofty Architecture*, into which, as to the firſt, *all Strangers* are admitted.

The third, where all *Ambaſſadors* receive their Audience.

THIRDLY I intend to open to your View another Court within them both, and far ſuperior in its Order and Magnificence; for in the rich *Apartments*, which ſurround this Square, the haughty *Sultans* give their Audiences to every *Miniſter of Foreign Nations*, at their firſt arrival in the *Turkiſh Court*.

The Royal Lodgings.

NEXT I loſe ſight of former Writers, and viſit with a Wonder equal to the Object, the prodigious Statelyneſs, and tow'ring Splendor of the *ROYAL LODGINGS*, ſo ſurprizingly tranſporting me with endleſs Scenes of *artfull Pleaſure*, *Pride* and *Grandeur*, that for want of *Models* to expreſs their

their form by, which is quite unknown, nay even *undreamt of* in the *Chriſtian World*, I have been forc'd to draw in the courſe of this Chapter another *Plan*, of the amazing inſide of that ſtupendious *Fabrick*, which will give the Eye a true *Idea* of its wonderfull Contrivances.

BUT now appears a *SECRET* worth the hearing, the Diſcovery whereof I often (ſince 'twas made) ſtood by and heard the greateſt *Travellers* of ſeveral Nations, join in one old *faſhionable Story*, and affirm to be no leſs than a downright *Impoſſibility*: Yet I will not only trace the *Sultan* to his amorous Paſtimes with the *Virgins* of his *Pleaſure*, but admit the Reader to the cloſe Apartments of the fair *SERAGLIO LADIES*, nay and into the retir'd Magnificence of their *Bedchambers*, but ſhew him all the various Scenes of Love and Courtſhip, which are practis'd daily by *their Lord* and *them*, even to the Conſummation of their utmoſt Wiſhes; and if the *Britiſh Ladies* are deſirous of a further Information, ſtill advance a ſtep or two beyond it.

The Diſcovery of the Womens Lodgings, thought by moſt to be impoſſible.

AS I told you *in my Preface*, that the abſence of the *Sultan* and his *train of Ladies*, then attending him at *Adrianople*, gave a liberty beyond the Wiſhes of our *keeneſt Curioſity*, as a Compliment beſtow'd for Reaſons there explain'd, ſo I was willing to improve the opportunity as far as poſſible, and while I pleas'd my *Eyes* with the delightfull Proſpect of *engaging Novelties*, I ſatisfied my *Ear* with liſt'ning eagerly to the accounts our *Guides* thought fit to give us, of the proper uſe of every Place, and entertaining Stories of the *Sultan*'s *Cuſtoms*.

A double Curioſity.

FIRST then, The Great *Seraglio* opens to the *Sea* on either ſide, with ſeveral low and private Gates, but ſuch as never are made uſe of but when the *Emperor himſelf* is pleas'd to order it; the only common Entrance faces the before-nam'd Temple, *Sancta Sophia*, and admits you through a vaſt and ſpacious *Portal of white Marble*, *arch'd* and ſtrengthen'd in the ancient way of Building; round the edges of the *Arch on either ſide* appear, cut deeply in the Stone, (the hollow of the Letters, richly fill'd with lovely mixtures of *Gold*, *Green*, *Red*, *Blue*, and every *other Colour*,) ſome few *Arabian Sentences*, almoſt defac'd by *mould'ring time*, but ſuch as *Turkiſh Scholars* told us ſignified as follows.

Deſcription of the great Gate of the *Seraglio*.

GLORY TO THE GOD OF MAHOMET, AND MAHOMET HIS PROPHET.

HONOUR, POWER, TRUTH AND JUSTICE, TRAMPLING ON THE NECK OF SIN AND GRANDEUR, HERE ERECT THE SEAT OF NEVER DYING EMPIRE.

Inſcriptions on the Portal.

YOU are no ſooner entred thro' this lofty Gate, than you perceive a *Court*, the Square whereof contains almoſt three hundred Yards, and is ſurrounded by a ſort of *Cloyſter*, which I will deſcribe immediately. A diſtant Proſpect thro' the Gate at 'tother end, preſents you with a *long* and *lovely Scene* of *Cypreſs Trees* and *Fountains*, charmingly adorning all the ſecond Court. About twelve Yards upon the *left* of your *firſt entrance*, ſtands the round and broken Wall of an old *Chappel*, built by *Conſtantine*, and by him dedicated to the *Virgin Mary*. It has been curious for its Building and Contrivance, but has yielded *now* to the voracious *Raſt* of Time and Ruin, whoſe prevailing force is well deſcrib'd as follows, by an old *Greek Poet*.

A Chappel built by *Conſtantine the Great*.

Alas

Αἰὼν πάντα φέρει. δολιχὸς χρόνος ὅιδεν ἀμείβειν
Οὔνομα, καὶ μορφὴν, καὶ φύσιν, ἠδὲ τύχην.

What does not *Time*, and length of Days o'erthrow?
From *Times* black current, endleſs Miſchiefs flow;
By *Time* the *Forms* and *Names* of Things are chang'd,
And *Nature's mighty Self*, from her own Face eſtrang'd.

The Trophies of the *Greeks* hung up within it.

THE unintelligible Reliques of an old Inſcription, ſpeak the *Chappel Chriſtian Workmanſhip*; and all about its broken Walls, are hung as *Trophies* of their *curs'd* Succeſs, the *Spears*, *Swords*, *Breaſt-plates*, *Shields*, and other Armour, of thoſe generous *Greeks*, who bravely ſcorning to outlive the downfall of their ſinking Country, choſe to die the *Martyrs* of its Liberty, and tho' they fell above three hundred Years ago, live nobly in the Praiſes of ſucceeding Ages, who behold their Spoils here hung together, ſtrangely repreſenting in a ghaſtly manner, Men in Armour, with their *Arms* and *Legs* bound croſs each other, which the *Turks* have done by way of *Triumph* to commemorate their Fortune. This may ſeem a barbarous Action, and the baſe Effect of their vain-glorious Principles; but ancient Practices of the inhumane Cuſtom, will excuſe the *Turks*, when *Homer* in his *Iliads* often gives us plain Examples of the like Proceedings; and *Æneas* is by *Virgil* repreſented glorying in the Overthrow of dead *Mezentius*, and dreſſing up an *Oak* with his inſulted *Trophies*.

Virg. Æn. Lib. 11.

Ingentem quercum diciſis undique ramis
Conſtituit tumulo, fulgentiaque induit arma,
Mezentî *ducis exuvias; tibi magne tropæum*
Bellipotens, aptat roranteis ſanguine criſtas,
Telaque trunca viri, & bis ſex thoraca petitum,
Perfoſſumque locis: Clypeumque ex ære ſiniſtræ
Subligat, atque enſem collo ſuſpendit eburnum.

Upon a *riſing ſpot* of neighb'ring Ground,
He plac'd a *ſturdy Oak*, lop'd cloſely round;
And with *refulgent Armour* deck'd it o'er,
The Spoils, which *King Mezentius* lately wore,
To thee Great *God of War* a *Trophy* due,
Worthy the *Conqueſt*, and the *Triumph too*;
High o'er the reſt his *waving Plume* he ty'd,
Yet reaking with the *Blood* wherein 'twas *dy'd*;
To theſe were bound the *Spears*, which in the Field,
Had pierc'd or broken on the *Trojan's Shield*;
His ſhining *Breaſt-plate* grac'd the *Trophies* too,
Hack'd deep, and pierc'd in *twice ſix* places *through*;
On his left ſide his *brazen Target* hung,
And from the *Neck* his *Sword*, all *ſheath'd in Iv'ry, ſwung.*

The Quarters and Employments of the *Ajam-Olans.*

THE rowe of Buildings, which *upon the left ſide* bounds this outward Court, is *low* and *mean*, containing Lodgings for ſome thouſands of thoſe Men call'd *Ajam-Olans*, or a kind of People bought as Slaves, from every Country where the *Turks* maintain a *Correſpondence*, and educated from their *Youth*, or ſometimes, *Infancy*, in all the rough and ſervile Practices of a laborious Diſcipline, till being qualified with ſtrength of *Mind* and *Body*, they are order'd *ſeverally* by the *Overſeers appointment*, to the various Offices of the *Seraglio*.

WITHIN

WITHIN the Court, and ſtill deſcending nearer to the *Sea* upon the *Europæan ſide*, there is a plain and ſpacious Square, wherein are pil'd in moſt prodigious and unnumbred heaps, the *Logs of Wood*, and various kinds of *Faggots* us'd in the *Seraglio*, which amount *each Year* to ſuch vaſt quantities, that fifty thouſand *Waggon-loads* are conſtantly brought in, each *Waggon* drawn, and *that not eaſily*, by two ſtrong *Buffelo's*. The Wood-yard of the *Great Seraglio.*

FROM this large *Wood-Yard* to the Wall, which bounds the *Palace* on the *Haven-ſide*, are finely planted ſtately *Cypreſs Trees*, *cool Groves*, and *ſolitary Wilderneſſes*, which indeed run round the *whole Seraglio* in the ſpace between the *Buildings* and the *Wall about it*, but, as I deſign to ſpeak particularly of the *Garden Part*, I ſhall defer deſcribing this Diviſion, till its proper place requires my doing it. Pleaſant Places.

DIRECTLY parallel to the Apartment of the late-nam'd *Ajam-Olans*, runs another higher and more gracefull *Row of Buildings*, bounded on *the other ſide* the Court aforeſaid; this is the *Hoſpital* for the *Seraglio Sick*, divided into *Chambers* and convenient *Lodging Rooms* for People indiſpos'd, according to the Quality of ſuch as want them. *Two prime Phyſitians* and as many *Surgeons*, are appointed by the *Sultan* to inſpect the Management of the diſtemper'd Perſons, who are carefully attended by great Numbers of *White Eunuchs*, two of which ſtand conſtantly to guard the Entrance. The Hoſpital of the *Seraglio.*

NOT far diſtant, but *behind* the *Hoſpital*, are built the Lodging-Rooms, appointed for the Habitation of the *Helvagees*, a ſort of *Boys*, who wear a Dreſs peculiar to their Office, and are kept to carry Meſſages from Place to Place, *within the Palace*; or, *upon occaſion*, may be ſent about the *Town*, to bring in any thing the Servants want; for no Man, who poſſeſſes no Employment in the *Great Seraglio*, ever dares, on pain of Death, attempt an entrance. The number of theſe Errand Boys, is generally reckon'd to amount to near *ſeven Thouſand.* The Lodgings of the *Helvagees*, and their Employment.

ABOUT two hundred Yards below the Lodgings of the *Helvagees*, there lies a *Green*, of ſpacious breadth, and rail'd about to keep out ſuch, as have not by their Poſts, the liberty to enter: *Here* the *Sultan* often comes to ſee the Exerciſes of the *Manag'd Horſe*, and *hurling the Geritt*, before deſcrib'd, and often orders equal numbers of his *Negro Pages*, to maintain the *Liſts* againſt the Challenge of ſelected *White-Ones*, giving frequently Rewards of valuable Price, to thoſe, who conquer. A fine rail'd Liſt, or Green for Exerciſe.

SHELVING downwards towards the *Sea* on this ſide alſo, lie vaſt tracts of Ground, containing various Scenes of Rural fragrancy, tall *Groves of Cypreſs*, ſweetly intermix'd with *riſing Banks*, *declining Greens*, *delightfull Labyrinths*, and *murmuring Fountains.* Other pleaſant Places.

THE ſecond Court is enter'd through the former, by a lofty Gate, adorn'd with *Trophies* like the ancient Chapel, juſt now mention'd, guarded conſtantly by fifty *Janizaries*, arm'd with *Muſquets*, who oblige all Horſemen, *Officers or others* to alight and walk, if they deſign to gain a farther entrance, for 'tis held the Duty of the *Sultan's Subjects*, *high and low*, to put off all the Marks of Pride and Grandeur, and proceed as humbly to approach his Preſence, as they ought to do when they addreſs the Object of their daily *Worſhip.* The Gate, and number of the Men, who guard the entrance of the ſecond Court.

THIS Court is far more large and ſtately than the former, near four hundred Yards the ſquare, and curiouſly adorn'd with ever-ſpouting Fountains, round whoſe brims fine *Cypreſs Trees* are neatly planted, forming va- Deſcription of the ſecond Court of the *Seraglio.*

rious

rious and delightfull Figures of a different Magnitude; all ſurrounded with a lofty *Cloyſter*, *Gallery* or *Piazza*, artfully ſupported by amazing numbers of white Marble Pillars, with their *Capitals* and *Baſes* of the fineſt ſort of *poliſh'd Marble*, and *of that* conſiſts the ſpacious Pavements, which in ſeveral places, croſs the Court, and lead you plea antly to different Apartments, which appear at ſome conſiderable diſtance, thro' the Columns of this noble Gallery.

ABOVE the Pillars of the great *Piazza*, and ſupported by them, are the Lodging Rooms of ſeveral Officers of no mean Authority in the *Seraglio*; and on the left hand, at about a hundred Paces diſtance from it, are the private Stables, which contain about *five*, *ſix*, or *ſeven and twenty Horſes*, for the favourite Exerciſes of the *Sultan's Pleaſure*; above theſe Stables are the Rooms wherein are kept the *Bridles*, *Saddles*, *rich Capariſons*, and other Furniture for his *Led-Horſes*, moſt of which are ſo adorn'd with *precious Stones*, and *rich Embroidery*, that they amount in price to a prodigious and incredible Sum of Money. As for the *Great Stables*, they are plac'd behind the private ones, and keep vaſt numbers of the *ſwifteſt* and *beſt-manag'd Horſes*, of their own and other Countries.

The Stables of the *Grand Signior's Seraglio.*

DIRECTLY in a line with the *above-nam'd private Stables*, but a little nearer to the third Court's entrance, ſtands a round and open Place they call *Divan*, a ſort of *Hall* or Council Chamber, where the *Grand-Vizier* and *Lord's-Chief-Juſtices*, with other *Miniſters exhibit* Juſtice on appointed Days, to all the People in a publick manner.

The *Divan*, or Juſtice-Hall.

THE Place is low, and open to the view of all the People; the Roof ſupported by large Wooden Pillars, and all *leaded* over in a curious manner. *Wainſcot gilt* is all the Ornament the *inſide* boaſts of: On the *Floor* is ſpread a Carpet, where, on Benches plac'd on purpoſe, ſit the Judges of occurring Cauſes: From the *Roof* of this *Divan*, there runs along on the left ſide, a little *Gallery*, which leads by certain private ways, to the *Grand Signior*'s Lodgings, who by that means, often comes, and, hid behind a *Velvet Curtain*, overhears the Trials, which are paſſing in the Court, and if he ſees unjuſt Proceedings, frequently reverſes, or makes void the *Sentence*, as he finds occaſion, puniſhing the *partial* or *unjuſt Decider*; ſo that, aw'd by doubt, and never knowing when he *is* or *is not* there, they are oblig'd to act with conſtant *Caution*, and againſt the grain, impartially determine every *Law-Suit*.

An excellent Policy in the Adminiſtration of the *Turkiſh* Juſtice.

ON every *Council-Day*, the *Turkiſh Janizaries* are drawn up, and headed, every Company by their reſpective *Officers*, upon the Pavement underneath the Marble Gallery, which I before inform'd you runs quite round the Buildings of this ſecond Court; and there it is that they receive their Pay, upon ſuch Days as the *Ambaſſadors* of *Chriſtian Princes* are admitted to the Audience of the *Sultan* or his *Miniſters*, that ſo they may vainglorioufly appear poſſeſſors of a rolling Plenty, by disburſing in the Payment of that one *Militia* for a few days Service, ſuch prodigious heaps of Money.

A piece of *Turkiſh* Oſtentation.

BEYOND this Great *Divan* or *Hall of Juſtice*, ſtands another Building, not unlike it, but of far leſs magnitude, here they ſeat ſuch *Chriſtian Miniſters of State*, or *Merchants*, as may have occaſion to apply themſelves for *Juſtice*, to the *Turkiſh Government*.

Another Hall.

THE ſpace dividing theſe two *Halls*, admits you to a Gate, that opens to the *left*, and leads you into a fine ſpacious Square, the Quarters of the *Baltagees*, or *Hatchet Men*, whoſe buſineſs 'tis to cleave and carry Wood for

The Quarters of the *Baltagees.*

for every Part of the *Grand Signior's Seraglio.* The Building boaſts no Ornament, but is divided *humbly* into many Chambers, fit for the Reception of the *Slaves* for whom they are provided.

THE Garden Wall prevents you from a further *Inquiſition* on the left of this large ſecond Court; ſo let us viſit the right ſide, and we ſhall find the vacant ſpace behind the Gallery, politely terminated by a ſtately row of fine *ſtone Kitchens, ſeven in number*, each whereof is manag'd by *peculiar Cooks* and other Servants, who are ſeverally buſied in providing Meat for *different Tables*, from the *Sultan's own* to thoſe of his ſuperior Officers, and from them to others of leſs Rank, and meaner Quality. The Kitchens of the *Seraglio.*

ABOVE theſe *Kitchens* are an equal number of Preſerving Rooms, to which belong four hundred choice *Confectioners*, perpetually employ'd in making *Sweet-meats*, ſuch as *Conſerves*, *Preſerves*, *Jellies*, *Fruits* of all ſorts, *dried*, or *candied*, ſometimes *liquid Syrups* in abundance, and great quantities of *Marmalade.* The Confectionaries.

BESIDES theſe *Sweet-meats*, 'tis the buſineſs of the *Confectioners* to make *Sherbets* and *Limonades*, of rich and coſtly Compoſition, for the uſe of the *Grand Signior's ſelf*, and ſuch of his Great Officers, as will think fit to pay ſuch Prices, as from time to time are put upon theſe Rarities by thoſe, who make the Profits, flowing from their *Perquiſites* this way the moſt conſiderable Income of their whole Employment. The Perquiſites of the Confectioners.

BELOW the *Kitchens*, and the ſeven *Confectionaries*, which are plac'd above them, at about ſome twelve or fourteen Paces diſtance, nearer to the *Gardens* ending the declenſion, ſtands the great and admirable *Aquæduct*, extending both above and underneath the Ground, in very ſtrong and ſtately *Arches*, *Vaults* and *Ciſterns*, well ſupplied with *Pipes of Lead*, and *brazen Cocks* of an uncommon magnitude, and conſtantly attended by an Officer, whoſe *Title* ſpeaks him Maſter of the Water-Works, under whoſe command two hundred Work-men are continually in waiting. An admirable *Aquæduct.*

THE *Kitchens*, *Butteries*, *Lodging-Rooms*, and all the various Quarters of the *Great Seraglio*, are not only ſerv'd with Water from this noble *Aquæduct* for common uſes; but the numerous *Fountains*, *murmuring Currents*, *artificial Lakes*, and ſmall *meandring Streams*, which dance along with tuneſull Cadence, o'er a thouſand artfull *Falls* and *pebbled Precipices*, cover'd over with ſurrounding Boughs, or Graſs of lovely green and length incredible, are all ſupplied with never-failing *Sluices*, from the wonderfull Contrivances of that ſtupendious Structure. Strange and pleaſant Fancies.

WE enter now the *third Diviſion*, or that Part of the *Seraglio*, where the *Sultan* conſtantly receives the ſeveral *Ambaſſadors* of *Chriſtian Princes*; and you may obſerve that all the proud and haughty Carriage, which in ancient times, diſtinguiſh'd *Eaſtern Monarchs*, reigns conſpicuouſly, *improv'd* far, rather than *diminiſh'd*, in the *Turkiſh Emperors*; who do not only with a ſort of ſlight indifference, refuſe admiſſion to a *ſecond Audience*, even ſo much as to take leave at their Departure, but behave themſelves that ſingle time, when they permit an *Interview*, with ſuch diſdainfull Arrogance and ſilent *Grandeur*, that it will amaze the Reader to reflect upon their proud Deportment: Alas! how vainly do they ſwell their thoughts above *Mortality*; the common fate of Death at laſt o'ertakes them, but with this black difference, that while the humble *Prince* ſtill falls lamented, they are generally made the bloody Victims to their *Subject's hatred*, and deſerv'd reſentment; ſo that falling ſhort in their too elevated race of Power, we may apply the Words of *Juvenal* to their unpitied Deſtiny. Deſcription of the third Court of the *Seraglio.*

Juven. Sat. 10.

Ad generum Cereris ſine cæde & vulnere pauci
Deſcendunt Reges, & ſicca morte Tyranni.

Few *Monarchs* die without ſome bloody Blow,
Or viſit *free from wound*, the Shades below.
And *Tyrants*, who *on Earth* dare *Heav'n defie*,
Are very rarely found in *Beds of Peace* to die.

How foreign *Ambaſſadors* enter the *Seraglio.*

A publick notice being given to *Ambaſſadors*, when 'tis the *Sultan*'s pleaſure to admit them to his *Audience*, they contrive to make as ſplendid an Appearance as their Quality allows, or Honour of their Country may require them to furniſh; gallantly attended by their Retinue on *Horſe-back*, they proceed in order to the *Great Seraglio*, where alighting, as is uſual, at the entrance of the ſecond Court, they are conducted to the third by certain Officers of mean Degree, who *there* deliver the *Ambaſſador* to the *Capigee Baſhaw*, or *Lord Comptroler*, one, who ſerves *upon occaſion*, for *a Maſter of the Ceremonies.*

'TIS *here* they ſtay by the appointment of their Guides, till certain *Pages of the Wardrobe* come among them, bearing each upon his Arm a ſort of Veſt, or upper Garment, roughly wove with *Silver*, *Gold*, and *yellow Silk* not neatly intermix'd, of length ſufficient to hang down and trail upon the Ground.

Their way of doing Honour to Ambaſſadors and their Retinue.

THEY firſt addreſs themſelves to the *Ambaſſador*, and having cover'd all his other Habit with this ill-contriv'd addition, next proceed as order'd to beſtow a certain number on his Followers, obſerving his direction as to their diſpoſal; thus adorn'd, the Miniſter himſelf, and ſuch of his Attendants as before receiv'd the Honour of a *Veſt*, are beckon'd to advance, while thoſe of meaner Rank are entertain'd by Men appointed for that Service, under the *Piazza* or *long Gallery*, by which, as I before inform'd you, all the ſecond Court is gracefully ſurrounded.

The ancient Cuſtom of giving Changes of Raiment, obſerv'd among the *Turks.*

THIS *giving Veſts* has been a very ancient *Eaſtern Ceremony*, and was practis'd formerly, as now it is *among the Turks*, to give a Proof of the Reſpect they bore the Perſon they ſo honour'd. All *Ambaſſadors*, reſiding in the *Turkiſh Court*, may judge of the Eſteem the *Sultan* bears the *Prince* they repreſent, by the receiving more or fewer than is uſual of theſe formal Garments; and it is by long continued Cuſtom, now become a ſort of due, for the reſpective Miniſters of different Nations to expect at leaſt as many, as ſome former Precedent may poſſibly induce them to lay claim to; and if they find the Officers of the *Seraglio* obſtinately bent to give them fewer, than were beſtow'd upon a *Predeceſſor*, they will often-times perſiſt ſo ſtrongly in the claim they lay to better Uſage, as to turn again, and leave the *Palace*, ſtill refuſing to obey their Summons to an Audience of the *Sultan*, till the *Turks* conſent to let them have it on the terms they ſue for. Giving Veſts among the *Ancients* may be prov'd in many Places, by the indiſputable Authority of *Holy Writ*, particularly in the five and thirtieth Chapter of the Book of *Geneſis*, and the two and twentieth Verſe, where *Joſeph* ſending back his Bretheren out of *Egypt*, it is ſaid, *To all of them he gave each Man Changes of Raiment: But to Benjamin he gave three hundred Pieces of Silver, and five Changes of Raiment.*

A nicety about it.

UPON a warning given, that the *Sultan* is arriv'd and waits his coming, the *Ambaſſador* proceeds, conducted by the *Lord Comptroller*, and attended by ſuch Perſons of his own Retinue, as are cloath'd in the above-nam'd Garments: Upon the entrance of the Court, which, *much unlike the for-*

former two, is built irregular, with many different Apartments independent each on other, you perceive, directly oppoſite, a *lofty round* and *open Hall*, the *Roof* whereof is neatly arch'd, and well ſupported by a double row of *Marble Pillars.*

The third Court not ſo regular as the former.

THE Gate of this third Court is kept by *Eunuchs*, as too near the *Sultan's Lodgings* to be approach'd by common Soldiers. All the Ground between the *Portal* and the *Hall of Audience*, is enrich'd with Carpets of the coſtlieſt Workmanſhip, on which the Strangers walk, till they arrive at a fine *Marble Stair-Caſe*, which aſcends to the above-nam'd *Hall*; on either ſide whereof there iſſues *from the Wall*, thro' various artificial Paſſages unnumbred Streams of Water, falling with a different ſound, according to the bigneſs of their Channels, upon ſloping *Shells* of poliſh'd *Braſs*, and *thence* deſcending to a ſpacious *Ciſtern*, flagg'd and floor'd with exquiſite *Moſaic Work* of various Colours, which (eaſily perceiv'd thro' the *tranſparency* of the included Water) wonderfully pleaſes the obſerving Eye with a ſurprizing and uncommon Scene of Beauties.

The Gate guarded by Eunuchs.

THE Stairs are cover'd with the richeſt Silks, on which the introduc'd *Ambaſſadors* muſt tread in their aſcent to the extenſive Floor, which, tho' politely pav'd with curious ſquares of various-colour'd Marble, is all over cover'd with a *Golden Carpet*, if it may be call'd ſo, every thread whereof is little leſs than the *genteeleſt* ſort of Straws, which form our *Mats* in *Britain.*

Deſcription of the Hall of Audience.

ABOUT the middle of this ſpacious Hall, there plays a *Fountain* in a very odd and curious manner, from the *Cieling* to the *Ciſtern*, not unlike a *Shower of Rain*, and oppoſite to the Aſcent there ſtands the *Throne*, of no great *heighth*, but ſplendidly adorn'd with an extenſive *Canopy*, broad *Back-piece*, and thick pleated *Baſes*, all of black and coſtly *Velvet*, high *embroider'd* over with a glorious mixture of both *Gold* and *Silver Wyre*, in the ſquares whereof are ſew'd *Turquoiſes*, *Diamonds*, *Pearls* and *Rubys*, ſo contriv'd, that they not only look *Magnificent*, but form a ſort of eaſy Figure ſo politely pleaſing, that *againſt the Will* it captivates attention.

The Throne of the *Grand Signior.*

UPON this *Throne* ſits croſs-legg'd the diſdainfull *Sultan*, looking round him with a ſort of haughty Frown, to view the baſe and ſervile Poſtures of the Slaves about him.

AND *firſt*, the *Grand Vizier* ſtands humbly on his right Hand, very near him; and at more ſubmiſſive diſtance, almoſt oppoſite, appear the greateſt *Officers* of his *Seraglio*, rang'd according to their ſeveral Dignities, holding each his Hands acroſs upon his humble Boſom, not preſuming once to elevate thoſe ſervile Eyes, which are not worthy ſo ſublime an Honour, as to gaze upon the Perſon of their mighty *Emperor*, thus formidably Shining in his *Royal Luſtre.*

How he is attended on it.

NO ſooner the *Ambaſſador* appears within the Hall, than there advance *two Officers*, who taking hold of both his Arms, attend him as he walks, and ſtill as he approaches nearer to the Perſon of the *Sultan*, as it were by force, incline his Body ſo much nearer to the Ground, in three low Bows. The *Sultan* condeſcends perhaps to look him in the Face, and now and then beſtows a gentle Nod, while the *Ambaſſador* is ſeated juſt before him, on an eaſy Stool all cover'd over with a rich *Brocado.*

The firſt approach of the *Ambaſſador.*

WHILE the *Credentials* are produc'd and Reading by the *Druggaman*, *in Engliſh the Interpreter*, the Preſents brought, and conſtantly expected from all Foreign Miniſters upon their Audience of the *Sultan*, are ex-

The manner of his Audience.

pos'd to view; and thoſe of the *Embaſſadors* ſelected Train, who have been firſt diſtinguiſh'd as before, advancing with their Foreheads to the Ground, have leave to kiſs the *Hem* of the *Grand Signior's Veſt*, which having done, they ſilently retire, and ſtand at ſome conſiderable ſpace behind the Stool of the *Ambaſſador*.

NO ſooner has the *Sultan* heard the *Druggaman* read loudly the *Credentials*, but he preſents them to the *Grand Vizier*, who purpoſely ſtands near him, and the Audience being over, the *Ambaſſador* takes leave, but is not ſuffer'd once to turn his Back upon the *Sultans* Perſon, and in order to prevent it, he is led out *Backwards* by the Officers, who before Conducted him; from this time forward he muſt make his Application to the *Grand Vizier*, and other Miniſters about the Court, for the *Grand Signior*, tho' the Head of all their Buſineſs, is himſelf above its Practice; leaving all the Cares and Hurries of a *Throne* to his deputed Inſtruments of State and Power.

How he muſt retire.

ALONG the left ſide of the Court, there run Three Rows of Building, Parallel to one another, call'd the *Oda*'s of the *Icholans*, or Apartments of the *Pages*, who aſcending gradually from the Meaneſt Offices among the *Ajamolan*'s, are at laſt admitted to the loweſt Chamber of the *Pages*, where for full Six Years they are Inur'd to all the Practices of menial Drudgery, ſuch as *Baking*, *Waſhing Linnen*, *Bruſhing Cloaths*, and ſuch like Labours.

The Chambers of the Pages or Icholans.

IN the Second Chamber they continue commonly about Three Years, employ'd in Exerciſes more Conducive to the Minds Improvement; thence proceeding to the Third, and after Two or Three Years ſervice there, are call'd according to their ſeveral ſtandings, to the *Hazoda*, or Apartment for the *Pages of the Preſence*, to ſupply the Vacancies there made from time to time, by the Preferment of the Oldeſt to the Greateſt Places of the Empire.

THERE is an *Officer* appointed over every Chamber, to inſpect the Management of theſe *Icholan*'s, commonly Amounting to almoſt a Thouſand Men; to him they are *Subſervient* in ſo high a manner, that no Imagination can conceive the *Strictneſs*, under which they live; their Beds are Spread in order on each ſide of the Extended Building, and themſelves ſo rigidly deny'd a common Liberty, that they are never ſuffer'd to converſe with any other *Quarter* of the *Great Seraglio*.

Their reſtraint in the *Seraglio*.

DIRECTLY oppoſite to theſe Apartments are Five Rows of *Baths*, of different Forms and Structure, as deſign'd for the convenience of the *High* and *Low*, and every Perſon in the *Sultans Palace*; one Row among them is the *Sultan's own*, divided finely into Numerous Chambers, Pav'd with Marble of an Hundred Colours, and Adorn'd with *Roofs* and *Walls* of *Chryſtal*, and a Thouſand other ſtrange contrivances to render them beyond example Pleaſant and Convenient.

The Baths of the *Seraglio*.

AMONG the Buildings of this Court, there ſtands a low Roofed Hall of no mean length, appointed for the Lodging of the *Dwarfs*, *Dumb*, *Deaf*, *Crook-Back'd* and other Blots of Nature, many of each ſort continually maintain'd for the Diverſion of the *Sultan*, who delights in Sporting with thoſe Wretches Miſeries.

A Barbarous Cuſtom of the *Turkiſh* Emperors.

THE large Apartments of the Powerfull *White Eunuchs*, much in Vogue in *Eaſtern Countries*, and employ'd in the moſt profitable Poſts of the *Seraglio*, to inſpect the Management of all the Servants, terminate

The Quarters of the White *Eunuchs*.

AN
EXPLANATION
OF THE
PLATE,
Which Represents
The ANNEXED PLAN of the GRAND
EVOLUTIONS.

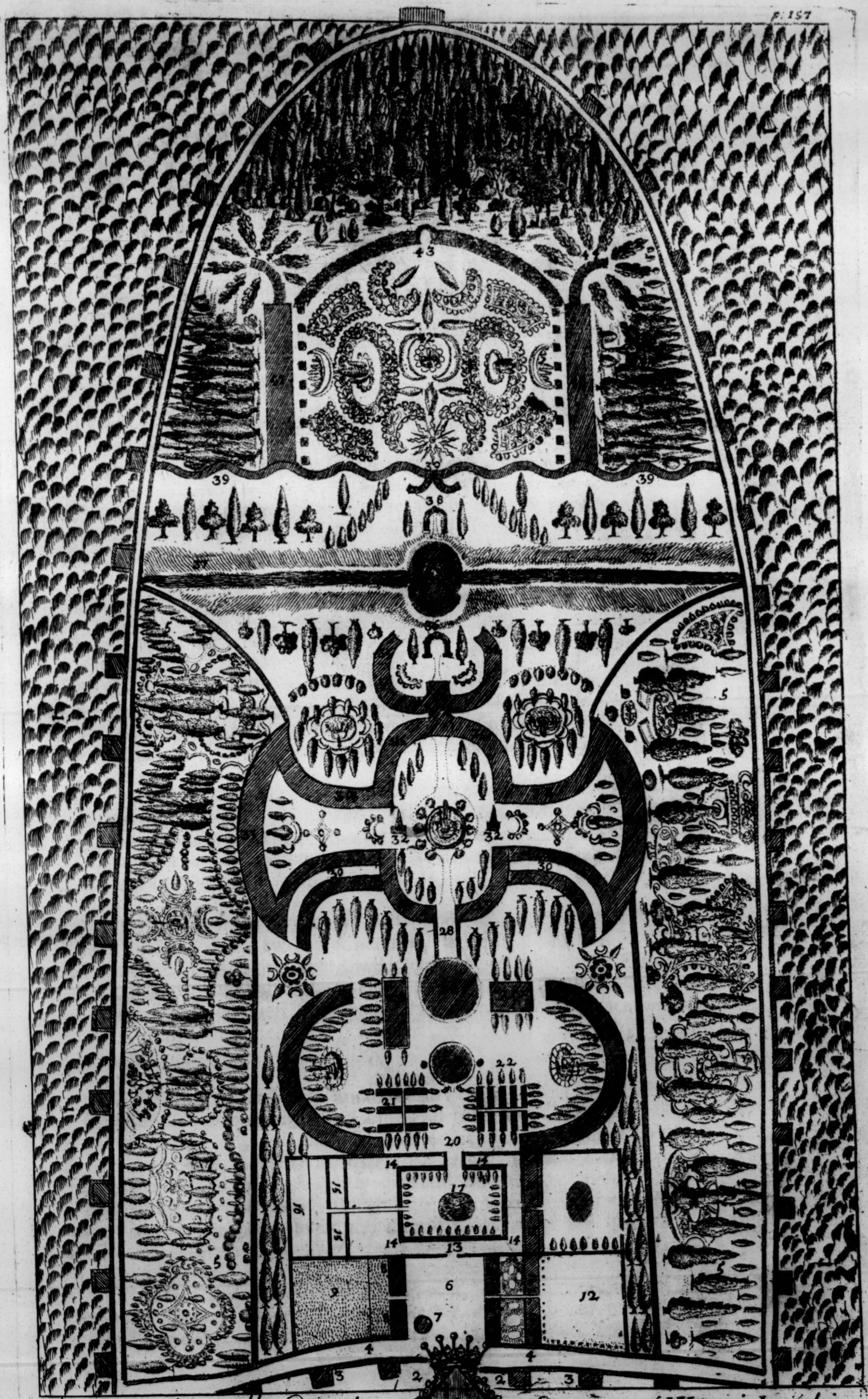
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AN EXPLANATION OF THE PLATE,

Which Represents

The *INWARD PLAN* of the *GRAND SIGNIORS* SERAGLIO.

1 THE *Sea*, and *Haven* of *Conſtantinople.*
2 The Gate of the *Seraglio.*
3 Watch Towers, where Soldiers ſtand to Guard it.
4 The Way, between the outward and inward Wall of the *Seraglio*, thro' which the Soldiers paſs, to relieve the Guard of the Watch Towers.
5 The Great Gardens of the *Seraglio.*
6 The Firſt Court Yard.
7 The Ruins of an Old Chappel, that was Built by *Conſtantine the Great.*
8 The Quarters of the *Ajam Olavs.*
9 The Great Wood-yard.
10 The Hoſpital.
11 The Quarters of the *Helvagees.*
12 The Green, where twice or thrice a Week, they Excerciſe themſelves at Hurling the *Javelin.*
13 The Entrance of the Second Court.
14 The Square Piazza, with fine Lodging Rooms above it.
15 Quarters of the *Baltagees.*
16 Private Stables.
17 The Divan, or Juſtice-Hall.
18 The Kitchens of the *Seraglio.*
19 The *Aquæduct*, and Court about it.
20 The Entrance of the Third Court.
21 The Pages Chambers.
22 The Baths of the *Seraglio.*
23 The Hall of Audience.
24 The Mutes Apartment.
25 The Dwarfs Apartment.
26 The Royal *Moſque.*
27 The Quarters of the White *Eunuchs.*
28 A Stately Piazza.
29 The Semicircular Piazza's of the Treaſury.
30 The Four Treaſury Chambers.
31 The Grotto's of the *Seraglio.*
32 Two Antient *Græcian* Obelisks.
33 The Quarters of the Pages of the Preſence.
34 The Quarters of the Great Officers of the *Seraglio.*
35 The Royal Lodgings.
36 A Triumphal Arch.
37 A River, which divides the Womens Quarter from the other Part of the *Seraglio.*
38 Another Triumphal Arch.
39 The Winding Gallery.
40 The Ladies Apartment.
41 The Apartment of the Black *Eunuchs.*
42 The Ladies Garden.
43 A Fine Quick-Set Hedge, which Terminates the Ladies Garden.
44 Two Stair-Caſes, leading from the two Apartments, thro' ſeveral Avenues, and Shady Paſſages, into the Wilderneſs, which being adorn'd with Greens and Arbours, Rivulets and Fountains, reaches as you ſee, to the very Point of the *Seraglio.*



To the Right Honble Charlot Countess of Warwick this Plate is Most Humbly Dedicated

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nate the Court on either ſide, and reach within twelve paces of the Garden Walls; their form is in the ſhape of large *Half-Moons*, embracing, as it were, the other Buildings with their horns or corners.

The Moſque of the *Seraglio.*

ABOVE the Hall of Audience, and between the *North-Eaſt* ends of the two great *Half-Moons*, which form the *Eunuch's Lodgings*, ſtands a *Moſque*, whoſe *Spires* and *Cupola's* are richly gilded, and the Pile ſurrounded by a lovely *Grove* of lofty *Cypreſs Trees*; 'Tis here the *Sultan* and his *Ladies* daily come to their Devotion, yet unſeen by any of thoſe numerous Crowds of People, who aſſemble in the Body of the Church, in that they are divided from the *reſt* by a Partition letteſs'd over with an admirable Ingenuity; but their Devotion is no ſooner ended, than they all return the way they came, and paſs thro' private *Galleries*, *unſeen by any*, to their own Apartments.

Pillars brought from *Troy.*

DIRECTLY from the Moſque abovenam'd runs an *open Gallery*, near thirty paces long, and thirteen broad, its Roof ſupported by great numbers of fine Marble Pillars, ſix whereof the *Turks* report to have been brought from *Troy* to *Conſtantinople*, when 'twas yet *Byzantium*; they are all of different colour each from other, one is *blue*, another *green*, and therefore held as ſacred by the *Turks*, and every one ſo naturally bright, that they are falſly ſaid by common Fame, to be *tranſparent.*

Curious Reliques of Antiquity.

THE high rais'd *Fret-work* of the Floor, is wonderfully fine and ſtately, all compos'd *Moſaicly* of great and little Marble Squares, of all imaginable Colours, richly repreſenting ſome *Hiſtorical* and *Kingly* Figures, which the ſuperſtitious *Turks* have now defac'd by picking out their Eyes, and quite deforming all their Heads; however the remaining beauty of this noble Gallery ſufficiently demonſtrates, that it was the Workmanſhip of *Chriſtian Architects*, to grace ſome part of that illuſtrious Palace, while it flouriſh'd glorioufly in the peacefull Reſidence of *Græcian Emperors.*

Deſcription of the *Grand Signior's* Treaſury.

A very large and noble *Portico*, or large *Piazza*, terminates this *Gallery*, on either ſide extending to an equal diſtance, and compleatly forming a large *Semicircle*, at each end whereof there open two large Doors, each Door admits you to ſome one of four vaſt Chambers, which contain the *Treaſure* of the *Turkiſh Sultans.*

EVERY Chamber is alike for form and bigneſs, making four *Half-Moons*, or *Semicircles*, two on either ſide, at equal diſtance each from other, with their horns or points directly contrary to thoſe of the *Piazza* juſt now mention'd, and betwixt one Building and another, all the ſpaces being planted with the fineſt *Trees*, and odoriferous *Flowers* in various artfull Figures, form a ſort of charming Proſpect, not to be imagin'd by the moſt capacious Apprehenſion.

SIX Seals on either Door, and three large Chains ſecure the Entrance, never open'd but upon expreſs Command from the *Grand Signior* to the *Haſnadar Baſhaw*, or *Lord High Treaſurer*; each Room is full of *Cupboards*, *Coffers*, *Iron-Cheſts*, and *Shelves* extreamly large, all fill'd with *Riches* of a different kind, and ſhining brightly with collected heaps of moſt ineſtimable *Wealth*, and *curious Rarities*, which have from time to time been freely *given*, *bought*, or *taken* from the diſtant Corners of the ſpacious Univerſe.

The Royal Lodgings.

DIRECTLY oppoſite to the *Piazza*, which contains the Doors, that open to this Treaſure, ſtand the *Royal Lodgings*, which you enter by another great *Piazza*, not unlike the former, but with its Points ſo well

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diſpos'd, and ſo exactly oppoſite, that *both Piazza*'s make a Space of *Circular deſign*, and *large extent*, the midſt whereof contains a *Fountain*, ſpouting from its ſides large Streams of Water, which Deſcending in a Body on the *Center* of the *Ciſtern*, form a Figure Pleaſantly uncommon.

Two Ancient Obelisks.

AMIDST the ſpace, between the *Horns* of the *Piazza*'s, ſtand two *Obelisks* of lofty Heighth, and wonderfull contrivance, but neglected by the *Turks*, no Lovers of the Venerable *Reliques* of *Antiquity*, are now o'ergrown with *Buſhes*, and Surrounding Multitudes of *Brambles*.

A Pavement leading to the midſt of the *Piazza* brings you to the Entrance of the *Royal Lodgings*, which compleat another *Semicircle*, looking out upon the inmoſt *Gardens* of the *Great Seraglio*, and together with the *Gallery* adjoining to it, looking like two C's affix'd together in the following manner, [ↃC]

The Wings adjoyning to the Royal Lodgings.

TWO Wings are added to the *Center*, either enter'd by a Door, which opens at each point of the *Piazza*, and extending their *Apartments* in two large *Half-Moons* directly oppoſite to thoſe, which form the *Treaſury*, but ſtanding with their Horns the other way, and pointing to the *Gardens*, like the *Sultans Lodgings*.

Melancholy Grotto's.

ALL the ſpace between theſe *Wings*, and the abovenam'd *Treaſury*, is fill'd with Fountains, *Cypreſs Trees*, and curious Flower Gardens, and the Vacancy on either ſide, politely terminated by a *Semicircular Grotto*, Built of Shells, ſet here and there upon a rough hard ſubſtance, exactly repreſenting *Natural Rock*, betwixt whoſe Hollows, artificial Groves of fine Impending Coral ſeem to ſprout, and thro' their dropping Branches *Murmuringly* diſcharge, ſmall Streams of Water, gently Trickling down the Rock in many Places.

The *Hazoda* or Apartment of the Pages of the Preſence.

THE *Right* of theſe two *Wings*, the *Turks* diſtinguiſh by the Name of the *Hazoda*, where the Forty *Pages of the Preſence* have their Lodging, under the Inſpection of an Officer of high degree; here they firſt begin to taſt the ſweets of Liberty, and are permitted to converſe with whom they pleaſe, a Privilege for many Years before deny'd them.

Apartments of the Great *Seraglio* Officers.

THE *Left Wing* is divided into many fine and large Apartments, where are Lodg'd the *Selictar-Aga*, or *Royal Sword Bearer*, *Hichokadar-Baſhaw*, or *Bearer of the Cloak*, and many other of the Greateſt Officers of the *Seraglio*, ſuch as always have Admiſſion to the Preſence of the *Sultan*.

THE *Sultans Quarter* Boaſts no more than Three Great Rooms, but thoſe ſo Splendid, and *beyond Imagination* Stately and convenient, that one, who never ſaw them, cannot comprehend the Twentieth Part of their Amazing Excellences.

Deſcription of the *Sultans* Glorious Chambers.

THE Roofs are Arch'd, and all ſet thick with Glittering Spires and Balls of *Chryſtal*, rim'd about with *Gold* and *Azure*, whence in many Places hang great *Golden Globes*, adorn'd with *Diamonds* of ſurprizing *Luſtre*, all the ſides are Richly Flagg'd in ſeparate *Pannels* with *White*, *Black*, *Grey*, *Blue*, *Green*, and other colour'd *Marble*, 'twixt every one of which runs *one* of *Gold* or *Silver*, reaching like the reſt from top to bottom; all the Floor is *Veiny Marble*, cover'd over with the fineſt and moſt coſtly *Cloath of Gold*, that can be purchas'd, neatly interwove with Twenty other different colours; cloſe againſt the Wall, all round each Chamber lie

lie large Cuſhions, of a *black*, *green*, *blue*, or *crimſon Velvet*, embroidred in the richeſt manner, with the fineſt Pearls, ſome *long*, ſome *round*, and ſome of every form and magnitude; in ſhort, no part of all thoſe Chambers but poſſeſſes *Ornaments*, the moſt *accompliſh'd Grandeur* of the ſtatelieſt Palaces of *Europe* cannot *equalize*.

BEHIND the Royal Lodgings at about two hundred Paces diſtance runs a River, brought by Art from the adjoining Sea, thro' ſubterraneous Paſſages, to riſe exactly in the middle of the higheſt Ground of the *Seraglio*, where it forms a ſort of Lake, and thro' an artificial Channel, runs along with mighty ſwiftneſs down the Hill on either ſide, quite croſs the Palace, paſſing thro' the Garden Walls on either ſide, by a large Iron Grate, and ſo deſcending to the Sea two different ways, from which 'tis conſtantly ſupply'd, as faſt as it emits the riſing Waters. A wonderfull River, flowing two ways.

IT is this River, that divides the *Great Seraglio* from the Quarters of the Ladies, hindring all Communication 'twixt the two Diviſions, by the means of its impetuous Current, nor dares any Man, how bold ſoever, once preſume to ſtraggle from his Station, towards the *Verge* of this forbidden Ground, ſince cou'd he paſs the numerous *Guards* of *Eunuchs*, which impede his Progreſs, tho' that *barr* alone is *unſurmountable*, he muſt undoubtedly be ſeen, by the *Grand Signior* or his *Officers*, and preſent *Ruin* follow his Diſcovery. The impoſſibility of approaching the Womens Quarter.

FROM the Buildings, which contain the Lodgings of the *Sultan*, and the *ſemicircular Wings* thereto adjoining, runs a ſpacious and delightfull *Flower-garden*, curiouſly adorn'd with every kind of odoriferous Plant, and ſhady Tree, which can afford a Smell or Proſpect any ways *agreable*; numerous *Fountains*, each of different form, illuſtrate the Appearance, and the *Gardens* reaching from one Wall to the other, terminate their *breadth* upon the Bank of the abovenam'd River, all along whoſe edge there runs a row of Breaſt-high *Iron Rails*, as on the other ſide appears a line of gilded Baniſters. Lovely Gardens.

THERE runs a little Marble Pavement from the *Sultan's Poſtern*, through a very ſtately Wooden Arch, adorn'd with Trees and twining Jeſſamins, which twiſt about it in the middle of the Garden, not unlike the fam'd *Triumphal Arches* of the ancient *Romans*.

THIS Pavement is divided at about an hundred paces from the River, into two diſtinct and *ſemicircular Galleries* with Baniſters on either ſide, about three Foot in heighth, adorn'd with *Spires* and *Balls* of *Gold*, which lead to two great *Draw-bridges*, each guarded by a Party of *White Eunuchs* on the hither ſide, and croſſing the ſwift Current on each ſide of the beforenam'd *Source* of Waters, at the other Foot of either Bridge there waits a conſtant Guard of *Black*, or *Negro Eunuchs*, and two other *Galleries*, exactly correſpondent to the former, lead two ways to ſuch another Pavement, running alſo thro' an *Arch* adorn'd and built exactly like the other. Two Draw-bridges, which lead you to the Ladies Apartment.

Of the Apartments of the Women.

AND now we are arriv'd upon a Ground, where any *Man*, except the *Sultan*, is like *Juvenal's Rara avis in terris*, even as great a rarity as *his black Swan*, or any other Wonder; nothing here is ſeen but *Beauty*, ſtrangely intermix'd with rough *Deformity*, each ſmall *Avenue* leading to the *Women*, who inhabit this Diviſion, being watch'd continually by *Crowds* of *Blackamores*, not only rob'd of all the ſtrong and *virile* Marks of *luſty Manhood* by a ſmooth *Caſtration* or *Deciſion rather*, but elected from the moſt deform'd Black or Negro Eunuchs.

form'd and evil countenanc'd of that untempting *Race*, as if the curs'd inſatiate *Jealouſy* of the *laſcivious Sultans*, cou'd not think the incapacitating them from amorous Practices with their diſtruſted Women, were ſufficient to ſecure them, but they muſt inhumanely contrive a way to keep the Ladies Inclinations *Chaſt*, by the prevailing Virtue of a ſtrong *Antipathy*.

Moral Reflections.

HOW wide alas! does this luxurious *Prince* miſtake the real road to *Greatneſs*, who inſtead of awing his audacious Subjects by a warlike Diſpoſition, and the even Balance of impartial Juſtice, leaves his Empire to ſubſervient Managements, and meanly gives himſelf entirely over to the conſtant Practice of *voluptuous* Living; neither knowing nor deſiring other *Grandeur* than the plenary indulgment of his carnal Appetite, not conſidering that, as *Seneca* ſays in his *Tragedy* of *Thyeſtes*,

Sen. Tra. of *Thyeſtes.*

Regem non faciunt opes,
Non veſtis Tyriæ *color,*
Non frontis nota Regiæ,
Non auro nitidæ trabes.
Rex eſt, qui poſuit metus,
Et diri mala pectoris;
Quem non ambitio impotens,
Et nunquam ſtabilis favor
Vulgi præcipitis movet.

THE *tranſient Honours*, which frail *Riches* bring,
Are not thoſe *Royal Proofs*, that mark a *King*,
Not *Tyrian Purple* o'er his Garments ſpread,
Nor *regal Diadems* around his Head,
Not gracefull *Robes*, which ſhine in every fold
With a polite *embroidery* of *Gold*;
He only is a *King*, who, not oppreſt
By thoſe black *Fears* and *Ills*, which ſtorm his Breaſt,
Bravely ſtands firm, his *Juſtice* to maintain,
And hears *Ambition* tempt his Pow'r in vain;
Who ſtands th' eſtabliſh'd Pillar of his State,
Always alike, ſtill Good, and ever Great.

Moral Reflections.

CONTENT will make the meaneſt *Object* of uncover'd *Poverty* a happier Man, than commonly the *Sultan* is in all theſe elevated *Scenes* of Pomp and Glory. The tow'ring heighth, whereon he ſtands, does ſeldom fail to make him *giddy*; then he falls below the bliſs of thoſe, who can in Rags reflect on *Grandeur* in the following Notions of that admirable *Author*.

Rex eſt, qui metuit nihil,
Rex eſt, quique cupit nihil,
Hoc Regnum ſibi quiſque dat.

That Man's a *Monarch*, who can fear no fate;
So's he, who never covets to be Great,
And that, which makes ſuch ſort of *Kingdoms* beſt,
Is, that *all Men* at will may be thereof poſſeſt.

Moral Reflections.

NO Man, who ſeriouſly reflects upon the bloody ends, which commonly attend the *Turkiſh Emperors*, and overtake their Pride amidſt the *Sunſhine* they are fondly basking in, wou'd wiſh to change degrees with their *uncertain Majeſty*; and ſurely Death muſt fall with double weight on ſuch,

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as Power and Haughtineſs of Soul have lifted up beyond the apprehenſion of its ever reaching them; for, to make uſe again of *Seneca*'s Expreſſions.

Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur ſibi.

Death on that Man muſt heavy fall,
Who, *by his Grandeur*, ſhown,
Known and *reſpected* too by *all*,
Dies *to himſelf unknown.*

BUT to return again to what I was about, the Pavement on the other ſide the *ſecond Arch* admits you to the entrance of a ſtately Gallery, perhaps the fineſt, that was ever heard of, for it reaches from one Garden Wall to the other, *winding* in and out exactly as we paint a folding Serpent, all the turnings at an equal diſtance from each other, and ſo often made, that thoſe, who walk upon it loſe the ſight of one another every ten or fourteen Paces. A winding Gallery.

TIS ſupported nobly by two rows of Pillars, of a red and white large veiny Marble; all the *Baſes* and the *Capitals* are *black*; and the inverting Floor, on which they ſtand, conſiſts of ſpacious Marble Squares, politely intermix'd one half of *red*, the other of a lovely *greeniſh Colour.* Fine Marble Pillars.

YOU aſcend the top of the abovenam'd Gallery by a broad Marble Stair-caſe, with three ſtately *Landing-places*, rail'd on either ſide with *Iron gilt*, and headed with large *Balls* and Spires of *Gold*: You enter with a ſtrange ſurprize, to ſee the bottom floor'd to all appearance with thick Plates of *burniſh'd Gold*, which is indeed no more than *Copper gilt*, but every Year or two renew'd or poliſh'd, ſo that it reflects a dazling Luſtre and amazing Majeſty: On either ſide is built a kind of Wall breaſt high, whoſe inſide *like the Floor* is plated over with the *Copper gilt*, and all along upon its *top* on either ſide, at five Foot diſtance from each other, ſtand vaſt numbers of fine golden *Pyramids*, each *Pyramid* adorn'd upon its utmoſt Point with one large *Globe of Gold*, by four whereof the bottom is ſupported. A golden Floor.

THE Reader *I preſume*, will be inclin'd to think this Place, as I have now deſcrib'd it ſo magnificent and beautifull, that it can ſcarce admit of an additional extravagance; he will be conſequently much ſurpriz'd, when I inform him, that on either ſide within the Wall are very deep and artificial *hollows*, fill'd with *Soil* of a *productive* nature, where are planted *Woodbines*, commonly call'd *Hony-ſuckles*, *Jeſſamins*, *low Flowers*, and *Tuberoſes*, which ſupported by a ſtronger and more ſpreading kind of laſting *Greens*, ſo ſweetly intermix with one another, meeting at the top, and growing thick upon a frame of rich gilt *Box Wood*, that you walk as in a dream, thro' all the odoriferous extaſies of *Natures Bleſſings.* A lovely walking Place.

THE *Gallery* is terminated on the left by a large Door, which opens ſideways into the Apartment of the *Negro Eunuchs*, or *Black-Guard* of the ſecluded Ladies; which extends it ſelf ſtrait forward, towards the *Point* of the *Seraglio* about two hundred Yards in *length*, and *breadth proportionable*; it conſiſts of only one large Hall ſupported by large Vaults, wherein are all the *Cellars*, *Landries*, and Conveniencies, requir'd for the ſervice of the Ladies. The Lodgings of the *Negro Eunuchs.*

THE Room is equally divided into ſpaces for the *Eunuch's Lodging-Places*, and its high Arch'd Roof ſupported by an Hundred Marble Pillars, Fifty on a ſide; about the Middle opens a low Wooden Door, and lets you out upon a Gallery, which fronts the Gardens; here they *Eat*, *Drink* and Divert themſelves, when out of Waiting, caſting ſtill an Eye of Obſervation on the Womens Actions.

The Lodgings of the *Sultan's* Miſtreſſes.

DIRECTLY oppoſite, and enter'd in the ſame manner, lie the Lodgings of the *Sultans Miſtreſſes*, conſiſting alſo of one Room and Gallery with Offices below it, the Length, Breadth, Heighth, and whole Proportion juſt the ſame with the Apartment of the *Eunuchs*.

The Furniture of their Apartment.

BUT as for all the Ornamental part, the Roof, Sides, Floor, and Pillars of the *Ladies Chamber* are exactly like the *Sultans own Diviſion*; or if any difference appears, it is becauſe the Womens Quarter Shines more Brightly, if it's poſſible, with *Gold* and *Chryſtal*; and whereas the Rooms of the *Grand Signior*, as you read before, are Pannel'd from the *Cieling* to the *Floor*, with Gold and Silver every Yard or two between the Marble, *here*, inſtead thereof, they ſett the fineſt *Looking-Glaſs*, which ſo ſurprizingly adorns the place, that viewing as you walk along, a ſtrange confus'd irregularity of proſpect, in promiſcuous mixtures of the various colour'd Marble Flags, the Cuſhions, Carpets, and the Numerous Pillars, which ſupport the Building, you are agreable amaz'd at ſo uncommon an appearance.

Their Beds and way of Sleeping.

THEIR *Beds* are only *Quilts* or *Carpets* five times doubled, over which is laid a *Sattin Coverlet*, which being turn'd aſide, they enter in their *Shifts* and *Muſlin Drawers*, and contentedly repoſe themſelves till Break of Day, beyond which hour they ſeldom are permitted to indulge themſelves in ſlumber.

How their Beds are Plac'd.

FOUR Rows of *Beds* there are, from one end of the Chamber to the other, and the Number of the Ladies, ſometimes more, and ſometimes leſs, may commonly be reckon'd at about *Five Hundred*. Two Rows of Beds are Plac'd againſt the Wall on either ſide, and *two* between the *Columns*, which ſupport the Chamber.

The Governante's of the *Seraglio* how choſen.

BETWEEN each *Fourth* and *Fifth* of all the Beds their lies a kind of *Matron*, if it may be proper ſo to call an *Aged Virgin*, for they are always choſen out of thoſe more Antiquated Ladies, whoſe hard luck has burthen'd them with the *Unſummon'd* Load of *Stale Virginity*, and conſequently made them fit for a Succeſſion to the Vacancies of ſuch a Poſt, as by requiring a Malicious eare to hinder *Wantoneſſes* they are Paſt the Taſt of, ſpeaks 'em enviouſly and extreamly Qualified for its Poſſeſſion.

How the Ladies live in the *Seraglio*.

IT is the proper Buſineſs of theſe Ill-natur'd *Governante's*, to inſpect the Actions and Behaviour of the Young *Recluſes*, by day to keep 'em Strictly to their Work, which, for the moſt Part, is *Embroidery* in various colours, intermix'd with Gold and Silver, upon *Silk* or *Muſlin*; at other times to ſee they miſs not thoſe Genteeler parts of Education, ſuch as *Singing*, *Dancing* and the like, according to the *Turkiſh Mode*, all which is Taught 'em Daily by *Black Eunuchs* purpoſely oblig'd to Practice ſuch Accompliſhments, as 'twill be Requiſite to Teach the Ladies.

A ſtrictneſs to prevent Immodeſt Actions.

THERE Burn *all Night*, not far from each Beds Foot, a ſort of fine *Wax Tapers*, and the only reaſon for it, is, that *by their Light*, the *Governante* may be able to Diſcover all immodeſt or indecent Paſtimes, which the Wanton Inclinations of the Youthfull *Ladies*, kept from the Society

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or Sight of *Man*, might prompt 'em to the Practice of, did *Opportunity* and *Darkneſs* favour their *Endeavours*: I cou'd give my Reader ſome Amazing Inſtances in that particular, but ſince it may offend the *Modeſty* of my more *Chaſt* and *Vertuous Country-Women*, 'twill be more Obliging if I ſpare their Bluſhes by *Omitting* the Relation.

THE *Gallery* adjoyning to the *Ladies Lodgings*, tho exactly correſpondent, and alike in Form and Bigneſs to its *Oppoſite*, belonging to the *Negro Eunuchs*, ſhines beyond it in a High Degree, by reaſon of the Rich *Embroider'd Cuſhions*, Cloth of Gold, and *Silken* Furniture, wherewith the *Floor*, and *Saffrai* are both cover'd; looking out upon a Garden, filling all the ſpace between the Buildings, and extending its *Avenues*, *Flower-Plots*, *Fountains*, and *Cool Grotto's*, from the *Winding Gallery* to the bottom of the *Lodgings*, where it is terminated by a *Quick-ſett-Hedge*, of a Surprizing Heigth and Thickneſs, forming a *Half-Moon*, the Horns whereof Embrace the *Inner Angles* of the two *Apartments*, open in the Middle by a ſmooth and Artificial *Gap*, which repreſents a large *Arch'd Gate-way*, leading to the Entrance of a *Shady Grove*, the Spreading Branches of whoſe Various Trees meet over Head and form a Hundred *Lovely Bowers*, and cool retirements, which I ſhall *hereafter* largely Treat of.

The Ladies Gallery.

A Stately Quick-ſett-Hedge.

FROM the Galleries, which Front the two Apartments, you deſcend from either end by a large Marble Stair-Caſe, turning from the *Quick-ſett Hedge*, and Winding till they look towards the ſide Walls of the *Seraglio*: Theſe admit you to the Entrances of many Shady Paths and gracefull Avenues of *Myrtle*, *Cypreſs*, *Orange Trees* and *Jeſſamins*, which Wind delightfully from Place to Place, *ſometimes* admitting you to Subterraneous *Grotto's*, all ſupported and adorn'd by Marble Pillars, from whoſe ſides there Iſſues Water, that by falling down from different Heights on *Shells of Braſs*, of different Thickneſs, makes a ſort of gentle *Muſick*, ſweetly full of Melancholy Harmony.

Lovely Gardens.

SOMETIMES theſe Walks or rather *Labyrinths*, lead you out upon fine *Greens*, Round, Square, Oblong, and of all forms imaginable, Moated round by well-ſtock'd *Fiſh-Ponds*, in the Middle of theſe Greens, there generally ſtands a *Tent*, each Rope whereof is Guarded by an *Eunuch*: Here ſuch Ladies, as are graver than the Reſt, ſit Croſs Legg'd and obſerve the Paſtimes of their fellow *Beauties*, ſome of which run Wildly up and down the Field, and form a kind of Sport not much unlike our *Engliſh* Country Game of *Threading the Scottiſh Needle*, others Dance upon another part of the ſame *Green*, *here* ſome are Walking and converſing Merrily, *there* three or four are Lolling in the Shade, Stretching and Rolling up and down in Wanton Poſtures, and every now and then you may perceive ſome ſerious ſolitary *Virgin*, Angling in the *Fiſhpond*, and unmindfull of all Paſtimes but her own ſedate and innocent Diverſion,

Fine Greens for the Diverſion of the *Sultans* Miſterſſes.

IT is not ſeldom that the *Sultan* does in Perſon grace their Exerciſes, and then they all contrive with eager Emulation, who ſhall moſt engage his fancy by the Artifice of her Behaviour; now *Modeſty* takes leave of theſe Licentious *Ladies*, and the Warmer Arguments of looſe deſire incline them to the Practice of the moſt *Laſcivious Dances*, *Poſtures*, and *Performances*, which ſerve to raiſe a Luſtfull Fire, and may excite the *Paſſion* of the Amorous *Sultan* to a Cooling ſatisfaction of his Heated Wiſhes, in a full Poſſeſſion of her happy charms, who more than any other moves his Inclinations.

Laſcivious Cuſtoms of the Ladies in the *Seraglio*.

SUCH *Gardens*, *Groves*, and fine *Plantations* of *Delicious Fruit Trees*, as I have above deſcrib'd, fill all the large remaining ſpace within the Inner

The great Gardens of the *Seraglio.*

Wall of the *Seraglio*, which confines the *Womens Quarter*, and divides the whole from thoſe vaſt tracts of *Garden Ground*, which quite ſurround the *Palace*, and conſiſt of Fruits of every kind, *Herbs*, *Cucumbers*, and every individual thing, which is requir'd even from the *Kitchin* to the *Dining Room*. Theſe larger Gardens are manur'd by Men, of common Knowledge in Affairs of *Husbandry*; but thoſe belonging to the *Ladies Quarter*, are not enter'd but by certain of the *Negro Eunuchs*, purpoſely inſtructed in the art of *Gardening*, that they may be qualified to ſerve in that Employment.

Another Wall.

ANOTHER Wall divides the *largeſt Gardens* from the *outward Wall* of the *Seraglio*, leaving only ſpace ſufficient for the paſſing and repaſſing of thoſe *Troops of Soldiers*, who from time to time relieve the *Guards*, perpetually employ'd to keep the *Towers*, which, *as I ſaid before*, defend the *Palace*.

I know the natural Curioſity of my expecting *Female Readers* will induce them to condemn my want of *Complaiſance*, if, after having led them gradually thro' every corner of the *Sultan*'s Palace, I ſhou'd hurry 'em away without permitting them, to look a little into his *Amours*, the hopes *perhaps*, of which amuſement was the only cauſe, that brought 'em thither.

TO this I anſwer, That I will immediately comply with their Deſires; but muſt by way of Prologue, urge 'em all to lay aſide thoſe vulgar Errors and *Romantick Notions*, former *Authors*, or perhaps, their *travelling Lovers* have poſſeſs'd their Minds with.

Common Fame a common Lyar.

COMMON Fame is both a *Lyar*, and a *Magnifier* of the falſities of all Mankind; where Truth is doubtful, or the Fact obſcure, ſhe ſtrait contrives to fill *deficiencies* with a productive train of illegitimate Aſſertions; nor ever cou'd a Subject more entirely prove the certainty of this Opinion, than the Great *Seraglio* of the *Turkiſh Sultan*, and the ceremonious Practices of his uncommon ways of Courtſhip, ſuch as *walking thro' them with a Knott of Handkerchiefs faſten'd to his Girdle, one of which he drops at every Ladies Foot, he has a mind to make his Bed-fellow*; yet this erroneous Story had the fortune to obtain ſo good a Credit, that the Learned and Judicious Sir *Paul Ricaut*, has not bluſh'd to tell us in his *Maxims of the Turkiſh Polity*, that ſuch as is above deſcrib'd, was univerſally allow'd to be the *Pattern of the Sultan*'s *Courtſhip*.

A miſtaken Notion of the *Grand Signior*'s Courtſhip.

Love Affairs ſhou'd be kept ſecret.

AFFAIRS of Love, *the Ladies tell me*, ſhou'd be kept as ſecret as Affairs of State, and certainly *if ſo*, 'tis doubly criminal, when we betray the cloſe Amours of *Royal Monarchs*; yet *for once* I'll venture to tranſgreſs thoſe rules of Privacy, and give as punctual an Account, as I am able, of the *Scenes of Love*, occaſionally practis'd 'twixt the *Sultan* and his *Miſtreſſes*. If any of my *Countrywomen* ſhou'd be ſo delighted with the Pleaſures I deſcribe, as to abandon *England* for the *Turks Seraglio*, the Nation will forgive me for the loſs they ſuffer, by conſidering the Accident as ſuch a wonderful ſurprize, that not the ſharpeſt *Mortal gueſs* cou'd ever have expected it.

The notice given by the Sultan, when he intends a Viſit to his Ladies.

FIRST then the *Sultan* almoſt daily viſits the Apartment of his Ladies, and gives notice half an hour or more before he comes, by looking out from his *back Windows* to the *Drawbridge*, guarded by the *Negro Eunuchs*, and informing them of his intention by the Words *Helvett*, *Gelerrum*, that is, *Make ready*, *I am coming*.

THIS notice is enough, and all the *inner Palace* rings immediately with the repeated ſounds of this *Alarum*, all the *Ladies* dreſs themſelves with haſt, Waſh, Shift, Perfume and Poliſh their Appearances for the Reception of their *Maſter*, who upon his Entrance, is ſaluted by the whole Aſſembly on their *Knees*, he ſits, drinks *Coffee*, *Tea*, and toys away an hour or two in *kiſſing* and *embracing* them with equal familiarity, and then conducts them to the *Greens*, or *Bowers* within the *Gardens*, where he takes delight to ſee their Emulation in the ſeveral Arts of pleaſing, which I juſt now told you they employ their time in. How he is receiv'd, and what he does among them.

THIS is, however, but the method of his publick Converſation with the numbers of his Ladies, amongſt whom the Charms of *one* will often ſhine ſuperior to the *others*; *Her*, on ſome ſuch Day of publick Sport, appointed purpoſely, he beckons from the reſt, and leads her to ſome *Bower*, to talk a while in private, and prepare her Expectation for the Honour he allots her to. How the Sultan chuſes a *Miſtreſs*.

THE *Eunuchs*, who attend, acquainted with the Reaſons of their *Emperor*'s withdrawing, ſummon the repining Remnant of the diſappointed *Virgins* back to their Apartment; while the *new-elected* Miſtreſs of the *Sultan*'s *Love*, receives perhaps, the ſweet advances of a *Kiſs or two*, in token of the value ſhe has heard her Lord declare he bears her; after which ſhe is deliver'd by the Hand of the *Grand Signior* to the charge of thoſe *Black Eunuchs* then in Waiting. How he Courts her.

BY them ſhe is ſaluted with a low Reſpect, becoming the Addreſs of ſuch as compliment the Partner of the *Sultan*'s Bed; and quite ſurrounded by her black Retinue, walks in State along the Chamber ſhe ſo lately was confin'd to; all the other Ladies as ſhe paſſes by, riſe up, and falling on their *Knees* to kiſs her *Veſt*, congratulate the Bleſſing ſhe muſt ſoon become Poſſeſſor of. The Reſpect the other Ladies are oblig'd to ſhow her.

TRANSPORTED by Succeſs, beyond her ſelf, and giddy by the height of her Advancement to ſuch Fortune, Reaſon, which *before* perhaps, had little place within her Mind, *now* quite forſakes the elevated Creature, who forgetting that her happineſs depends upon the humour of a fickle Monarch, and muſt *ſtand* or *fall* as he is *pleas'd* or *diſpleas'd* with her firſt Embraces, looks about her with a ſcornful Air of *Pride* and *Grandeur*, and believes herſelf as much above them in her Merit, as ſhe *then* appears by the reſpect they pay her; hence ſpring a thouſand Jealouſies, malicious Wiſhes, Envies and Uneaſineſſes, which are the neverfailing Conſequences of Domeſtic Preference among the Ladies, and undoubtedly gave cauſe to that old *Græcian Poet*, (who by the way 'tis ten to one was Married) to cry out ζῆλος γυναικὸς πάντα πυρπολεῖ δόμος· *The Envy of the Women make Mens Houſes downright Bedlams.* Their Pride upon advancement.

THE Publick Wardrobe of the Ladies Lodgings is oblig'd to furniſh rich variety of *Cloths* and *Jewels* upon ſuch occaſions, and with theſe, ſhe is conducted by the grave *Matrona*'s I before diſcours'd of, to the *Bagnio*'s of the *Sultan*, where ſhe is not only ſtrip'd, and waſh'd from Head to Foot, but *ſcented* with Perfumes to add new Charms to thoſe of Nature, that ſhe may appear at Night, deſerving that Affection, which her Royal Lover has vouchſaf'd to crown her with. Preparatory Ceremonies.

BESIDES the Preparation of the *Bagnio*, previous to her Bedding the *Grand Signior*, ſhe is offer'd *Wine* to drink without controul, that ſo, ſhe may poſſeſs *at Night* an artificial Vigour, more engaging than the modeſt Baſhfullneſs of her untried and native Innocence. A pleaſant Cuſtom.

THUS

THUS may the *Reader* ſee, how wantonly the *Monarchs* of the *Turkiſh Empire* ſtudy means to ſwell their Pleaſures to the utmoſt pitch of *Taſt* and *Luxury*, whereby they madly haſten on their Ends, forgetfull of that *true*, but much unheeded *Græcian Maxim*.

An admirable *Græcian* Maxim.

Οἶνος, καὶ τὰ λοετρὰ, καὶ ἡ περὶ Κύπριν ἐρωὴ
Ὀξυτέρω πέμπει τὸν ὁδὸν εἰς ἄϊδος.

Three things there are, that ſhorten *Mortal*'s Breath,
And hurry us *compendiouſly* to Death,
Bathing, and *drinking Wine* to great *Exceſs*,
And love of *Female Joys* to luſtful Wantonneſs.

How the Lady is conducted to the *Sultan*'s Chamber.

WHEN Night is come, and the *Grand Signior*, full of Expectation, laid in Bed, the *Eunuchs* of his Chamber notifie his Pleaſure to the *Waiting* Lady, who is thereupon immediately attended by the *other Virgins*, *Matrons*, and *Black Eunuchs*, to the *Sultan*'s Chamber, all the Inſtruments of *Turkiſh Muſick* ſounding round her, and a hundred large *Wax Tapers* lighting her along; they leave her at the Door, and wiſhing her a Satisfaction equal to her Honour, ſeparate, and all return to their reſpective Places.

How receiv'd there.

MEAN while the trembling *Virgin* knocks, and is admitted by the *Kiſler Aga*, or *Great Maſter of the Negro Eunuchs*, who attends her coming, to inſtruct her in ſome neceſſary Duties, ſhe muſt offer at Performing; after which he modeſtly withdraws and leaves her in the Chamber.

Her firſt Addreſs to the *Grand Signior*.

THE *Sultan* all this while expects her in the Bed, to which ſhe is directed, by two large white Tapers, burning in the Room; I ſhou'd have told you, that ſhe enters, only cover'd with a *Wrapping Night-gown*, and advancing to the Feet of the *Grand Signior*'s *Bed*, falls down upon her Knees, and in an humble manner asks this Queſtion.

A Slave to your Commands, Great Monarch, *waits your beckon, may, or may ſhe not be now admitted?*

YOU may be ſure the *Sultan* anſwers *Yes*, and if impatient to poſſeſs her Beauties, takes her in as ſoon and kindly as your ſelf *young Reader* wou'd your Miſtreſs: But alas poor Women! common Cuſtom *generally* forces them to a more humble Entrance, for, in token of Submiſſion, *dropping off their Night-gown*, they muſt gently raiſe the *Bed Cloaths* at the Feet, and ſo creep gradually up to thoſe Embraces, which an *Engliſhman* wou'd be ſo civil to believe deſerving of a kinder Welcome; and an *Engliſhwoman*, if I know them rightly, think too worthy to beſtow in ſuch a *mortifying* and ſubmiſſive manner.

Their pleaſant method of creeping in at the Beds-feet.

Their Salutation in the Morning.

'TIS poſſible however, that an *after-game* of Love and Kindneſs may make full amends for the indifference of her firſt Reception, that we will not doubt of, but proceed to tell you, that when *Morning* breaks, they are awaken'd by the ſound of *Muſick*, and the ſhriller Voices of ſome tunefull *Eunuchs*, ſinging certain Songs compos'd on purpoſe, not unlike the *Epithalamiums* of the Ancient; all theſe Songs are handed up and down the City, when the Story of ſome new Intrigue inclines the People to converſe upon that Subject; I had ſeveral preſented me, and one among the reſt I have *Tranſlated*, to divert the Reader.

A *Turkiſh* Epithalamium.

Bleſſings Crown the *Royal Pair*,
Mighty *Sultan*, happy *Fair*,

End-

Endleſs *Pleaſures* bleſs your Bed,
Angels Wings around you ſpread,
Godlike Offſpring grace your *Joys*,
Heav'nly *Daughters*, lovely *Boys*,
All that *eithers* Wiſh can crave,
That let *both together* have,
Long continue all your *Pleaſure*,
Let your *Bliſs* be out of meaſure.
Bleſſings crown the *Royal Pair*,
Mighty Sultan, *happy Fair.*

The Preſent, he makes her in the Morning.

ALARM'D by the repeated Harmony of theſe *congratulary Songs*, the *New-made Woman* riſes from the Boſom of her amorous Partner, who beſtows at parting, (with a gratefull Kiſs) ſome *precious Jewel* of ineſtimable Value; as ſoon as ſhe is cover'd by the Wrapper, ſhe threw off the Night before, the *Sultan* pulls a *Silken String*, and preſently come in the *Ladies* and their *Matrons* to attend her in another Chamber, while ſhe dreſſes richly in the Cloaths I lately told you were demanded from the *Wardrobe*, having firſt been bath'd, and well perfum'd all over in the private *Bagnio.*

The Honour of a Favorite.

IF ſhe has been ſo happy as to pleaſe the *Sultan* in a more than common manner, ſhe continues *Queen* of his Apartment and Affection, ſerv'd all Day upon the *Knee*, by his *Superior Officers*, and ſharing every Night the Bed of her *Great Maſter*, and it has been ſometimes known, that *One* has kept Poſſeſſion of his Heart for many Years together, inſomuch that all the other Ladies have been ſlighted, or forgotten, while their *Monarch*'s Thoughts were wholly bent to find new Pleaſures for the Object of his Paſſion.

How the *Sultan* and ſhe paſs their time.

WHEN any *Lady* is ſo fortunate as this, the daily Cuſtom of the *Sultan* is to lead her up and down, from Walk to Walk, and *Bower* to *Bower* about the Garden, Courting her as *amorouſly* and as full of ſoftneſs, as a *Chriſtian Lover* wou'd a *Miſtreſs* he addreſs'd for *Marriage*; all the while they walk, the *Gardens* muſt be private, not ſo much as a *Black Eunuch* is permitted to remain, to overhear or ſee the fond *Amours* of the delighted *Sultan.*

Other Diverſions.

SOMETIMES they walk or ſit in *Grottoes*, ſometimes in the cooleſt part of ſome ſweet Grove, where fine *Caſcades* and other *Water Works* ſeem to join Harmony with warbling Birds about their Heads, as if they ſtrove to drown from any others Ear, the whiſp'ring ſoftneſs of their Voices; ſometimes they mount a ſort of winding Stairs, that lead up to a little Pleaſure Houſe, contriv'd within the Branches of an *Oak* or *Walnut Tree*, and cover'd over with *Embroid'red Velvet Cuſhions*, where they *ſit*, *ſtand*, *lie* and dally wantonly, (unſeen by any thing but *Heaven*) in a mutual Tranſport.

A ſtrange Contrivance for a Seat of Pleaſure.

AMONGST the numerous Contrivances thoſe Gardens boaſt, one ſeems to have been copied from an *Indian Model*; for in certain thickeſt parts of the cloſe Groves, is left a *Square* about four Yards in bigneſs; at every corner of this *Square* is planted a large *Tree*, whoſe Branches, growing very high, and ſpreading far beyond the reſt, meet *overhead*, and form a *Canopy*, that ſhades all *underneath* from the moſt piercing Sun-ſhine: To the ſmalleſt of theſe *Trees* low Branches, conſequently ſuch as any *weight* will move moſt eaſily, are faſtned ſtrongly the four Corners of a doubled *Canvaſs*, cover'd over with the richeſt *Velvet*, which is pull'd ſo tight that it appears as *even* as a Table, yet when any thing of reaſonable Burthen comes

comes upon it, all the Branches giving way like *Springs*, it feels a very *odd* and *pleaſant* kind of Motion.

A charming Summer-Houſe.

A little Wooden *Stair-Caſe*, Winding round each corner Tree, admits the *Sultan* and his valued *Miſtreſs* to this *Velvet-Cover'd Canvas*, where they ſometimes roll about, and rocking up and down, ſo toy away their Hours in *Amorous Paſtime*, ſometimes ſitting Croſs-legg'd Play at *Cheſs*, or Talk away their Minutes, in a Pleaſing Converſation, while their Raviſh'd Senſes are Enchanted in a manner, by the Twining *Honey-Suckles*, *Jeſſamins*, and other *Odoriferous*, *Plants*, and *Flowers*, which growing out of certain *Pots of Earth*, Ingeniouſly made faſt to the *Top-Branches* of the Trees, Hang ſweetly down between the *Boughs*, and form a Lovely *Scent* and *Proſpect*, not to be Imagin'd but by Perſons preſent; this Place ſo rich in Pleaſure, tempts the Paſſions of the *Toying Couple* to ſuch Ardent Wiſhes, that the Shady *Canopy*, which covers them ſo well, is often *Conſcious* of their *Wanton Paſtime*.

How the other Ladies are diſpos'd off, after Beding the *Grand Signior*.

BESIDES theſe *Inward Scenes* of the *Grand Signiors Dalliances*, there ſtands a *Lettic'd Kiosk* or *Summer-Houſe*, adorn'd with *Cloth of Gold* and *Velvet Cuſhions*, whence, while they are Drinking *Coffee*, *Tea*, or *Chocolate*, they have an open proſpect of the *Aſian Mountains*, all the *Haven*, and the *Town* upon the other ſide, with the *Kaickgees* or *Boat Men* Rowing up and down, and the ſaid Summer-Houſe being Built upon the outward Wall of the *Seraglio*, all the *Gallies*, *Ships of War*, and *Trading Veſſels*, Foreign, or *their own*, muſt neceſſarily paſs almoſt within *Piſtol Shot* of their *Commodious Situation*.

THESE are the favours conſtantly beſtow'd upon thoſe happy Ladies, who obtain a *Monarch*'s Heart *in lieu* of their *Virginities:* But the leſs ſucceſsfull Women, after they have *one Night* taſted the Embraces of a Man, are carried from the Chamber, where they live *when Maids*, and lock'd in a *Seraglio* call'd *Kadin Serai*, or *Ladies Palace*, here they live a Solitary Life, confin'd within the Walls of an old Building, Waited on by *Eunuchs*, and can never hope for liberty, unleſs they chance to prove with Child, if ſo, they are brought back to an Apartment near the *Sultans*, and deliver'd in his preſence, ever after living there, with liberty to wear a Crown of different ſhape and value, according to her Quality, which is defin'd by being Firſt or Second, Third, Fourth, Fifth, or Twentieth *Haſakee* or *Concubine*.

A Barbarous Policy.

AS for the Sons they are deliver'd of, the Barbarous Policy of their Jealous Government, immediately Impriſons them as ſoon as Born, in a Dark Underground Apartment, where they are Inſtructed in their Language and Religion, all their neceſſaries handed down thro' Holes bor'd thro' the *Cieling*, being never ſuffer'd even to ſee the Sun, till on the Death of him who Reign'd, the Eldeſt Brother is Elected from his Dungeon to the *Throne* of that *Great Empire*; who of old, as ſoon as he was Father of a Son or two himſelf, was us'd to order all his Brothers to be Strangled in the Priſon, but of late they have diſus'd this Black Inhumane Cuſtom.

THE New-Elected *Emperor* enjoys at pleaſure any of thoſe Women, who were brought to the *Seraglio* for the Pleaſure of his *Predeceſſor*, only the *Sultana's* or ſuch Ladies as he had enjoy'd, are Inſtantly remov'd to the *Kadin Serai* I lately ſpoke of; all the reſt remaining pure, undoubted *Virgins*, he poſſeſſes as he pleaſes: Here the Reader may take Notice, that no Women are admitted into the *Seraglio* after Eight Years Old, That ſo the *Sultan* may not be deceiv'd as to her being Innocent from even a thought of Man; nor then, unleſs their Beauties promiſe

The care they uſe in getting Virgin.

miſe by the Fineneſs of their Bloom, to ripen by degrees to full Perfection.

IT now and then ſo happens that a full grown Woman, who is made the Prize of War, is ſent to the *Seraglio* by ſome Great *Baſhaw*, but then ſuch a Lady muſt be Miſtreſs of thoſe Charms, which ſeem to mark her, as a Treaſure only fit for the *Grand Signior*'s keeping.

How the *Sultan's* Daughters are diſpos'd of.

THE *Sultan's Daughters* at five, ſix, or ſeven Years of Age, are married to *Baſhaws* of high Command, who in acknowledgment of the great Honour he conferrs upon them, are oblig'd *each New-Years-Day*, to ſend a Preſent to their Royal Father-in-law, of ſuch conſiderable Value, that it drains their Coffers faſter than they find fair means to fill 'em, ſo that by this little Artifice, the *Sultan* finds continual means to turn the Danger of a Subjects Riches to his own Advantage.

How the Women of the Seraglio plague the *Sultan.*

NOW will the Reader be inclin'd to think that *he*, who *ſwims* in ſuch a *Sea of Pleaſure*, cannot be invaded by the Stings of Diſcontent, yet, as a Proof that every *Mortal* muſt be ſubject to the Imperfections, which attend *Mortality*, a thouſand little Anxietys torment and vex him, and the Quarrels of his Women ſo diſtract his Temper, that he often will be abſent a conſiderable time, in *Hunting* or ſome other Paſtime, on purpoſe to avoid the trouble of becoming *Arbitrator* of their frequent Diſputations.

No State of Mortal Life entirely happy.

THUS can no Condition of our Life be fully happy, *Celibacy* has its Inconveniencies, and ſo has *Matrimony*; we oft *change ſides* like Men in *Fevers*, yet can never reach the eaſe we aim at; there are ſome admirable Notions hereupon in a *Greek Poem*, which is already rendred *Engliſh* by ſo great a Hand, that I will give 'em you Tranſlated as I found 'em.

Τὴν γαμικὴν ἐυνὴν οἰκεῖα μέριμνα βιάζει,
Ἡ κεφαλὴν ἀνιάζει.
Οἱ μὲν πήμα πάθοι· ἀγάμητοι κηδιάνειρον,
Ἦτ' ἀναδῃῶσί τε χεῖρον.
Τέκνα, πόνοι πήρωσις, ἄπαις βίος. ἔνθ' ὀλυφυρμὸς
Ἐνθάδε πικρὸς ὀδυρμός.
Ἄλλο τὶ ἢν γαμικὸς βίος εἶχεν ἀπειρόγαμός τε,
Πλὴν ἁπλῆς μεν σουλοσύνης ἠειδός τε.

Domeſtic *Cares* afflict the *Husband*'s Bed,
Or *Pains*, his Head.
Thoſe, who live *Single*, take it for a *Curſe*,
Or do things worſe.
Some wou'd have *Children*, thoſe, who have them, moan,
Or wiſh them gone.
What is it then, to have, or have no *Wife*,
But *ſingle Thraldom*, or a *double Strife?*

Why Mutes are made the Executioners of *Turkey.*

TO wind up my Diſcourſe of the *Seraglio*, I will only add, that in reſpect to the *Grand Signior*, *Mutes* are there in great eſteem, and ſuch an aweful Silence always kept, that they have learn'd a Language on their Fingers, which is not only practis'd by the *Mutes*, but all the Officers in the *Seraglio*, who can readily *by Signs*, expreſs themſelves as fully as they can by Speaking: Another thing the *Reader* may take notice of, is that the *Mutes* are kept as *Executioners*, and ſent to Strangle ſuch great Men, as the *Grand Signior* Signs a Warrant for the Death of: I know not why they, more than others, are appointed to that Duty, unleſs it is becauſe, by being *Deaf* and *Dumb*, they are not qualified to hear and pity thoſe they Execute.

CHAP. XX.

Of the Revenues of the Turkiſh Sultan.

THE Reader muſt not here expect particular Accounts of thoſe prodigious Sums of Money, wherewith the *Emperors* of *Turkey* ſtill find means to fill their Coffers; I can only tell him, that beſides the Publick *Treaſury* I lately ſpoke of, there is kept in the *Seraglio* private *Banks* of Money in ſtrong leather Baggs, the Sum, which each contains, inſcrib'd upon a *Label* faſt'ned to it; Theſe have been amaſs'd by former *Sultans*, and are all diſtinguiſh'd from each other by the ſeveral Names of the collecting *Monarchs* deeply cut upon the Covers of large *Iron Cheſts*, which hold the leather Baggs abovenam'd.

Private Treaſures, how amaſs'd in *Turkey*.

THESE Private Treaſures, tho' containing mighty Sums of Money, which inſtead of lying dead might be increas'd each Year by different Improvements, are eſteem'd ſo Sacred by the ſuperſtitious *Turks*, that they believe it nothing leſs than hainous Guilt or *Sacrilege* it ſelf, to make the ſmalleſt uſe thereof, till it may do their Country and Religion ſignal Service at a time, if ſuch a time ever happen, when the *Chriſtian Nations* join againſt them and invade their Territories; a thing I fear, too much unlikely, but in which the *Turks* are apprehenſive of a Univerſal Danger.

To what Uſe reſerv'd.

AS for the *Revenues* of the *Turkiſh Sultan*, ſuch I mean as are his fix'd Propriety, and the undoubted Right of his *Imperial Dignity*, they are at preſent reckon'd at about *eight Millions* and *three hundred thouſand Pounds Sterling*, yearly Income; a Sum becoming the Poſſeſſion of a *Prince* ſo abſolute as the *Grand Signior*.

The yearly Revenue of the *Grand Signior*.

THE manner of Collecting this prodigious Sum, is by Aſſeſſing every Subject of his *Empire*, at an inconſiderable Yearly Tax, which he muſt pay as an Acknowledgment of his Dependance on, and Duty to the *Sultan*; and it is an admirable Method, they have got, of raiſing all this Money without any charge or trouble to the *Emperor*.

The manner of Collecting it.

THE Petty Governors of every little *Diſtrict*, are oblig'd to gather the reſpective *Quota*'s of the *Villagers* about them, and ſet out with Guards ſufficient to defend the Money towards the next great *Town* to their dependant Reſidences; here they muſt deliver it to the Poſſeſſion of the *Aga*, or the *Governour* of the Place, demanding his Diſcharge for their Acquittance of a Duty ſo incumbent on their Offices.

THE *Aga's* adding to this Sum their own Collections, guard 'em in like manner to the *Sangiacks*, or the *Lords Provincial*; they, with the addition of their own deliver it to the Superior *Beylerbeys*, or Great *Arch-Dukes* of *Turkey*, and theſe laſt continue all in their Poſſeſſion, till demanded by the *Guards*, who undertake to carry it in Waggons ſafely to *Conſtantinople*.

How carry'd to the Capital.

THE

THE Quarterly *Collections* never are behind hand, for on pain of Ruin no Man dares refuſe immediate Payment on the Day appointed, ſo that *ten Days* after every *Quarter*, the *remoteſt Provinces* begin to ſend away their Money towards the *City* I ſo lately nam'd. In *every Province*, the *Timariots*, *Zaims*, and other *ſtanding Soldiery*, are ſummon'd to appear and form a general Muſter; whence, with their *Commanders* at their *Head*, they all advance, and guard the Waggons to the Reſidence of the *Sangiack* of the adjoining Province. How guarded on the Road.

HE with all his Soldiers, joining his additional Collections to the former, there receives the Cuſtody of all together, and advances in like manner till he reaches his next Neighbour, who relieves him with another Party; and in this ſettled Order they proceed, ſtill ſwelling their Collections, till the laſt delivers all the *Revenues* of one Quarter, to the *Lord High Treaſurer* at *Conſtantinople*.

IT is obſervable, that as the Provinces, which lie the neareſt to their great *Metropolis*, muſt undertake the *Convoy* of far greater Sums than the *remoter Places*, ſo the number of their *Soldiers* is proportionably greater, as they are by far more populous, for reaſons mention'd in the Chapter, treating of the *Maxims* of their *Policy*.

NOW, tho' the *Saltan's Treaſure* is thus brought him by the univerſal Labour of his Subjects; he is as I have ſaid entirely free from any kind of Charge; this Duty being fix'd upon his *Governors of Provinces*, as one of thoſe incumbent on their Places, and conſequently to be manag'd only by thoſe Officers. An admirable Policy.

BUT many are the means, whereby the *Sultan* daily adds prodigious Sums to his Revenues, ſuch as, *for Example*, The obliging all the Great *Baſhaws* and *Governours* of his Dominions every *New-Years-Day* to ſend him Preſents, commonly in ready Money, which amounts to an incredible *Amaſſment*. Another way the Sultan has of raiſing Money.

ANOTHER way he has, when his Occaſions preſs him to Collect extraordinary Sums, by ſending Orders to the *Lords Provincial* of his *Empire*, immediately to raiſe as much as he requires, which they muſt do without reply, by Means as abſolute as the Command of their *Great Maſter*; oftentimes the *Sultan* takes occaſion to demand ſuch Sums from certain *Provinces*, as 'tis impoſſible they can ſupply him with; but ſending in compliance with his Will as much as they can ſpare, excuſe themſelves, as *incapacited for a further Contribution*. Another, which he often uſes.

HERE the *Grand Signior* gains his end, and finds a thouſand fair Pretences for the Execution of the *Governors* of all ſuch *Provinces*; he either ſends 'em Word that they have quite Impoveriſh'd their Governments, by tyrannous Oppreſſion of their *People* to enrich *themſelves*, or that their Lives muſt pay the forfeit of their Diſobedience, having fail'd to execute his Royal Orders, which obliges him to think them either *Traitors* to his *Power*, or unable to diſcharge the *Truſt* he had conferr'd upon them. A barbarous Avarice.

EITHER of theſe Reaſons or indeed a Weaker, *often none at all*, ſuffice to ruin thoſe, whoſe *Riches* ſpeak 'em fit for Execution, which is done as I have ſaid before, by *Strangling*, for it is eſteem'd a Crime of an unpardonable nature, to ſpill the Blood of any *Muſſulman*: The Treaſure of ſuch Governors is inſtantly declar'd Confiſcated to the *Grand Signior*, and accordingly deliver'd into his capacious Coffers. Why the Turks uſe Strangling.

The *Turks* very Covetous.

THUS does Poſſeſſion of a ſplendid Wealth endanger thoſe, who own it, yet it is obſervable that *Turks* of every Nation are the moſt inclin'd to aim at growing Rich, more zealouſly purſuing *Gain*, by how much faſter it rolls in upon them; and this in every Age has been a Vice as *epidemic* as *unreaſonable*. The *Poor* are commonly the moſt contented with their Fortune, and *Juvenal* has left it as a Maxim, that,

Juv. Sat. 14.

Creſcit amor nummi, quantum ipſa pecunia creſcit,
Et minus hanc optat, qui non habet.

The love of Money does *with Money* grow,
Thoſe wiſh it *leaſt*, who *leaſt* its Comforts know.

THE Cuſtoms upon Goods *Imported* and *Exported*, are another means of bringing in conſiderable Sums of Money to the Coffers of the *Sultan*, and *occaſional Taxes* of an hundred kinds impos'd on *Chriſtians* and the *Turks themſelves*, of which it was impoſſible to get a juſt Account, amount each Year to ſuch amazing Heaps of Wealth, that the *Grand Signior* cannot tell the bottom of his Income.

BUT as the violent Extortion of *Superiors* tempts the reſt to imitate their Methods in a private Dealing, every Man applies himſelf to ſtudy means of growing Rich, as finding a neceſſity of being ſo, if they wou'd make a Figure worth regarding.

Juv. Sat. 14.

Unde habeas quærit nemo, ſed oportet habere.

No Man will ask, which way you *Wealthy* grow,
Yet, wou'd you gain *Reſpect*, you muſt be ſo.

THO' all the Nations of the World have ever diſregarded *ragged Merit*, none deſpiſe it like the *Turkiſh People*; For their *Nobility* becoming ſo but by the *Riches* they are Maſters of, the *Poor* are look'd upon with ſtrange Contempt, and their *ſucceſsleſs Labours* ſlander'd with the Stain of *want of Induſtry*; and the Curſe of *Poverty* were in any Country an inſupportable *Misfortune*, tho' it had but that one Mark of Inconvenience, nam'd by *Juvenal*.

Juv. Sat. 3.

Nil habet infelix paupertas durius in ſe,
Quam quod ridiculos homines facit.

Unhappy *Poverty*, that heavy Curſe,
In its *oppreſſive* Weight has nothing worſe,
Than that ſuch Men, as griping *Want* endure,
Appear *ridiculous* by being *Poor*.

PROCEED we now to view the preſent State of the poor *Modern Greeks*, and ſee how much we find among them of the ancient Spirit of their *Glorious Anceſtors*.

CHAP.

CHAP. XXI.

Of the Greeks *in their Modern State.*

THE ſpacious *Earth* affords no Scene, which plainlier Repreſents to a Contemplative Genius the frail Foundation of all *Human Gandeur*, than the preſent Condition of Subverted *Greece*, that Ancient *Theatre* of *Power* and *Learning*, and *Nurſery* of the moſt Illuſtrious *Propagators* of *Wiſdom* and *Morality*. He, who looks back on former Ages, and Traces that unhappy Nation to its Meridian Splendour, will be ſtrangely ſtruck with an uncommon Wonder at the Degenerate Principles of their Unman'd Poſterity. The Viciſſitudes of *Fortune* will amaze his Thoughts, when he Reflects Sedately on the Glorious State of *Power* and *Knowledge*, in which they Flouriſh'd under the Inſtructive Diſcipline of their *Jonick*, *Socratick*, *Cyrenaick*, *Platonick*, *Academick*, *Peripatetick*, *Stoick*, and *Pythagorean Philoſophers*, whoſe *Wiſe* and *Vertuous* Dictates inſpir'd their Minds with an elevated Senſe of *Piety* and *Honour*; in the Practice of which, (as they exceeded and inſtructed moſt other Nations) they endeavour'd to out-vie each other: All contending with an *Emulative Zeal*, for a wiſh'd Superiority of *Speculative Learning*, till, by the long continu'd Bleſſing of ſuch Aſpiring Inclinations, they raiſed the Fame of their Illuſtrious Governments above the reſt of the Submiſſive World, and Built themſelves a *Glory*, whoſe encreaſing Brightneſs cou'd receive no Shadow from the affected Ignorance of contending Nations.

The Learning and Power of the Ancient *Greeks*.

BUT ſtrangely different is the preſent Genius of that Metamorphos'd People, who have ſo Widely Deviated from the Footſteps of their Anceſtors, that, to deſcribe them rightly, in their Modern State of *Slavery*, we muſt place 'em in a Diametrical Oppoſition to *Honour*, *Worth* and *Induſtry*. Their very *Nature* ſeems to have been chang'd with their *Condition*, as if their *Principles* had ſunk with their *Nobility*, whom *Mahomet* the Great (on his Taking *Conſtantinople*) endeavour'd to Extirpate by a general *Maſſacre*, imagining Politickly, that a Revolt of the Nation would be Dangerouſly, and Unſucceſsfully attempted, when they ſhould want a Head to guide the rough Reſentments of an Undiſciplin'd Multitude. Their laſt Emperour was Trodden to Death in one of the City Gates, and the greateſt part of his Family moſt Barbarouſly Butcher'd by the Inhumane *Conquerors*. Thoſe few, who with their Wives and Children eſcap'd the Tyrants Rage, retir'd to Woods, and Places far remote from the *Imperial City*; where in Diſguiſes proper to conceal their Quality, they wander'd up and down in all the Wants and Hardſhips of a Miſerable *Poverty*, till, by the Courſe of Time, their mean Condition reduc'd the Nature of their untaught Poſterity to ſo low an Ebb, that their ſo lofty Extract, (which ſome remaining Members of that Family now vainly boaſt of) ſerves but as an Arrow to Stab their Thoughts with the ſhamefull Idea of their preſent Miſeries. Nothing can more deeply Dictate the ſtrange Degrees and Turns of Fate a Man is ſubject to, than the Rigid Fortune of this Illuſtrious Family, whoſe remaining Branches, ſcatter'd here and there, and only known by the Name of *Paleologus* are ſo ſtrangely fallen, as to Live, for the moſt part, by a Laborious

The Degeneracy of the Moderns.

Mahomet's Maſſacre.

An Emperor Trodden to Death.

borious Practice of the moſt Mechanical Employments. I was never more ſenſibly Afflicted at the Misfortunes of another, than when I ſaw at *Conſtantinople*, in the Houſe of Mr. *Williams*, an *Engliſh* Merchant, now at *Aleppo*, one *Conſtantine Paleologus*, at that time a *Groom* of his Stables. This Man demonſtrated by undeniable Proofs, that he was Lineally Deſcended from the Emperors of *Greece*; but was moſt ſordidly Illiterate, and Inexpreſſibly Ignorant in any thing beyond the Dreſſing of his *Horſes*; yet he had a peculiar Majeſty in his Perſon; and ſomewhat uncommon diſtinguiſh'd his Extract from the Vulgar Dictates of his meaner Education; an Awful Gravity adorn'd his *Countenance*, and his ſilent Poſtures had ſomewhat Naturally Noble. But it grieved me to ſee him, after having readily repeated the Numerous Misfortunes of his Wandring Family, and Proudly boaſted of *Hereditary Nobility*, Run unconcernedly by his *Horſes* Side, Trotting without Thought, thro' the Dirty Streets, with his harden'd Hand upon his Maſter's *Stirrop*.

His Poſterity reduc'd to extream Poverty.

THE ſame Fate, which attended the *Blood-Royal*, involv'd the Numerous Branches of the *Grecian* Nobility, ſo that ſcarce a Gentleman now remains, who can Trace his Extract to the Third Generation. All are become alike Unhappy, and alike contented; and tho' the greateſt part of the Inhabitants of *Bulgaria*, *Romania*, and ſeveral other parts of *Turkey*, are ſtill *Greeks*: They Poſſeſs no *Land*, enjoy no *Liberty*, nor ſtudy any manner of *Learning*; but, with an unaccountable Indifference, ſubmit themſelves to the Pleaſure of the *Turks*, paying them the greateſt Part of that Miſerable Maintenance, their Labour gets 'em; nor dare they think of ſhaking off the *Turkiſh* Yoke, by a general *Inſurrection*, tho' the faireſt Opportunity ſhould Court 'em to endeavour it; chuſing rather to Live Oppreſs'd by *Tyranny*, than by an Active *Valour* undergo the Fatigues of a *Vigorous War*, to regain the Poſſeſſion of forgotten *Liberty*; and the better to excuſe the palpable groſſneſs of their Ignoble Genius, they have coin'd a Maxim, now currant amongſt 'em, *That they are Wiſeſt, who chuſe to Know leaſt, where Knowledge of Things paſt would only encreaſe the Weight of preſent Miſery.*

The Effects of Slavery.

A Greek Maxim.

BESIDES the *European Greeks*, *Aſia Major*, and part of *Africa*, is Inhabited by great Numbers of theſe People: But tho' Reſident in different Countries, they are all led by the ſame Genius to the Practice of little elſe but *Gluttony* and *Ebriety*, (which laſt Vice they were ever famous for) ſpending their time in *Dancing*, *Singing*, and when they Merchandize, in *Cheating* to ſuch a Degree, that *the Faith of a Greek* is now become a Jear, Proverbially thrown at a Man of Diſhoneſt Principles. Some are Maſters of ſmall Veſſels, which carry Paſſengers and Goods from Port to Port, in Coaſting Voyages: Thoſe in *Europe* are employed by the *Turks* to Till the Ground, themſelves but little Skilled in Husbandry. They are allowed to Plant *Vineyards* for their own uſe, and that Labour they ſeldom ſpare, retaining ſo much their Ancient Vice of immoderate Drinking, that the Man is reputed a Churl, who ſuffers his Friend to depart Sober from an Entertainment; they Drink in Earthen Cups, repleniſhing them as faſt as emptied, each Man for his Neighbour, and ſending 'em round without intermiſſion, till, their Brains Intoxicated with the Fumes of the Wine, they begin, without Order, to *Dance*, *Kiſs*, and *Sing*, Embracing one another with ſuch Antick Geſtures, and a Noiſe ſo diſagreeable, that tis very ſurprizing to a Stranger, who is preſent at their Meetings.

Their Gluttony.

THEY differ in their Habit according to their Profeſſions, ever imitating the *Turks*, as nearly as they dare, which they are allow'd to do in all things but *Yellow Shooes*, *Green Veſts*, or a *Turbant* of one Colour; inſtead whereof moſt *Greeks* uſe Furr'd Caps, of what Form or Colour they pleaſe:

Mens Habit.

pleaſe: Their Ancient Habits are now quite out of Date, and they differ ſo much from them, that whereas they formerly delighted much in long and ſpreading Hair, in regard of which *Homer* often calls 'em Καρηκομόωντες Ἀχαιοί, *The long Hair'd Greeks*; they now Shave all their Heads, and account it ridiculous in the *Franks* not to follow their Example. The Women, as the *Turks*, wear long Veſts, Muſlin Shifts, and Drawers of Cambrick reaching to their Feet; their Girdles are of twiſted Silk neatly Wove, and Embos'd with Gold, Silver, or Silver Gilt, ſet thick with *Saphirs*, *Em'ralds*, *Rubies*, or *Diamonds*; and thoſe, whoſe Circumſtances will not afford 'em to follow this Faſhion, procure Sophiſticate Stones, and Counterfeited Metal to imitate it as nearly as poſſible. Womens Habit.

THEIR Women are, *for the moſt part*, exquiſitely ſhap'd, generally of a *brown Complexion*, excellently featur'd, and their *Diſpoſition* of all People the moſt amorous; which Inclination of theirs is ſo well known to their Husbands, that they take all imaginable care to preſerve them for their own Embraces, who eſteem it no great Crime to receive anothers, as often as *Opportunity* favours their *induſtrious Endeavours:* Nature does ſo early teach 'em the advantages of *Beauty*, that they uſe all poſſible means not only to preſerve their *Stock* but to encreaſe it, by the *counterfeit* addition of a *ſophiſticate Complexion*; And ſo much do they eſteem the Art of *Painting*, that they *ſtain* the very *Nails* of their *Toes* and *Fingers*, with a certain lively kind of *red*. Deſcription of the *Graecian* Women.

IT is to this *perhaps*, they owe the numerous furrows of a wrinkled *Forhead*, before they have attain'd the Age of *Forty Five*, at which time, (*contemn'd by their Relations*,) they are employ'd in all the Buſineſs of the Houſe, and the moſt *menial* Offices of a *common Servant*. Soon decay'd

KISSING any but their *Husbands*, is eſteem'd a Crime unpardonable; unleſs, between the *Reſurrection*, and *Aſcenſion* of *our Saviour*, at which time both Men and Women kiſs promiſcuouſly all they meet; The *Man* firſt kiſſing the *Woman* on her *left Cheek*, tells her in a Voice as *grave* as the occaſion, *God is Riſen*, when *ſhe* upon his *right Cheek* yielding back the Compliment, makes anſwer zealouſly, *His Bleſſing be upon us.* A kiſſing Cuſtom.

THEIR Houſes are for the moſt part indifferently furniſh'd, not uſing *Feather-beds*, but like the *Turks* content to ſleep on *Mattreſſes:* Their *Language* is a *much corrupted Dialect*, and differs ſo extreamly from the *ancient Greek*, now only known to *Scholars*, that they hardly make a ſhift to underſtand one Word in ten, when *Strangers* ſpeak it. Their Language different from the ancient *Greek*.

NOW tho' the *Greeks* in all things but *Religion* are ſubſervient to the Laws of *Turkey*, they have yet *four Patriarchs* of their own, who exerciſe a kind of mix'd Authority over them in *Temporal*, as well as *Spiritual* Affairs; They are thoſe of *Conſtantinople*, *Alexandria*, *Jeruſalem*, and *Antioch*, or rather *Damaſcus*; Theſe *four* have their ſeveral *Diſtricts* of Government. He of *Conſtantinople* has by much, the largeſt Share; extending his *Juriſdiction* over all the *Greeks* in the *Europæan Turkey*, moſt part of *Aſia Minor*, *Colchis*, and the *Northern Coaſt* of the *Black Sea*; thoſe in *Egypt* and *Arabia*, are under the *Patriarch* of *Alexandria*; he of *Jeruſalem* has Authority over thoſe in *Paleſtine*, and all the Parts *adjacent*; and the *Greeks* of *Aſia Major* and *Armenia Minor* are ſubſervient to the *Juriſdiction* of the *Patriarch* of *Damaſcus*. Their four Patriarchs.

THE

How Elected.

THE *Patriarchs* are all Elected by a *Synod* of *Biſhops*, under whom in moſt of the abovenam'd Places, the *Greeks* are tolerated in a free, and unmoleſted Exerciſe of their *Religion*, in *Churches* and in *Monaſteries*, which notwithſtanding, they are not ſuffer'd to Rebuild, when Ruin'd, without vaſt *Preſents* to the *Miniſters* of *State*; By which means all the Places of their publick Worſhip decreaſing daily, they become if poſſible, each Year more ignorant than the *foregoing*: This, together with the tempting Opportunities of *turning Turks*, made more deſirable by the oppreſſive *Tyranny*, with which their crafty Maſters cruſh their Spirits, draws *Multitudes* away to a Profeſſion of the *Turkiſh Faith*, chuſing rather the tranſitory Enjoyment of a few ſmall *Privileges* here on *Earth*, than the laſting *Crown of Glory* in a promis'd *Heaven* hereafter.

What Age their Women Marry at.

THE Women *Marry* very Young, and yet are apt to fanſie, if they tarry for a Husband till *twelve* or *fourteen* Years of Age, Good-luck has quite forſaken them. The Bargain being made between the *Parents*, or *Relations*, for till then, *Love*, and *Good-liking* muſt be kept at diſtance: A Door is open'd, and the *Lover* admitted to his *Miſtreſſes Converſation*, who is *generally* of too kind a Temper to put him to the trouble of a *tedious Siege*, and to avoid that Incivility, yields frequently upon the firſt Attack, perhaps becauſe inclinable by *Nature*, to profeſs the ſame Opinion with an ancient *Countryman* of hers, who gives us this advice.

Ὠκεῖαι χάριτες γλυκερώτεραι. ἢν δὲ βραδύνῃ,

Πᾶσα χάρις κενεὴ, μηδὲ λέγοιτο χάρις.

Whate'er you do, *do ſoon*, for if *done late*,
You *rob* the *Favour* of near *half* its weight.

Deſcription of their Weddings.

THE *Wedding-Day* appointed, certain Men are invited, after the manner of our *Bride-Men*, who are generally *Rivals*, or ſuch at leaſt, as the ſuſpicious *Bridegroom* thinks he has more cauſe than ordinary to be jealous of. Theſe muſt *each Man* preſent a *Ring*, which by the *Prieſt* is *interchangeably* remov'd from the *Bride*'s to the *Bridegroom*'s Finger; after which it is eſteem'd a Crime, almoſt of an *Inceſtuous* Nature, for theſe *Bridemen* to commit *Adultery* with the Wife, to whom they gave ſuch a *Ring*, by way of *Renunciation* from thence forward of all *Right* or *Pretenſion whatſoever* to her *Love* or *Perſon*.

An ancient Cuſtom.

THESE lead the *Bridegroom* thro' the Streets, as finely Dreſs'd as his *Circumſtances* will permit; upon his Head he wears a *flow'ry Garland*, which putting me in mind of *ancient* Ways of crowning *Oxen*, when they lead 'em to the Altar, oblig'd me to reflect upon the *horny* Fate, which few *Greek Wives* fail of giving them, and made me pity the dull *Victim*, moving on with the ſmalleſt apprehenſion of his Danger, for a *Sacrifice* to *Matrimony*.

HE is ſurrounded by a Company of his *Relations* and *Acquaintance*, attended by a noiſy number of *Boys*, and *Fellows* with *Ghittars*, *Pipes*, *Drums*, *Timbrels*, and other *Muſick*, dancing antickly about the Company, with grinning Faces and ſtrange *apiſh* Geſtures: As they paſs along, there follow Men with Bottles and Glaſſes, running up and down, from one place to another, and off 'ring *Wine* to every Man to drink as they are walking thro' the Streets. Thus they reſolve to loſe no time, where *Wine* or *Mirth* invites their Application, ſtill retaining, ſpite of all their Loſſes, that *vivacity of Temper* in their Cups, which formerly gave birth to an *Old Proverb*, which deſcribing gayety of Humour, does it by theſe Words, *As merry as a Greek*.

The Original of an old Proverb.

AFTER

TABLE

EXPLANATION

OF THE

Annexed, which Represents

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GRACIAN'S READING.

AN EXPLANATION OF THE CUT,

Annex'd, which Repreſents a

GRÆCIAN WEDDING.

A. A. THE Two *Janizaries*, who attend, as a Guard, to defend them from the Inſults of the *Turks*, one in the Front, and another in the Rear of the Proceſſion.

B. The Prieſt.

C. The Bride.

D. The Bridegroom.

E. The Mother, or neareſt Female Relation of the Bride.

F. F. The Two Bridemen.

G. G. G. The Company, Invited to the Wedding.

H. A Boy carrying a Torch before the Company.

I. I. I. The Muſicians, attendingthe Company.

K. K. K. Perſons, hir'd to Sing, and Dance Antickly before the Company.

L. A Perſon employ'd to fill Wine to the Company.

M. A Man, who carries a Basket of Fruit for their Entertainment, as they Walk.

N. N. *Turks* Obſerving the Proceſſion.

O. A *Turkiſh* Moſque, or Church.

P. A *Turkiſh* Houſe, as commonly Built.

place this betwixt 176. & 177.

A GRECIAN WEDDING

P

N M A G G O G L B A H K K I F F E C D I K K Kirkall sculp

To the Highly Hon^rd Sr William Wentworth,
Of Bretton Hall in Yorkshire Baronet.

BRITISH
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MUSEUM

AFTER the Men, the Women come, in a *Knott* by themſelves, and in the midſt, the *Bride*, all cover'd with a *Veil of Lawn*, which reaches to her Heels, made like a Sack, without the ſmalleſt peeping Place for her impriſon'd Eyes, ty'd pretty cloſe about the Neck, and falling widely from the Head, o'er the ſides of a *ſquare* piece of *Paſtboard* like a *Trencher*, over which is hung a *Garland* of the ſweeteſt Flowers.

IN this Order they advance, guarded *before* and *behind* by *Janizaries*, for fear of *Inſults* from the *Turkiſh Rabble*. At the *Church*, the *Prieſt* is ſure to meet them, and ent'ring *there*, the *Bridegroom* leaves his *Dagger* ſticking in the Door, for fear of *Incantations* or *Enchantments*, often practis'd in this Country, by which means, they pretend to render the moſt vigorous *Bridegroom* altogether *Impotent* upon his *Wedding Night*.

A method to prevent Enchantments.

HOWEVER, arm'd againſt ſo unlucky a Diſappointment, they go *into Church*, and by the *Prieſt* are *join'd*, with ſeveral Prayers for the ſucceſsful Iſſue of their Marriage; after which, they change their *Garlands*, and retire to their Houſes, where the remainder of the Day being ſpent in *loud Carouſing* and making merry, the *New-married Couple* are put to Bed, and the next Morning *early*, the *Mother*, or neareſt *Female Relation* of the *Bride*, coming into their Chamber, takes poſſeſſion of the *Wedding Sheets*, to be preſerv'd as a perpetual Proof of her Dear *Daughter*'s ſure *Virginity*.

A way to prove Virginity.

I'LL tell you a pleaſant Story, and leave your-ſelf to gueſs, how admirably *Nature* has endued the *nimble-minded Græcian Ladies*, with the fineſt qualifications in the World, for *Cuckolding* their Husbands.

THERE is a little Village, call'd *Belgrade*, about fifteen Miles from *Conſtantinople*, wonderfully pleaſant for its *airy Situation*; here a *Greek*, who was grown rich by *Merchandizing*, kept a very pretty *Country Houſe*, and in it a young Wife, extreamly handſome, but, as ſomewhat brisker than he wiſh'd her, ſhe alarm'd his Jealouſy to watch her ſtrictly, nor wou'd he often let her walk alone in the adjoining Groves and Meadows.

A pleaſant Story of a Græcian Lady.

HOWEVER, I was *one Day* going by a Wood-ſide, at the bottom of a *Hill* to Angle in a *River*, that ran by it, and perceiv'd upon the *Bank* a charming youthful Lady buſy at her Needle, with a *Pot of Water* ſtanding by her, I immediately imagin'd right, and gueſs'd her the *fine Wife* of the *rich Greek* abovenam'd; I muſt own I was ſurpriz'd to find her, ſo, beyond my expectation, gay and beautiful; I ſaw ſhe was alone, and ventur'd to addreſs her in *Italian*, ſhe return'd my Salutation in that Language, and permitted me to ſit down by her, and converſe with all the Liberties of *decent Familiarity*.

SHE preſently began to make Complaint of the Reſtriction ſhe was under, by her Husbands Jealouſie, and the Reſtraint, which Women in that Country were oblig'd to undergoe, and really thence proceeded to make ſuch kind advances, and ſo prettily encourage me to hope her favour, e'er I ask'd it, that I only wanted *vanity*, to think I might have met ſucceſs in any kind of offer, *Youth*, or *Inclination* might have tempted me to make her.

Her familiar Temper.

BUT on a ſudden, in the Height of her Diſcourſe and *Gayety*, we heard a Voice among the Trees upon the other ſide of the River, Immediately ſhe knew it was *her Husband*, and expecting every moment, when he wou'd appear in ſight, was ſure he muſt Diſcover me to have been talking with her, ſo the very minute, that he call'd her, ſhe fell

A wonderful Preſence of Mind.

ſideways on the Ground, extended both her Arms with natural negligence, let drop the *Silk* ſhe was at Work upon, and ſeem'd as much Aſleep, as if ſhe really had been ſo.

T W A S no hard Task to gueſs the meaning of this *Counterfeited Slumber*, ſo that, willing to prevent all cauſe of Jealouſy, inſtead of ſtriving to get out of Sight, I ſtarted up, and bending forward, look'd upon her Face, as if ſurpriz'd to find a *Woman* in that Place and Poſture.

I had hardly time to regulate my *Air of Wonder*, when the *Greek* appear'd upon the Bank directly oppoſite; he *Started*, when he ſaw the Poſture of his *Wife*, and me ſo near her. I pretended an *Amazement* equal to his own, at his appearance, and was juſt about to ask him, if he knew that *Lady*, when he Interrupted my deſign by *Hallowing*, as loud as he cou'd poſſibly, to wake his *Conſort*.

S H E, *Poor Creature*, was ſo faſt aſleep, that all his *Noiſes* were in vain, ſhe Slumbred on, till I, as willing to give all the Countenance Imaginable to her *Politic Contrivance*, took her by the *Arm* and ſhook her pretty roughly; at this ſhe Rous'd, and having rubb'd her Eyes with admirable Cunning, look'd about her, and was, *doubtleſs*, much ſurpriz'd to ſee me there, it having been ſo long, ſince we Diſcours'd together.

An admirable Counterfeit.

H O W E V E R, I was pleas'd to ſee, how excellently ſhe contriv'd to humour wonder, mix'd with an *alloy* of Modeſty, both which I fear, and ten to one, you'll think ſo by the Sequel, were alike Strangers to her *Nature*; ſhe ſtarted up upon her Feet, and fix'd her Eyes upon me with an Artful *Wildneſs*, running Backwards, as I offer'd to approach her, with a *Shriek* or two enough to Frighten all the *Tygers* in the *Wilderneſs*.

T H E more to take all cauſe of Apprehenſion from the *Staring Husband*, I advanc'd, as ſhe retir'd, ſtill bowing, and aſſuring her I meant no harm, deſiring her to Apprehend no danger from my preſence, who was drawn by Accident to Walk that way, and by her *Charms* detain'd to gaze upon her *Perſon*; all this while the *Subtle Female Devil* kept a *Side-long-glance* upon her Husbands Countenance, who ſeem'd diverted at the Fright, my *Compliments* had put her in; ſhe ſaw him ſmile, and was reſolv'd to keep up the *Conceit*, wherefore, while I ſtill continued *Bowing* and Addreſt her with a Thouſand *Congees*, ſhe *Inhumanely* ſtoop'd down, and ſnatching up the *Earthen Pot*, which ſtood upon the Ground, threw full three *Pints of Water* in my *Face* and *Boſom*.

An unexpected return of Civility.

A Reaſonable Woman, *one wou'd think*, had been contented with this firſt Attack, but ſhe, it ſeems, was of another mind, for while I ſtoop'd to ſhake the Water from my *Eyes* and *Linnen*, ſhe fell upon me *like a Lioneſs*, Tore of my *Perriwig*, and laid about her at ſo Mercileſs a Rate, that I began to think the Safeſt way wou'd be to *Fly*, where *Fighting* was eſteem'd *Diſhonourable*.

A C C O R D I N G L Y I turn'd about in order to eſcape, but my *ſhe Adverſary* caught me by the *Collar* on the Back-part of my *Neck*, and puſh'd me on as faſt as I well car'd to run, ſtill *Thumping* me upon the *Back*, and calling *Names* as loud as poſſible, till being got at ſome conſiderable diſtance from her *Husband*, who was all this while half Dead with Laughing, ſhe depreſs'd her Voice, and in the *Softeſt Accents* ſhe cou'd utter, cry'd, *Fail not to meet me here to Morrow*, and as ſoon as ſhe had ſpoke theſe Words, ſhe puſh'd me forward, and ran back again as faſt as ſhe was *Able*.

A Pleaſant way of Aſſignation.

T H E

THE turn of this *laſt* part of the *Intrigue* ſurpris'd me ten times more than all the reſt; However, I ran back to fetch my Periwig, while ſhe was croſſing a *ſmall Bridge* a little higher to get over to her *Husband*, who as ſoon as his long fit of Mirth allow'd an *Interval*, cry'd out to me, *Excuſe her Sir, the* Græcian *Wives are never us'd to Strangers Company, and only love their Husbands Converſation.* As ſoon as he had made this Speech, he fell a *laughing* more than ever, and it was with much ado, I cou'd forbear to follow his Example, when I ſaw the *Fool* begin to *kiſs his loving Wife*, and hug her in his Arms, till they got out of ſight in their way *homeward.*

A miſtaken Husband.

I muſt confeſs I ſped ſo *Ill* at firſt, that I had little cauſe to think my *watry Entertainment* was an *Omen* of *Succeſs* in the Concluſion; *Water* will at any time extinguiſh *Fires*, that have but juſt *begun* to *blaze*, and ſhe had cool'd my *Flames* a little too ſoon to tempt 'em to a ſecond kindling, ſo that I forbore for many reaſons going next Day to the aforeſaid Place of *Aſſignation.*

BUT 'twas about a *Fortnight* after, when, as I was walking up a Lane, which ran along the backſide of her *Husband's Houſe*, ſhe ſaw, and beckon'd me to a ſmall *Summer Houſe*, in which ſhe ſat at Work, as formerly; *Good-Manners* led me to embraee the *Invitation*, where the firſt Demand was, *Why I did not come the Day appointed?* I excus'd it as I cou'd, and ſhe proceeded with a number of Aſſurances to tell me, *how concern'd ſhe was that ſhe had been oblig'd, againſt her Will, to uſe me ſo uncivilly*, and in ſhort, proceeded to ſuch kind Expreſſions, that *I every moment* look'd to have another *Invitation* to the Rivers ſide.

A ſecond Meeting.

BUT in the midſt of her Diſcourſe, inſtead of anſwering my Expectation, by renewing her kind Summons, ſhe *on a ſudden* rais'd her Voice to double heighth, began to ſpit upon me, and abuſe me to a wonderful degree; *however*, I had hardly time to be ſurpriz'd, before I gueſs'd the reaſon of her Change, by ſeeing her turn round, and call as loud as ſhe cou'd ſpeak, *Dear, Dear, come hither Dear, and ſhoot this Stranger thro' the Head, I cannot live in quiet for him:* The moment after came the Husband, peeping over his Wives Shoulder, looking after me, who never ſtaid to juſtifie my ſelf againſt the *Accuſation*, but made the utmoſt haſt to get away, leaſt he ſhou'd take an Opportunity to do, as his *Good-natur'd Lady* had commanded him.

A ſurprize as bad as the former.

I ſtaid at *Belgrade* ſome Weeks longer, but took care to go no more that way, and by the ſtrange Diſcovery I made *hereby* of Womens Temper, I reſolv'd to bear in my Memory two *Maxims* of this Country, which are, if I miſtake not, left as follows.

The firſt is,

Γυνὴ γὰρ εἰδέν οὗδε πλὼ ὃ βούλεται.

Two *Græcian* Maxims.

A *Woman* knows nothing, but what ſhe has a mind to.

And the other,

Γαμεῖν ὃ μέλλων, βλέψον εἰς τὺς γείτονας.

You that are about *Marrying*, look upon your *Neighbours.*

THEY differ little in their *Modern* from their *Ancient Funerals*, the *Parent*, *Wife*, or neareſt of the *Kindred* catches the departing Breath, by joining Mouths with thoſe, who *die*; when *dead*, they waſh their Bodies with the richeſt *Oils*, and then, inſtead of putting on a *Winding Sheet*, adorn 'em in the *fineſt Cloaths*, they wore *while living.*

The *Græcian* Funerals.

Mercenary Mourners.

THEN they lay them on an open *Bier* upon a *Quilt*, or *Mattreſs*, twiſted round with *Garlands* of a hundred various kinds of Flowers, and conduct 'em to the Place appointed for their *Burial*, follow'd by the weeping Friends of the Deceas'd, who are preceeded by a certain Number of *hir'd Mourners*, commonly of *Jewiſh Women*, who by conſtant Practice of their *Hypocritical* Concern, become ſuch Miſtreſſes of *Tears* and *Groanings*, that by *howling*, as they go along, with *tearing off their Hair*, *beating their Breaſts*, and lamentably weeping in a counterfeited Sorrow, they extract a real Flood of *Tears*, from many tender-hearted People, altogether unconcern'd in the occaſion of their *Lamentations*; ſo that they appear exact obſervers of the following Advice of that admirable *Tragedian Seneca*.

Sen. *Tra. Agam.*

Lacrymas, Lacrymis miſcere juvat.

The mixing *Tears* with *Tears* affords a melancholy ſort of Comfort.

THEY lay the *Body* in the *Grave* without a *Coffin*, cutting *firſt* his Cloaths to pieces with their *Penknives*, leſt the *Corps* ſhou'd be *dug up* by needy People for the ſake thereof; they throw great Boughs of *Cypreſs* on the *Grave*, and hang it, as we do *Atcheivements*, over the Door of the Deceas'd Perſon's Houſe.

An ancient Cuſtom.

THE *Women* generally cut a Lock of *Hair* a d tie it to the Body of their *dead Relation*; why they uſe ſo odd a Cuſtom none cou'd tell me, but 'tis certain they receiv'd it from the Practice of their *Anceſtors*, for, that 'twas us'd among the *ancient Greeks*, appears in many *Writers*, but particularly in the three and twentieth *Iliad* of *Homer*, where he ſpeaks as follows of *Achilles*, celebrating the *Funeral* of *Patroclus*.

Hom. Iliad. 23.

Στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπάκειρατο χαίτην
Τὴν ῥα Σπερχείῳ ποταμῷ τρέφε τηλεθόωσαν.
Νῦν δ' ἐπεὶ ἃ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
Πατρόκλῳ ἥρωϊ κόμην ἀπάσαιμι φέρεσθαι.
Ὣς εἰπὼν ἐν χερσὶ κόμην ἑτάροιο φίλοιο
Θῆκεν ——

Standing *apart* the *Pile*, where lay the Dead,
He cuts the *yellow Treſſes* from his Head.
Treſſes, he *long e'er that* to *Sperchius* vow'd,
And, turning to his Friend, thus ſpoke aloud,
Since I muſt *never*, after all my Toil,
Return to viſit my dear *Native Soil*;
On lov'd *Patroclus* I theſe *Locks* beſtow,
That he may bear 'em to my *Friends below*.
This ſaid, His comely *Hair* he neatly ſpread,
And laid it in the Hand of his *Companion*, *Dead*.

Another ancient *Græcian* Cuſtom.

BESIDES their Hair, they often bury in the *Graves* of their *Relations* things of rich and coſtly Value, ſuch as *Bracelets*, *Rings*, *Girdles* and the like; this alſo is an ancient Cuſtom, for the *Greeks* of Note were burnt of old, and had their *Funeral Piles* enrich'd with precious *Jewels*, *Gums*, *Sheep*, *Horſes*, *Cloaths*, and every thing of worth, to ſerve their Uſes in the other World: The *Ceremony* may be well conceiv'd by a deſcription you may find in *Statius* of the ſolemn Funeral of *Archemorus*.

Stat. Lib. 6.

—— *Non unquam opulentior illo*
Ante cinis; *crepitant gemmæ atque immane liqueſcit*
Argentum, *& pictus exudat veſtibus aurum*.

Nec

Nec non Aſſyriis pingueſcunt robora ſuccis,
Pallentique croco ſtrident ardentia mella,
Spumanteſque mero pateræ verguntur, & atri
Sanguinis & rapti gratiſſima cymbia lactis.
Tunc ſeptem numero turmas (centenus ubique
Surgit eques) verſis ducunt inſignibus ipſi
Grajugenæ Reges, luſtrantque ex more ſiniſtro
Orbe rogum, & ſtantes inclinant pulvere flammas,
Ter curvos egêre ſinus, illiſaque telis
Tela ſonant, quater horrendum pepulère fragorem
Arma, quater mollem famularum brachia planctum ;
Semianimes alter pecudes, ſpirantia & ignis
Accipit armenta.

Never till then, ſuch *Wealth* did *Aſhes* know,
Torrents of melted *Gold* and *Silver* flow ;
The *crackling Diamonds* ſnap amidſt the Fire,
And *Robes* conſume in Flames, that ſhine with golden Wyre ;
Oaks rich in *Syrian Gums*, thrown on, blaze high,
Honey and *Saffron hiſs* againſt the Sky ;
O'er-flowing *Bowls* of *Wine* are next thrown in,
Black Blood and mingled *Milk* to boil begin ;
Next *Sev'n* brave Bands of *Warriors* crown the Plain,
(An hundred gallant Soldiers form'd each Train,)
The *Græcian Monarchs* all theſe Squadrons led,
And ſhone *conſpicuous* at their Warlike Head,
Theſe, Marching to the *left*, the *Pile* ſurround,
With Clouds of *choaking Duſt* the Fire confound,
And *trail* their *mournful Enſigns* on the Ground.
Thrice round the *Pile* they claſh their dreadful Swords,
Four times their *batter'd Arms* a horrid ſound affords,
Four times the *Slaves* their naked *Boſoms* beat,
As oft to *Heav'n*, their doleful *Cries* repeat,
While num'rous *Flocks*, and *Beaſts half Slain* expire,
Amidſt the *riſing Flames* of a *leſs noble Fire.*

BY what has now been ſaid, the Reader will perceive the *Greeks* extreamly fallen from their *ancient Glory* ; and indeed they have not only loſt their *Wiſdom*, but their very Induſtry, deſerving nothing leſs than the *Encomium*, *Juvenal* thought fit to give them upon that account.

Ingenium velox, audacia perdita, ſermo *Juv. Sat. 3.*
Promptus, & Iſæo torrentior : ede quid illum
Eſſe putes, quemvis hominem ſecum attulit ad nos ;
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schœnobates, Medicus, Magus ; omnia novit
Græculus eſuriens ; in cœlum juſſeris, ibit.

Quick in his Apprehenſion, *Bold* in Speech,
Such *Eloquence Iſæus* cou'd not reach ;
Say what you'd have him be, and he's the *Man*,
All *Trades* he brings us, and *all Things* he can.
D'ye want *Grammarians* ? That's his boaſted *Skill*,
A *Rhetorician* ? There you have him ſtill.
Wou'd you a *Painter* be ? He'll teach you when you will.
Wou'd you be taught the *Geometric Art* ?
'Tis ſtill the ſame to him, he'll play that Part.

Wou'd

Wou'd you in *ſhort*, *Southſay'r*, or *Conj'rer be:*
There's none ſo Skill'd *in both thoſe Arts, as he.*
Wou'd you turn *Doctor?* He'll not fail your hopes;
Or elſe he'll teach you *Dancing on the Ropes.*
In fine, the needy *Greek* does all things know,
Bid him ride Poſt to *Heav'n*, and ſtrait to *Heav'n* he'll go.

CHAP. XXII.

Of the Græcian *Religion.*

The Merit of the ancient *Grecian* Church.

THE *Græcian Church* in former Ages has been famous for Converting many Nations to the Doctrine of *Chriſtianity*, but is as much decay'd at preſent as their *Temporal Affairs*, a barbarous *Ignorance* poſſeſſing *Univerſally* their Notions of *Religion.*

WIDELY do they differ, as to point of *Faith*, from *Roman Principles*, and tho' they often have profeſs'd a perfect Reconciliation to the *Tenets* of that *Church*, and frequently agree'd on certain Articles of *Union*, it was only at ſuch times as being pinch'd by *Poverty* or other Inconveniencies, they hop'd *Redreſs* from flattering the *Papal Clergy* into a Belief, that they were willing to embrace the *Romiſh Doctrine.*

The Ignorance of the Modern.

I have before inform'd you they are ſubject to the Power of four *Patriarchs*, thoſe in former times were Men of *Learning*, and *undoubted Piety*, choſen to their Offices for their *Integrity of Life*, and exemplary *Gravity in Converſation*; now the higheſt *Briber* carries it, and the declining Dignity is ſtrangely ſunk from ancient Worth to *Ignorance* and *Poverty.*

Two ſorts of *Græcian* Prieſts.

HOWEVER, under theſe ſuperior Members of the *Modern Græcian Church*, are found two kind of *Prieſts*, the *firſt* a ſort of *Monks*, deſpiſers of the World, and all its Vanities, who taking leave of *Temporal Affairs*, immure themſelves for Life within the *Walls* of certain ſtrong and ancient *Monaſteries*, which are ſpread in Numbers over all their Country: And the *ſecond* are thoſe common *Pariſh Prieſts*, ordain'd by the abovenam'd *Patriarchs* to teach the People the Great Duties of *Religion*, a *Task* for which they are but ill provided, while depreſs'd by ſuch a weight of *Slavery* and *Ignorance.*

The Monks call'd *Coloiero's.*

THE *Firſt*, the *Greeks* diſtinguiſh by the Name of *Coloiero's*, or *Monaſtic's*, and among the many Places, which contain the Brothers of their Order, *Mount Athos* is the Chief; for on that Hill alone, ſtand *four and twenty* ſpacious *Convents*, conſtantly maintaining near *ſeven thouſand Monks*, who live retir'd, by Oath oblig'd to a perpetual *Celibacy*, and a *Life* entirely ſeparated from the *Layety* of their *Religion.*

THEY

THEY wear a kind of long *black Gowns* and *Hoods*, of a courſe hairy Subſtance, letting grow their *Locks* to inconvenient length, in contradiction to the *Shaving Cuſtom* of the *Roman Clergy*; They live by their own Labours on what poor Proviſion they can get by *Tillage*, *Spinning*, and Improving every way the *Product* of the Country round 'em; They are *grave*, *auſtere*, and modeſt of Behaviour, and by the Poor *unknowing Greeks*, ſet out to Strangers with a thouſand high *Encomiums* on their *Learning* and *Capacities*, but fall ſo, ſhort of expectation *when convers'd with by a Traveller*, and are ſo much *involv'd* in the Stupidity of their ſubverted Countrymen, that all I learn'd by making them a Viſit, was the truth of an Expreſſion of the admirable *Juvenal*, who tells us, *Fronti nulla fides*, There is no knowing a Man's *Soul* by his Countenance: And another honeſt *Spaniſh Proverb* that declares, *No es tan bravo el Leon come le pintan*, that is, The Lyon is not half ſo fierce as they paint him. The *Coloiero's* way of living. A Spaniſh Proverb.

THE other *Prieſts* of *Greece*, if poſſible, are ſtill more ignorant than they, and ſcatt'red numerouſly up and down the Country, not being very much reſpected by the common People, nor in *Dreſs* or *Manners* very different from them; 'tis a wonder, if a Man conſiders the *oppreſſive Burthen* of that *Slavery*, which cruſhes 'em, how they have preſerv'd the very *Faith* of *Chriſtians*, which they do not only rigidly profeſs, but to ſupport its Doctrine, ſtill retain the following Principles. The Pariſh Prieſts, deſcrib'd.

IN oppoſition to the *Romiſh Church*, which they eſteem *Schiſmatical*, and laugh at the Aſſertion of the *Papal* Title to the Bleſſing of *Infallibility*, they hold, that the *Holy Ghoſt proceeds from God the Father* only. Their oppoſition to the Romiſh Church.

THEY Adminiſter the *Euchariſt* in both kinds, but as if the very Practice of *Religion* ſhou'd ſubmit to the *Intemperance* of a licentious People, they eſteem the *Wine*, not any way *available*, unleſs they drink it in conſiderable quantities, a ſign *ſay they*, that what we do, we do with ſatisfaction, and a *heartineſs*, that proves we bear reſpect to the *injunction*; while the *moderate ſipping* of your *Weſtern Churches* ſeems to ſpeak a kind of force upon your *Inclinations*. Their Notion of the Euchariſt.

THEY *leaven* all the Bread they uſe in Adminiſtration of the *Sacrament*, eſteeming ſuch, as is not ſo prepar'd, unworthy the Great Uſe they are to put it to. Leaven'd Bread.

THEY admit of *Paintings* on the *outward Walls*, and *inward Ornaments* of all their *Churches*, drawing frequently the *Virgin*, which you may obſerve, the *Eaſtern Nations* always repreſent a *Blackamoore*, the Figure of *Almighty God*, like an *old Man* with a *white Beard*, the *Holy Ghoſt*, and many of the twelve *Apoſtles*, with the *later Fathers* of the *Church*, as near as they can place 'em to the *Altar*. *Græcian* Paintings.

AMONGST the Paintings of the *Greeks*, *Armenians*, and ſome other *Eaſtern Chriſtians*, nothing is ſo common as the Repreſentation of *St. George on Horſeback*, fighting with a *Dragon*, as in the *Pictures* on our *Sign-Poſts* in *Great Britain*; why they have this Figure in ſuch *Vogue* among them, I cou'd never meet a *Prieſt* of ſence enough to tell me, but am apt to think that as *Baſilius*, and ſome other ancient Writers are of Opinion, that much celebrated Piece is nothing but an *emblematical Deſign*. *St. George*, as painted like a well arm'd Warriour, repreſenting *a good Chriſtian*, ſtrongly oppos'd by a *Great Dragon*, that is the *Devil*, who is vanquiſh'd by him, and thereby the *Kings Daughter*, that is the *Church of Chriſt*, preſerv'd from being devour'd by her dreadful Adverſary; and this Opinion is the more *authentic*, becauſe in every other Place but *England*, we ſhall ſeldom ſee the *Picture* The Picture of St. *George*. An Emblematical Repreſentation.

of

of St. George, but in ſome ancient Church, or Monaſtery, and in either of thoſe places ſeldom miſs it.

The Ignorance of Modern *Greeks* in Painting.

NOW, tho' they ſeem to value Painting, they have nothing of the *Genius* of their fam'd *Apelles* left among them; what they do is very flat, and ſcarce deſerves a better Name than that of daubing; and it is obſervable, that, notwithſtanding their reſpect for Pictures, they abhorr all ſorts of *Sculpture*, with a ſtrange antipathy, refuſing to admit them in their Churches, or even Dwelling Houſes, out of a ridiculous Opinion, that the very looking on ſuch *Pieces* ſavours of *Idolatry*.

Ever burning Lamps.

VAST quantities of Oyl they daily waſt, by burning it in Lamps, in all their Churches, never ſuffering them to extinguiſh, as believing it a ſort of Duty well receiv'd by God, and ſhewing their reſpect to the Receptacle of his Divinity.

Their Notions of the State of the Soul after Death.

THEY all agree in the neceſſity of uſing *Extream Unction*, which they practice, as inducted by St. *James*; they rigorouſly diſſent from the Opinion of the *Roman Catholicks*, in relation to the *Exiſtence* of a Purgatory; maintaining, moſt of them at leaſt, *that the departed Souls of Mortal Men are ſenſible of neither Joy nor Torment till the Day of Judgement*.

The *Græcian* Holy Days.

THE Year they reckon in the *Roman way*, but mark above an hundred *Holy-Days*, to be obſerv'd on pain of *Excommunication*; this I take to be an undeniable Example of their hatred to Activity, and Inclinations to the Practice of an idle and luxurious Life, forgetting Miſery, while drown'd in Sloth, and wallowing ſupinely in the Down of Idleneſs, amidſt thoſe torturing Proofs of Slavery, which ought to ſting a generous Mind with Senſe of his Misfortunes.

Their Faſts and Feaſts.

THEY Faſt on *Wedneſdays*, *Fridays*, and all *Holy Eves*, but Feaſt on *Saturday*, becauſe *ſay they*, it was the ancient *Sabaoth*, but I rather am inclin'd to think, becauſe they are unwilling to omit the leaſt pretence, whereby they may indulge a craving Appetite.

How far they tolerate Matrimony.

THE Clergy are allow'd to Marry once, but *Bigamy* is look'd upon too wanton a deſire to be permitted them, and *Trigamy* is ſo abhorr'd by all the *Greeks*, that it is never known among them, but forbidden with the ſtricteſt Prohibition even to the Laity themſelves.

Their Lents.

THEY keep four *Lents* within the Year, ſo ſtrictly, that in either 'tis eſteem'd a damnable Tranſgreſſion, and a Sin beyond excuſe, to eat the ſmalleſt Piece of Fleſh, or Fiſh, wherein there is a drop of Blood contain'd; yet one Exception may be made to this ſtrict Rule, becauſe the *Lent* preceeding *Eaſter*, is not held ſo rigid as the other, wherefore all the Laity are then allow'd to eat what kind of Fiſh their Fancy leads 'em to, or Circumſtances can afford 'em.

Their Liturgies, and univerſal Ignorance, and Stupidity.

THEY read the Liturgy of St. *Chryſoſtome*, unleſs upon their Feſtivals, and then their Prieſts attir'd *Pontifically*, read St. *Baſil*'s, but with little Signs of Decency or Devotion; and indeed ſo miſerably are they led away by love of Idleneſs, and long Captivity, that they poſſeſs in any kind, but few of thoſe Perfections, which, in former times, diſtinguiſh'd their Politer Countrymen, retaining nothing but their *Name*, their very Language being, as I ſaid before, entirely loſt among them; and that ruin'd Nation ſunk ſo low, that from the dread and admiration of the diſtant World, they are become at preſent the contempt and pity of the vileſt Wretches of the whole Creation; ſuch is the uncertainty of *humane Bleſſings*, and the certain *Frailty* of our weak Mortality.

CHAP.

CHAP. XXIII.

Of the Armenians *and their Religion.*

THAT *Chriſtian Church*, which calls its ſelf *Armenian*, is in Magnitude far more Conſiderable than the *Græcian*, and conſiſts of the diſplac'd Inhabitants of thoſe large Tracts of Land, which bore the Name, that now diſtinguiſhes her People, who have Widely ſpread themſelves in many Countries, and are numerouſly Scatter'd up and down the Countries ſubject to the *Great Mogul*, *Grand Signior* and the *King of Perſia.* What the *Armenians* are.

AT *Tyberis*, a large City in the Territories of the laſt, they live in very great reſpect among the *Natives*, and are very Wealthy by the means of Traffick. Here their *Patriarch* has his Seat, and here the Richeſt and moſt Noble of their People fix their Dwellings. Their patriarchal Seat.

BUT the occaſion of my ſpeaking of 'em here is, that there are Vaſt Numbers, like the *Greeks*, remaining ſubject to the Government of the *Grand Signior*, who poſſeſſes the Dominion of their Ancient Monarchs, by the unreſiſted force of an Illegal Uſurpation, from the Right of *Conqueſt*, Handed down from Prince to Prince, for Ages long ſince paſt, ſo that they now retain no notion of their former liberty, but live dependant on the Pow'r of a Deſpotick Tyrant. Great Numbers ſubject to the *Turkiſh Sultan.*

IN this however, they have better Fortune than their Fellow-Slaves, the *Greeks*, that they are free from that unnatural Duty of delivering their Children, to be ſent upon Triennial Seizures to *Conſtantinople*, and enjoy a Hundred Privileges more, becauſe a certain Countryman of theirs, a Flatterer of *Mahomets*, and one, who us'd to Propheſie his Future Greatneſs, gain'd a Promiſe from him, that he wou'd injoin his Followers, if ever they ſhou'd ſee occaſion to Invade *Armenia*, and the will of *God* ſhou'd give it to their Power, that they wou'd diſtinguiſh the Inhabitants from other Conquer'd People, by ſuch large Immunities, as ſhou'd alleviate the Burthen of their *Loſſes.* Their Priviledges. Why given them.

THEY are very Ignorant, but very Honeſt, Induſtrious in their Natures, Slow to Anger, and extreamly willing to forgive an Injury; Abſtemious in their Diet, little Drinkers, and inclin'd to Melancholy and Sedate Retirements; Devout, and Superſtitious in a High degree; Patient in Affliction, nor too ſoon Buoy'd up beyond themſelves, by the Succeſsful turns of Chance, or their Endeavours. Their Character.

IN former Ages they were ſubject to the *Græcian Patriarch* of *Conſtantinople*, but about the time of the Eutychian Hereſy, Revolted from his Juriſdiction, and had met with ſuch unbecoming Uſage, from the Proud Deportment of the *Greeks* in thoſe *Old Times*, that ever ſince, they have Abhorr'd their Memory, and now profeſs ſo rancour'd an Averſion to the People of that Name, that if by Chance (for it but rarely happens) any *Greek* becomes a Convert to the Faith of the *Armenians*, they refuſe admiting him a Member of their Church, till they have Rebaptiz'd him after their own Method. The Enmity between the *Greeks* and them.

The number, and piety of their Biſhops.

THERE are above three hundred Biſhops of that Nation, ſcatter'd ſtrangely up and down, with poor Allowances for the ſupport of their Degree; which notwithſtanding is ſufficiently atton'd for, by the Veneration paid 'em from the common People, and the humble dictates of their own Morality, which teaches them contentedly to ſpend their *Lives* in peaceful Poverty, and raiſe their Wiſhes to a *Future Proſpect*, far ſurpaſſing the chimerical Advantages, accruing from the groſs and earthly Bleſſings, which attend the aim of *Proſperous Ambition*.

THE Tenets of their Faith are gather'd from the ſeveral Opinions of the *Eaſtern Churches*, ſtrangely ſhuffled into an obſcure Collection; hardly one in fifty can inform a Stranger in the Principles and Grounds of the Religion he profeſſes: But the Foundation of their *Faith* is altogether built upon the following Articles.

Their Notion of one Nature in Chriſt.

THEY will allow in Chriſt one Nature only; but yet maintain this Notion with a difference from *Eutyches*, and the other Introducers of that Hereſy; for whereas they taught the Nature of our Saviour to be one, by a commixture of Divine and Human, the *Armenians* hold the *Union* of thoſe Natures to be made by an entire Conjunction, as the *Soul* of Man is join'd to his *corporeal Subſtance*.

Some other Tenets.

THEY Adminiſter the *Sacrament* in both kinds, but ardently deny all notion of the real Preſence in it: They hold a Purgatory, but reject all praying for the Dead; they diſallow of the Supremacy of the *Roman Church*, and joyn with that of *Greece* in their Aſſertion, that the *Holy Ghoſt* proceeds but from the Father only, and that the *Souls* of the Departed, Good or Bad, muſt never feel the ſmalleſt ſhare of *Joy* or *Torment*, till the dreadful Day of Univerſal *Judgment*.

The abſtemiouſneſs of their Prieſts.

THEIR Clergy, like the *Greeks*, are once, and only once, allow'd to Marry; and ſo very rigid and auſterely Exemplary are their Lives, that they abſtain from Fleſh of any kind, nor can by any means be brought to *eat it* oftner than five times a Year; nor wou'd they then, but in compliance with the humour of the common People, who, as Superſtitious in a high degree, might be perſwaded to imagine it a Sin to feed on Fleſh, ſhou'd they obſerve their Prieſts refuſe to do it.

Their frequent Faſting.

THEY place the greateſt Merit in the World, in duly keeping *Lent*, which they obſerve with wonderful Devotion and Auſterity; and indeed, the vulgar Sort, as knowing little elſe of their Religion, take ſuch care to be beforehand in this Point, that I have frequently obſerv'd them faſt Day after Day without complaining; and it may be ſaid, within the bounds of Truth, that they faſt three Days out of every ſeven.

They Faſt on *Chriſtmaſs Day*.

AMONG the many other Days, whereon the Stamp of Cuſtom has injoyn'd their Faſting, 'tis obſervable they always do it upon *Chriſtmaſs-Day* with double Strictneſs; what their reaſon is they cou'd not tell me; uſe has made it now a *Law*, and they eſteem it as their Duty to obey and keep it.

Their methods of Aſſembling to Devotion.

AS for Churches, they have very few, and thoſe they have, are ſo decay'd by Time, or Accident, that they are hardly fit to hold an Audience; wherefore they aſſemble to their publick Prayers, and other Ceremonies, in low, private Chambers, where they may be free from Noiſe, and undiſturb'd in the calm Exerciſe of their Religion. They are ſeldom fond of Painting, but are ſo entirely of the *Greeks* Opinion, as to *Sculptures*, that they cannot bear to ſee 'em in their Houſes.

IT is obſervable, that tho' the *Turks* in many things give greater Toleration to the *Armenians* than their other Subjects, yet they uſe the ſame inhuman art to ruin their Religion, never giving them Permiſſion to re-build a Church, when once decay'd; unleſs they are brib'd to it at ſo high a Rate, that 'tis a very rare attempt to ask a Licence for that purpoſe from the *Turkiſh Officers*, who always learn one Art, that is, to make the *moſt*, if not the beſt of their Preferments. The *Turkiſh* Policy to deſtroy their Churches.

THEIR poſtures, when at Prayers, is like the *Turks*, croſs-legg'd; thoſe paſt, they elevate their Bodies to a ſtraiter Pitch, and with the greateſt Silence liſten to their Prieſt, who reads from the *Chaldean Tongue* ſuch Chapters, as he thinks convenient, ſtill expounding, as he goes along, the Myſtery of what he reads. Their Poſtures of Prayer.

THIS Service over, they again repeat their Prayers, in the ſame Poſture as before, the Prieſt excepted, who then always turns his Face directly to the *Altar*, and with lifted Hands and Eyes invokes a Bleſſing on his zealous *Auditory*: Prayers once over, every Man, as he goes round the Room in order to depart, kneels down before the Prieſt, or Biſhop, if there is one preſent, and while he kiſſes his left Hand, is ſtrok'd upon the *Head*, and *Bleſs'd* devoutly by the other. Their Forms of Publick Devotion.

IT is at theſe *Aſſemblies*, that the Prieſt or Biſhop nominates the Feaſts or Faſts, which are to be obſerv'd the Week enſuing, after which no plea of Buſineſs, or extraordinary Occaſions can prevail to get a Diſpenſation, or acquit them from the Duty; and in order to prevent all expectation of ſucceeding in Petitions of that nature, they have form'd a Sentence, which by common uſe is grown a Proverb, and is generally painted in the Letters of their Language, on the Walls or Cielings of their Places of Devotion, and the Houſes, where they dwell: The Words are theſe, *As the Almighty God is infinitely greater than the World and all therein, by ſo much ought our earthly Buſineſs to give way to his great Worſhip.* An *Armenian* Proverb.

I told my Reader in the beginning of the Chapter, that the People of this Nation are extreamly Poor, and yet entirely Honeſt; an extraordinary Character, yet what they very well deſerve, as what I am about to tell you is a fair *Example.*

THERE was at the abovenam'd City of *Tyberis*, a young Man not thirty Years of Age, the only Son of an *Armenian* Merchant, who was yet ſo poor, as hardly to be capable of living in a tolerable Credit: This young Man was much in *Love* with the fair Daughter of a Countryman of his, who gratefully return'd his Paſſion with an equal value; But both theſe Families were Poor and Honeſt, therefore cou'd not ſee the ſmalleſt poſſibility of doing well, ſhou'd they by Marriage ſuffer the fond Couple to encreaſe a Charge, they found it very difficult to bear without addition. A Story of a young *Armenian*, and his Honeſty.

THE hardſhip of their Fortune, and ſincerity of their Affection half diſtracted them, when they reflected, that the Barrier, which prevented their ſo much deſir'd Bliſs, was never likely to be taken off, and found that every Day, as *Love* encreas'd, their *Poverty* grew greater. A bad Condition.

THE Poor young Man, induſtriouſly inclin'd, had try'd all ways of bettering his Circumſtances, but had much ado by all his Labour to ſupport a Livelyhood, and was become ſo melancholy by the miſery of his Condition, oppreſs'd at once by *Love* and *Indigence*, that he cou'd find no Comfort, but in the Converſation of his *Miſtreſs*, and *that* a ſort of *anxious*

An anxious Pleaſure.

Joy, becauſe, as often as it repreſented to his Thoughts the *Bleſſings*, he ſhou'd gain by her *Poſſeſſion*, it *recoil'd* upon his Memory, that 'twas almoſt impoſſible to obtain ſo great a happineſs.

HE often walk'd diſconſolately out of Town, and wandred up and down, unmindful of his Steps, indulging *Solitude* as a lov'd means of Contemplation; *one Evening* very late the *Moon* ſhone bright, and led him on in a ſmooth *Walk*, that ran along the *great high Road*, till he was met by a *grave Man* in habit of a *Pilgrim*, who ſaluted him and beg'd he wou'd ſupport him to the Town, or he ſhou'd faint before he reach'd it; the young *Armenian* looking earneſtly upon his Face, perceiv'd his Colour gone, and all the Marks of ſudden Illneſs plain to be diſcover'd.

HE ask'd the *Pilgrim*, whither he was bound, who told him, to *Conſtantinople*, and again demanding, if he had any *Friends* within the City of *Tyberis*, was inform'd, that he was quite a Stranger, and deſign'd to take his Lodging in ſome *publick Han*, or open place of Entertainment, ſuch as is elſewhere deſcrib'd, for *Inns* and *Houſes* of *Accommodation*, are not met with in the *Eaſtern* Countrys.

A compaſſionate Action.

THE good *Armenian* preſently conſider'd, that the Uſage he wou'd meet with in a *publick Han*, cou'd no ways be agreable to his weak Condition, and invited him to lie a *Night* or two at his Father's Houſe, by giving him a frank aſſurance of a hearty Welcome; this kind offer was immediately embrac'd with many thanks by the *Sick Pilgrim*, ſo he return'd again, and led his *Gueſt* back with him, uſing him with great Civility, and Entertaining him in every kind, as well as the *Condition* of the one requir'd, or the others *Purſe* cou'd poſſibly *afford him*.

An Artifice, to prevent Diſcovery.

FIVE Days the *Pilgrim* kept his Bed, and in that time wou'd often talk with the *Armenian* and his *Father*, ſtill concealing who he was, and taking, every now and then, an occaſion to complain of his *Misfortunes* and his *Poverty*, till on the fifth Day in the Evening he deſir'd the Company of the *Young Man alone*, who came accordingly, and as he us'd to do, began to comfort the *Sick Man* with hopes of quick Recovery.

AT laſt the *Pilgrim*, interrupting his Diſcourſe, began to *weep*, and taking him by the Hand, inform'd him that he found himſelf ſo weak, that he had now no longer *hopes* of *Life*, but begg'd him, as he wiſh'd for Happineſs hereafter, to comply with the Requeſt he was about to make him.

The Speech of a dying Pilgrim.

I am, *ſays he*, a *Merchant*, who have traded many Years in *Jewels*, which by travelling on *foot*, and in the Habit of a *Pilgrim*, I have always carry'd ſafe, when others have been robb'd of all they had; Almighty God has pleas'd to bleſs me with conſiderable *Subſtance*, moſt of which is now about me, in rich *Diamonds*, neatly faſtned in ſome corners of my Cloaths; I have no *Wife* or *Child*, but one *poor Mother* at *Conſtantinople*, long maintain'd by my good Fortune; her I make my *Heireſs*, ſhe knows beſt what poor Relations at her Death to leave it to: Now I deſign to write a Letter, and for fear ſhe loſes all, if ſent her by the *Caravan*, for *God Almighty's Sake*, do you in Perſon take the Charge of what I give you; ſee her, and inform her how I *dy'd*, and where you *bury* me: The *Charges* you have been ſo generouſly at, and what my *private Funeral* may coſt you, this *ſmall Purſe* contains a Sum of Gold ſufficient to repay you; but to bear the *Charges* of your Journey to my *Mother*, and in ſome degree reward your Goodneſs, I will give you two *good Diamonds* for your ſelf, and then deliver all the reſt to your ſafe Cuſtody.

HE ended there, and from a *Pocket* in the *boſom* of his *Veſt*, that then lay by him, took a Purſe in which were *Eighteen Gold Chequins* of *Turkey*, value *each ten Shillings*, and deliver'd it to the *Armenian*, who was more ſurpriz'd to ſee him *rip* the *corners* of his *Cloaths*, and take out *two* and *twenty* noble *Diamonds*, which had been the Buſineſs of the *Journey* he fell ſhort in, *Two* according to his promiſe he preſented him withal, each worth about an *hundred Engliſh Pounds*, the *other Twenty*, *moſt* of equal value, he committed to his Charge; took *Pen* and *Ink*, and *writ* a Line or two, directed to his *Mother*, and the next Day died, as he before imagin'd. A great Surpriſe.

HERE was a Temptation, few, I fear, in the *Armenian*'s Circumſtances, wou'd ſo nobly have reſiſted; he conceal'd the *Jewels*, leaſt his *Father* or his *Miſtreſs* ſhou'd have tempted him to keep them; own'd the Money, buried the *dead Pilgrim*, who, I ſhou'd have told you, was himſelf an *Armenian*; writ a Letter, and enclos'd *one Diamond* in it, to aſſiſt his *Father*, and withal inform'd him of the whole Concern, he left this Letter on his *Chamber Table*, ſold the *ſecond Jewel* for his own Expences, and departed early *one Morning*, with the *Pilgrims Weeds*, belonging to the late deceas'd, firſt having ſow'd all up, as they had been, before the Owner had unrip'd 'em for his Satisfaction. A wonderful Example of Honeſty.

IN ſhort, he brought the *Jewels* ſafe to *Conſtantinople*, gave 'em with the *Letter* to the Woman they were ſent to, wou'd not take the leaſt Reward, confeſſing he was paid beforehand, and prepar'd for his *Return* to *Perſia*, after a ſhort Stay of *thirteen Days* with the Mother of his *deceas'd Countryman.*

BUT *Vertue* ſeldom fails Reward, the *Story* was immediately ſpread round the City, and among the reſt, a *Perſian Envoy*, *then* about returning to his Country, hearing the report, reſolv'd to ſee ſuch Worth encourag'd; ſent for the young Man, inform'd himſelf of his Condition, took him back to *Perſia* in his Train, and there preſented him before the *King*, as an *Example* of ſurprizing Honeſty, and an *Object* highly worthy of his *Royal Favour.* A generous Action, of a *Perſian* Envoy.

THE *King* commanded a great Sum of Money to be given him, and learning that he was brought up a *Merchant*, order'd him to be the Man, with whom the *Court* ſhou'd for the future deal, for all their Neceſſaries in his way of *Traffick*; and accordingly, he ſoon grew rich by that Advantage and the many, which attended the great *Character* it gave him; ſo that he not only *Married* his *old Miſtreſs*, but in a few Years rais'd his *Family*, to be the moſt conſiderable of all his Country; a happineſs he very well deſerv'd, for ſuch a rare *Example* of an inborn *Honeſty*, and generoſity of *Nature*, commonly inherent to the People of that Nation. A Reward of Vertue.

CHAP.

CHAP. XXIV.

Of the Copties.

The Original of the *Copties.*

TWAS in the *Infancy* of *Chriſtian Doctrine*, that the old Inhabitants of many parts of *Egypt*, chiefly ſuch, as border'd upon *Æthiopia*, were Converted to the Faith of *Chriſt*, by the ſucceſsful Preaching of the Noble *Eunuch*, who had been inſpir'd by *Philip* with the pureſt Notions of *Religion* and Morality: Thoſe early Converts, who embrac'd the *Goſpel there*, tranſmitted it induſtriouſly to the Practice of *Poſterity*, and Multitudes of the *Egyptians* conſtantly profeſs'd the Doctrine of *Chriſtianity*, thro' all the *Ages* of inhuman *Perſecution*; and the *Modern Offspring* of thoſe Ancient People are the *Sect* nam'd *Copties*, whom this Chapter treats of.

The Cauſes of their Ignorance.

BUT, as *humane Nature* is *alone* too weak a *Prop* for *Faith*, and the myſterious Knowledge of *Religion*, ſo, the want of *Spiritual Directors* thro the *Labyrinth* of Darkneſs, which attended the diſorders of ſucceſſive *Perſecutions*, has involv'd them in a *Gulph* of *zealous Ignorance*, and taught 'em an *unnatural* and *incoherent* mixture of the Superſtitious Practices of *Pagan* Ceremonies, with the heavenly Rites of their profeſs'd *Chriſtianity*.

Circumciſion us'd among them, and why.

'TIS this Misfortune has confounded their religious Obſervation of the *Sacrament of Baptiſm*, with the Heatheniſh Cuſtom of an early *Circumciſion*, which they ſtill obſerve, but rather out of Veneration to the Practice of their *Anceſtors*, than any Notion of its *Efficacy* in religious Matters: That it was an *ancient Cuſtom*, we are undeniably convinc'd from the Aſſertion of ſo old a *Pen* as that of *Herodotus*, who declares it to have been obſerv'd among that People, long before the *Age* he liv'd in, they *Circumciſe* their *Children* at *eight* Days old, but *Baptiſe* them not till on the *fortieth*.

Tainted with the *Jacobin* Hereſy.

THEY were originally tainted with the *Jacobin Hereſy*, and rigidly maintain'd the Doctrine of *one ſole Nature in our Saviour*, long before *Jacobus* preach'd up that Opinion in the *Eaſtern* Parts of *Syria*; they are ſo very cautious, leaſt by chance they ſhou'd expoſe his *Perſon* to the Proof of a *Diviſion*, that, tho' they own him *God* and *Man*, and *perfect* in both *Eſſences*, they will not venture to diſtinguiſh one from t'other.

How agreeing with, or diſſenting from the Church of *Rome.*

THEY adminiſter the *Sacrament* in both kinds, eſpecially to *Infants juſt Baptiz'd*: They ſtigmatize the *Church of Rome* with *Hereſy*, yet by the too prevailing vigilance of *Miſſionaries* ſent from many Parts of *Italy*, great numbers of them frequently embrace the *Romiſh Doctrine*; they value not the Reſolutions of thoſe *General Councils*, held ſince that of *Epheſus*, and with an univerſal deteſtation of the Notions of a *Purgatory*, *Praying for the Souls of the Deceas'd*, and *Extreme Unction*, diſſent from thoſe three favorite *Points* of *Roman Doctrine*.

An ancient City.

THEY have a *Patriarch* over them, who takes his Title from the Town of *Alexandria*, but commonly reſides at *Grand Cairo*, or ſometimes at a large City call'd *Saieta*, ſix days Journey higher, on the *River Nilus*; all Inhabited by unmix'd numbers of the *Copties*; here 'tis ſaid, our *Savi-*

our

our and the *Virgin Mary* liv'd, when flying from the Rage of *Herod*, they ſojourn'd in the Land of *Egypt*, till the Death of that oppreſſive Tyrant. *Here* likewiſe may be ſeen the Ruins of a noble Structure, *ſtately* in the very *Duſt* it lies in, which the *Copties* tell us, was, in former times, a *Chapel* built by the religious *Helena*, Mother to *Conſtantine the Great*, and Conſecrated to the *Virgin*, in commemoration of her Reſidence in that *antient City.*

THEY are almoſt as ſtrict obſervers of *Lent*, as the *Armenians*, never eating Fleſh therein, but in the Night, unleſs on *Saturdays*, and *Sundays*; but upon thoſe Days they hold it as a Sin to Faſt. The *Copties* keep *Lent* ſtrictly.

PECULIARLY Devout, and painfully Religious is their rigid form of Worſhip, for on *Saturday at Midnight* they are ſummon'd to their *Churches*, where they neither *ſit*, *ſtand*, *kneel*, or uſe the common Poſtures of a Man, but till the *Sunday Noon*, ſupport themſelves, by leaning on a kind of *Crutches.* A painful form of Worſhip.

THE *Prieſt officiating* is cover'd with a *Veil* of fine white Linen, and aſſiſted by *three little Boys*, attir'd not much unlike himſelf, on whom, as on great numbers of young Children, they conferr the *minor Orders* of their *Prieſthood*; aſſuming their *Authority* for ſuch a Practice, from a weak Interpretation of that part of the *Goſpel*, where *our Saviour* uſes the Expreſſion, *Suffer little Children to come unto me, and prevent them not, for of ſuch is the Kingdom of Heaven.* Boys admitted into Orders.

THEY frequently exalt their Voices, and accompany the *Prieſt* in ſtrange and unintelligible Noiſes, uſing *ſome* the ancient *genuine Egyptian Language*, now almoſt forgotten, *ſome* the *Mooriſh Dialect*, and *ſome* the *Turkiſh*; oftentimes the *Prieſt*, not much unlike the *Romiſh elevation of the Hoſt*, lifts up, above his Head, a *Cloth* of *Crimſon Colour*, under which is plac'd the *Conſecrated Sacrament.* Their publick Prayers.

THEY Sing the *Pſalms* of *David* through at every Meeting, ſometimes a Chapter of the *Old*, but oftner of the *New, and more reſpected Teſtament*, as Pen'd by *Nicomedes*; they pay no Reverence to the *Pictures* of *our Saviour*, and the *Virgin Mary*, nor permit them to be plac'd about the *Altar*, tho' they *commonly* are met with in the other *Corners* of their *Churches.* Other Cuſtoms in uſe among them.

AT the Entrance of their Churches, which can ſeldom boaſt *Magnificence*, or *Ornament*, you ſee on either ſide, *ſquare Cheſts*, pil'd one above another, and in theſe they keep the *Aſhes*, *Bones*, or *other Reliques* of thoſe, who having been deluded by the ſtrong Inſinuations of the *Turks* to turn *Mahometans*, have afterwards repented their *Apoſtacy*, and openly profeſſing a *Return* to the *Religion* they before abandon'd, have been *put to Death* upon it, and defended their *unſhock'd*, and *perſecuted Recantation* by the painful *Tryal* of a glorious *Martyrdom.* Reliques of Martyrs.

THE *Women*, like the *Turks*, are ſeparated, in their *Churches*, from the Converſation of the *Men*, and plac'd in *Galleries* all *lettic'd over*, to prevent *Inſpection*: They kiſs their Hands at coming in, and lay the *Right* upon the *Left*, proceeding with a *Gravity* becoming their *Devotion.* Men and Women kept apart.

THEIR Habits differ from the *common Greeks* in nothing but a kind of *Skull-Cap*, of a cloſe and humble Shape, which all the *Copties* wear upon their Head: They live in great Subjection to the *Turks*, pay *double Taxes*, and are hourly liable to the oppreſſive Violences of unbounded *Tyranny*, and *ſwift Injuſtice.* Their Habits and Subjection.

THEIR

Sciences decay'd among them.

THEIR *Ignorance* is *great*, and *univerſal*, and their *Morals* conſequently *weak*, and poorly guarded: *Sciences* are almoſt loſt, at leaſt decay'd extreamly in the *Practice* of their *Students*.

HOWEVER, whether it proceeds from *real Inclination*, or a Notion that the Character of *Conjurer*, wou'd better ſuit *them*, than another People, by the Stories, which the *Scriptures*, and *Tradition* tell the World, of the prodigious Operation of thoſe fam'd *Magicians*, among their Anceſtors, who ſtrove ſo wonderfully to excel the Power of *God* in *Moſes*; I ſay, I know not, which of theſe excites their *Study*, but 'tis very certain that they all incline to practice *Magick*, or at leaſt ſuch *juggling Arts*, as *with the Vulgar* may intitle them to that denomination.

Great Lovers of Magick.

Admirable Jugglers.

THEY confidently boaſt a Power, by the aſſiſtance of *Familiar Spirits*, to inform Inquirers any thing they ask, particularly in Affairs of *Love*, and 'tis indeed a very pleaſant Entertainment, to behold how ſome of the *Politeſt* of theſe *Jugglers* will impoſe on ſimple Crowds of *Liſtners* by the outward Artifices of a *learn'd Appearance*, while by ſubtle means they learn the Buſineſs of the *Queriſt* from *himſelf*, or *Company*, and then *amaze* him with a Declaration of no more, than what he juſt before has told him.

'TIS pleaſant to behold 'em, *burning Leaves*, *deſcribing Circles*, *melting Wax*, and uſing all the *outward Geſtures*, which we read of in the Works of *ancient Poets*, to have been obſerv'd by *Sorcerers*, or others in their *Magic Incantations*, ſuch as that of *Simætha* in the *ſecond Eidyl* of *Theocritus*.

Theoc. Eidyl. 2d.

Ἴυγξ ἕλκε τὺ τῆνον ἐμὸν πότὶ δῶμα τὸν ἄνδρα.

Δέλφις ἔμ' ἀνίασιν. ἐγὼ δ' ἐπὶ Δέλφιδι δάφναν
Αἴθω. χ' ὡς ἀυτὰ λαχέει μέγα καππυείσασα,
Κἠξαπίνης ἄφθη, κἀδὲ σποδὸν εἴδομες ἀυτᾶς,
Οὕτω τοι χὴ Δέλφις ἐνὶ φλογὶ σάρκ' ἀμαθύνοι.

Ἴυγξ ἕλκε τὺ τῆνον ἐμ' &c.

Ὡς τῦτον τὸν κηρὸν ἐγὼ σὺν δαίμονι τάκω,
Ὡς τάκοιθ' ὑπ' ἔρωτος ὁ Μύνδιος ἀυτίκα Δέλφις,
Χ' ὡς δινεῖθ' ὅδε ῥόμβος ὁ χάλκεος ἐξ Ἀφροδίτας
Ὡς κεῖνος δινοῖτο ποθ' ἁμετέρησι θύρῃσιν.

Ἰϋγξ ἕλκε τὺ τῆνον ἐμ' &c.

Go *Iynx*, *on the wings of Paſſion move*,
And to my Preſence *drag* my *tardy Love*.

Delphis torments me, but I'll take *my* turn,
And for my *Delphi's* ſake this *Laurel* burn;
And as the *Laurel crackles* in the Fire,
Deſtroy'd by *Flames*, which burn it, and expire,
Till not the *very Aſhes* ſhall appear,
So let ſtrong *Flames* conſume my *Perjur'd Dear*.

Go *Iynx*, *on the Wings of Paſſion move*,
And to my Preſence drag my *tardy Love*.

As I now melt this *Wax*, help'd from above,
Juſt ſo let *Myndian Delphis* melt with *Love*,

And as I *whirl* my *brazen Wand* around,
Let him before my *Gate* in *Circles* trace the Ground.

Go, *Iynx*, on *the Wings of Paſſion move*,
And to my Preſence *drag* my *tardy Love.*

BUT certainly it cannot well be look'd upon a *Wonder*, that *Morality* ſhou'd boaſt no fix'd Impreſſion on the Minds of Men, inur'd to *Artifice* and *Treacherous Practices* by the perpetual Dangers they have been expos'd to, by the *Wars* and *Perſecutions*, *Changes* and *Subverſions*, which have conſtantly attended their unhappy Country, thro' a *Courſe of Revolutions* for ſo many Ages, when we find that *even our ſelves*, divided as we are from all the World, protected from the Miſeries of *War* and *Rapine*, and indulg'd by *Heaven* in all the Bleſſings of *Productive Nature*, have no great Cauſe to think our *Morals*, *generally ſpeaking*, better than our Neighbours.

No wonder that their Morals are not excellent.

AMONG the many Orders of *Religion*, now profeſs'd by theſe *Copties*, there is *one* very *odd*, and *new Opinion* prevalent among them; a *certain Sect*, who, Contemplating ſeriouſly, and with inceſſant Application, on the numerous Frailties of *Humanity*, engage themſelves *by Oath* in the moſt ſolemn manner, every Year they live to take upon them ſome new *Myſtery*, or way of Living: till they find *(if poſſible)* ſome State of Life, *entirely happy*: Theſe by turns, are *Soldiers*, *Merchants*, *Husbandmen*, and every thing their Subſtance can create them; and the Good they do by this uncommon Practice of *profeſs'd Variety*, appears conſpicuouſly in the repeated Declarations, which they daily make in Publick Places, telling thoſe, who gather round them, that *Experience* has convinc'd them *True Felicity* attends not ſuch and ſuch a Life, for ſuch and ſuch occurring Reaſons, weighing all the *Good* with all the *Bad* of every Man's Condition, and diſcovering how much the weighty *Evils overpoize the Balance.*

A ſtrange and lab'ring Sect, among the *Copties.*

THUS are the Lives of theſe unwearied Wretches ſpent in ſearches of *Content*, a *Fairy Bleſſing*, talk'd of like the *Phœnix*, but unknown like that, and never to be gain'd on this ſide *Heaven*; yet they toil inceſſantly, and drudge away their Moments, in a kind of *Interrogatory Contemplation*, like the learn'd *Auſonius*, who thus expreſſes the convincing Proofs of *Mortal Imperfection.*

Their never ending Labours.

Quod vitæ ſectabor iter? Si plena tumultu
Sunt fora, ſi curis domus anxia, ſi peregrinos
Cura domûs ſequitur, Mercantem ſi nova ſemper
Damna manent, ceſſare vetat ſi turpis Egeſtas;
Si vexat labor Agricolam, mare naufragus horror
Infamat, pœnæque graves in cœlibe vitâ,
Et gravior cautis Cuſtodia vana maritis;
Sanguineum ſi martis opus, ſi turpia lucra
Fœnoris, & velox inopes uſura trucidat?
Afflictat Fortuna viros, per Bella, per Æquor,
Iras, inſidiaſque, catenatoſque labores,
Mutandos ſemper Gravioribus.

Auſon. Eidyl. 15th.

What Courſe of Life ſhall my *Wild Wiſhes* ſhare?
If *Publick Poſts* are full of *Noiſe* and *Care*;
If *anxious Tortures* break our Reſt *at home*,
And *equal Troubles* follow thoſe, who *roam*;
If *ſtill* new Loſſes damn the *Merchant's* Pain,
Or *Poverty* excites his toil for Gain;

If conſtant Labour *macerates* the *Swain*,
And dreadful *Shipwrecks* fright us from the *Main*;
If weighty Sorrows preſs a *Single Life*,
And the *vain Cautions* of an *hourly Strife*,
Teach not the *Husband* to ſecure his Wife;
If *War* is *bloody*, if *Extortion baſe*,
And *griping Uſury* deſtroys the *Poor Man's Race?*
Fortune, by many means, afflicts Mankind,
By *War*, by angry *Seas* and *Winds* combin'd;
By Storms of *Paſſion*, and deſtructive *Snares*,
Un-numb'red *Labours*, and *entangled Cares*;
And, tho' we think our *Preſent State* a *Curſe*,
We ſeldom *change it*, but we make it *worſe*.

The humour of the *Copties*.

THE *Generality* of theſe *Copties* are *curiouſly* inclin'd to hear the Cuſtoms of remote Dominions, and are overjoy'd to get a *Gentleman* of *Learning*, who is travelling thro' their Country, into their Acquaintance; They receive and entertain him with a deep reſpect, and waiting patiently, till he has ask'd as many *Queſtions* as he pleaſes of their *way of Living*, put great numbers of inquiſitive Demands on *him*, and liſten with a cloſe and wonderful *Delight*, to hear the *Stories*, which a *Stranger* tells them, either of *his own* or *other Countries*.

An Arbitrary Practice of the *Arabs*.

NOR is it any ways *improbable*, that *this* ſhou'd be the reaſon, which induces ſuch vaſt numbers to profeſs the Buſineſs of a *Guide*, attending *Travellers* from Place to Place, as often as the *Arabs* will permit them; but theſe *laſt* are *Lords* of *them* and their *Pretentions*, and are well acquainted with the *Profits* thence ariſing, wherefore they will *rarely* give the *Copties* liberty to ſerve as *Guides* to *Chriſtian Travellers*, but undertake the Task *themſelves*, and *thence* extort conſiderable Sums of Money, in proportion to their *Carriage*, *Avarice*, or *Honeſty*.

CHAP. XXV.

Of the Zinganees, *or the Race of the* Gypſies.

NOW, Reader, have I brought you to a ſort of People, who for every kind of Villany, and unexampled Practices of Guilt in its moſt elevated Inſolence, may juſtly boaſt themſelves without a Rival; *Impunity* encourages them all to *Sin*, and *independent Arrogance* protects them in it; They are ſhun'd by all degrees of Men, and all Men equally by *them* deteſted; They are *Nature's Outcaſt*, and the black *Inteſters* of Humanity and common Goodneſs, and of all the World may beſt lay claim to the Profeſſion of a *Maxim*, which the *Roman Satyriſt* expreſſes thus,

Aude aliquid brevibus Gyaris, & Carcere dignum, Juv. Sat. 1.
Si vis eſſe aliquis; probitas laudatur & alget.

Wou'd you be *Great*, and *dreaded* by Mankind,
Dare to do *Miſchief* never yet deſign'd,
Contrive ſome *Ill*, that may the Rope deſerve,
Then ſhall you thrive; if *Good*, be *prais'd* and *Starve.*

YOU ſhall rarely apprehend a *Zinganee*, or execute him for a *Crime*, but he will readily confeſs vaſt numbers more than e'er he was detected in, their *only aim* is *Wickedneſs*, and *that* they grow inimitable *Proficients* in; They ſeldom differ one from t'other, or if *ſome* have accidentally been more ſucceſsful than *the reſt* in bringing *Miſchiefs* to *perfection*, 'tis becauſe their Opportunities have been more favourable, and proceeds not from a weaker Inclination to the Practice of Iniquity: Their Guilt is *thus* the ſame, and therefore, I may well excuſe the univerſal Wiſhes of the *honeſter Inhabitants* of the *Eaſtern Countries*, who profeſs an open and deſerv'd Abhorrence of the *Wretches* and their Cuſtoms, deſiring nothing more than that their very Race might *wholly* be *extirpated.*

Nam ſcelus intra ſe tacitum, qui cogitat ullum, Juv. Sat. 13.
Facti crimen habet, cedo, ſi conata peregit.

For he, who has his *Will* to *Evil* brought,
And *ſecretly* dares form a *Wicked Thought*,
Commits the *Crime*, that his Conſent has won,
Or *Sins* as much, as if *'twere really done.*

BUT, e'er I paint the *Morals*, and *inhuman Nature* of theſe People, 'twill be proper to inform my Reader, *who they are*, and having trac'd 'em to their black *Original*, I will proceed to the Relation of their *Preſent State*, and lay 'em open in the ſcatt'red Baſeneſs of their Modern Circumſtances.

The Hiſtory, and Original of the *Zinganees.*

'TWAS in the Reign of *Sultan Selym*, the ſucceſsful *Turkiſh Emperour*, who overthrew the Government of the *Circaſſian Mamalukes*, and added *Egypt* to his own Dominions, that the few remaining *Soldiers* of that Name, who had eſcap'd the Slaughter, and retir'd in little Numbers to the *Borders* of the *Deſart*, were encourag'd by a *certain daring Slave*, nam'd *Zinganeus*, to aſſemble in one Body, and make uſe of thoſe *offenſive Arms* their haſty Flight had left them, to their beſt advantage; they conſented to the motion, and upon examination found themſelves a formidable Body, able to defend their Ground by reaſon of the difficulty of acceſs, againſt the Power of all Invaders.

A Salvage kind of Life.

THUS they liv'd ſome time, made Nightly Inrodes to the fertil Paſtures on the Banks of *Nilus*, *plunder'd Towns*, *deſtroy'd Inhabitants*, *drove off their Cattle*, and committed all Outrages, void of fear, and free from Puniſhment, not only keeping ſo ſecure a Guard, that they defended their Poſſeſſions, but admitting daily Numbers of their *old Companions*, who deſerted to their Party in conſiderable Bodies, as often as they found convenient Opportunities.

THE *Turks*, who dreaded what might be the Conſequences of this threatning growth of Power, ſent Great Commanders with ſome regular Forces to *reduce* them to Obedience; who fell ſhort in their Deſigns, and were ſent back *half ruin'd*, to aſſure their Officers, they were to cope with greater Strength than they imagin'd.

IN ſhort, the *Turks* perceiv'd ſo great a Difficulty in the Method they muſt take to bring 'em to Subjection, that they rather choſe to offer Terms of Friendſhip, and Accommodation, which the *Mamalukes* as readily accepted of, as growing weary of the *Dangerous Alarums* they were Hourly Subject to, ſo that a Peace was ſoon concluded, and the Articles thereof Obliging the *Circaſſians* to lay down their Arms, permitted them to exerciſe what other way of Living, their deſires wou'd lead 'em to make choice of.

Articles of Accommodation.

BUT *Civil Diſcipline* agreeing rarely with the *Military Genius* of licentious Multitudes, they grew unruly, and became ſo prejudicial to the common Intereſt, that the offended *Turks* at laſt grew weary of forgiving, and Enacted a degree, that every *ZINGANEE, for they were ſo diſtinguiſh'd, from the Name of their Ringleader*, ſhou'd in Fourteen Days depart the Kingdom: This was ſo ſeverely put in Execution, that in leſs than two Months ſpace, not one remain'd, who *Publickly* durſt own himſelf of *that Denomination*, for it was made Lawfull for what Man ſoever met them, when their Date expired, to *Take, Kill, Enſlave*, or *Uſe* them as he thought convenient.

They are Baniſh'd *Egypt.*

NO Man from that time forward e'er knew certainly, what became of *Zinganeus* their Commander, tho 'tis commonly believ'd he ſtaid in *Egypt*, where at preſent *his Poſterity* and that of *his Companions*, openly dare own themſelves. A certain Prophecy is ſpread about, relating to ſome future hopes, Predominant on the Opinion of the *Zinganees*, tho *few* among the *Turks*, regard or Value it. The *Prophecy* as 'tis Expreſs'd in the *Egyptian Language*, varies nothing from the following purpoſe.

A *Gypſie* Prophecy.

Years over *Years* ſhall Roll;
Ages o'er *Ages* Slide,
Before the *Worlds Controul*,
Shall check the *Creſcents Pride.*

Baniſh'd from Place to Place,
Wide as the *Oceans Roar*,
The Mighty *Gypſie Race*,
Shall Viſit ev'ry Shore.

But when the *Hundredth Year*,
Shall three times *Doubled be*,
Then ſhall *an End* Appear,
To all their *Slavery.*

Then ſhall the *Warlike Pow'rs*,
From *diſtant Climes* return,
Egypt again be *Ours*,
And *Turkiſh Turrets* Burn.

A Vain and Groundleſs hope.

THIS *Prophecy* has won ſo far upon the Miſerable *Remnant* of the *Zinganees* in *Egypt*, that they all expect as certainly to ſee the *Reſtoration* of their *Empire* in the Downfall of the *Turks*, as the moſt *Rigid Jews* believe and wait for the return of their *Meſſias*: But how wide from *Probability* their notion lies, let *any Man* decide, who will reflect on the Prodigious difference between the *Turks* and *Them*, in *Number* and *Authority.*

The Wandring Lives of the Baniſh'd *Gypſies.*

THOSE *Zinganees*, who had not Courage to continue in their Country in contempt of the decree, exhibited againſt them, ſpread themſelves in *Baniſhment* thro' every corner of the World, and finding it a neceſſary pru-

Prudence to conſider on ſome means of *Livelyhood* they took upon them the Denomination of *Foretellers* of the Accidents attending every Perſons Life, Pretending to a natural Gift of *Prophecy*, and finding it an eaſy matter to Impoſe upon the World by ſuch Pretentions, the (rather, becauſe many *Families* among them, had by *Art* or *Nature*, really reach'd a Wonderful Ability in ſuch like *Practices*) they Flouriſh'd for a while, and grew conſiderably Rich in many Countries.

Their Firſt Arrival in *England.*

AMONG the reſt, great Numbers Flock'd to *England*, Travell'd up and down from Place to Place, with Children at their Backs, beg'd leave to lie in *Barns*, told *Fortunes* for their Livelyhood, and when they could not fairly get *Proviſions*, Stole 'em with an admirable Cunning; till the many Miſchiefs which attended the Permiſſion of theſe *Stroling Hypocrites*, occaſion'd *ſeveral Acts* to paſs, in order to extirpate their Fraternity.

The Original of the Word Gypſie.

THE Laws which were from time to time Enacted to that end, had ſuch effect, that they were ſoon Tranſported hence in ſuch ſurprizing Numbers, that the few mean Wretches, now pretending to the Character of *Gypſies*, are not really ſo, but ſuch, whoſe Miſerable Circumſtances have reduc'd 'em to a ſordid *Imitation* of the Vices and Pretences of thoſe Baniſh'd Perſons, to whom Originally, our *Forefathers* gave the Name of *Gyptians* or *Egyptians* to denote the Country they belong'd to, but the word has been corrupted by the courſe of Time to the Preſent Vulgar Pronunciation, *GYPSIES.*

Turkey very full of *Gypſies.*

BUT tho' the Prudence of our *cautious Anceſtors*, found means to rid this Nation of ſuch Troubleſome Inhabitants, few other Countries took that care to free themſelves from their Encumb'ring Multiplication, every part of *Turkey* is (eſpecially) ſo Peſter'd with 'em, that you ſeldom Travel Four and Twenty Hours without Encountring them.

Their Way of Living.

THEY are Divided into *Tribes*, Acknowledge no dependance *on*, or Duty *to* the Power of any *Government* whatever; they have no *Laws* among themſelves, but mingle *Luſtfully* together in the moſt *Inceſtuous* manner, never *Marrying*, but uſing all *in common*, *Women*, *Goods*, and all they Boaſt of.

Excellent Smiths.

THEY Wander up and down, with *Aſſes*, Loaden with their *Tents*, and other dirty Neceſſaries, always Pitching their Black Camp as near ſome *Town of Note* as poſſible, and Working commonly as *Smiths*, particularly famous for the making *Hatchets* of an *Edge* ſo excellently temper'd, that no *Nail* can turn it; they are Hir'd ſometimes for every kind of *Drudgery*, but frequently refuſe to Work, and never tarry longer in a Place, than till they have obtain'd as much, as *Stealing* or their *Labour* can induce 'em to the hopes of.

Their Atheiſtical Principles.

THUS in time, they Viſit *every* Part of every *Country*, hated by Mankind and *Preying* on the Loſſes of their *Fellow Creatures*, void of Principle and conſequently of *Humanity*: If any of them Die, they make a *Hole* within his *Tent*, and Bury him about a Foot below the Surface, never uſing *Coffin*, *Shrowd* or *Decent Ceremony*; Scoffing Publickly at *every Law* and all *Religions*; openly declaring, they believe no *GOD*, but impiouſly uſe no other Argument, than that of Inſolent and Ignorant *Obſtinacy*, telling *Chriſtians*, who rebuke their Wickedneſs, that they have Daily reaſon to diſtruſt the Notions of a *Godhead*, ſince if there *were* a *Power* ſo *Mighty* and *Omniſcient* as *God* is repreſented, he wou'd never hear himſelf *Blaſphem'd*, and *Ridicul'd* at ſuch a Rate, as he is Hourly by their common Practice, without ſome ſpeedy Judgment on their Guilt. This *Simple Notion* made me think upon an Ancient *Precedent*, deliver'd to Poſterity by *Martial* in his Book of *Epigrams.* *Nullos*

Mart. Epig.

Nullos eſſe Deos, inane Cælum
Affirmat Selius, *probatque, quod ſe*
Factum, dum negat hoc, videt Beatum.

Selius affirms, there is no *God* in *Heav'n*,
And the *ſole Cauſe*, for *that* Opinion giv'n,
Is, that while *thus* he dares a *God* deny,
He *Proſpers daily*, and no *Plague* draws nigh.

Their Cuſtoms, and Humour.

THEY commonly go *naked*, or at leaſt, the *major Part* affect not Dreſſing. *Nature* ſtains them of a *tawny Hue*, and the *unreſiſted* Influence of a continual *Sun* encreaſes their Deformity; they never *waſh* their *Hands* or *Faces*, but permit their *Hair* and *Nails* to grow to moſt amazing lengths: They will not ſuffer *Travellers* to paſs without accoſting them, extracting Money by repeated Declarations of the *Good* or *Evil Fortune*, which is likely to attend them: But what moſt amaz'd me, is, that they aſſume the Impudence of giving good Advice, exhorting them to *Piety*, and all the *Graces* of *Humanity*, concluding commonly their *Hypocritic Lectures* with theſe Words, *Be Dutiful to* God, *your* Parents *and your* Prince, *and let the Bleſſings of them all be ſhowr'd upon you.*

WHEN I perceiv'd that *ſuch as theſe* cou'd give *Advice*, who are the *open Enemies* of common Goodneſs, I reflected with a wonderful ſurprize upon the Truth of an old *Maxim*, I remember to have *read* in ſome *Greek Author.*

A *Græcian* Maxim.

Ἅπαντες ἐσμὲν εἰς τὸ νθετεῖν σοφοὶ,
Αὐτοὶ δ' ἁμαρτάνοντες ὐ γιγνώσκομεν.

How readily do all our *Natures* tend
To give *Advice* with *Prudence* to a Friend!
But *if we Err our ſelves*, we know it not;
At leaſt our *Self-affection* cloaks the Blot.

A Story of the Impudence of a certain *Zinganee.*

THE *Native Inſolence* of theſe licentious Wretches may be gueſs'd at by a *Story* I will tell you. At a little *Country Town* in *Turkey*, where great Numbers of the *Zinganees* had pitch'd their *Tents*, a *Friend* of mine, who kept a Summer Houſe, retir'd to paſs a Month or two; and having been inform'd how Skillful they were fam'd to be in making *Hatchets* of an admirable temper, had the Curioſity to purchaſe one, at the dear rate of *three and twenty Shillings* in the Money of that Country.

HE *try'd* his *Hatchet*, which was neatly made, and had a fine *turn'd Helve*, and *Leather Caſe* to keep the Head from wet, and found it ſo exceeding Good, that he commended it extreamly to the Man, who made it, and profeſs'd he wou'd not loſe it for its *double Value.*

A Cheating Temper.

NOTHING cou'd have been more *welcom News*, or *fairer Invitation* to the *Zinganee* than this, he preſently reſolv'd to find ſome opportunity of ſtealing back the *Hatchet*, that he might oblige the *Gentleman* to buy another, or reward him well for the pretence of having found the *old one.*

IN ſhort, he *watch'd* a day or two, and having made his obſervation of the Place 'twas laid in, ſoon found means to get it, and was met one Morning by the Owner, as he haſten'd from the Chamber with the mark of *Theft* about him; The *Gentleman*, ſurpriz'd to ſee a *Zinganee* in his *Apartment*, took him by the Arm as he was paſſing by, and ask'd him ſomewhat roughly

roughly, what his Buſineſs was, and whither he was carrying his Hatchet; The *Gypſy*, *an experienc'd Artiſt*, anſwer'd nothing, but with elevated Eyes, and ſhaking Head, endeavour'd ſilently to get away; but when the *Gentleman* encreas'd his anger, and began to call his Servants to ſecure him, with a bold, undaunted Look, and Tongue as nimble as his Fingers, he began to talk away his Guilt, in Speeches to the following purpoſe. A wonderful Aſſurance.

FOOL that you are; but *Chriſtians* will be blind, and who can help it? Now I know you think that I came hither with deſign to *ſteal your Hatchet*; O poor Frailty of your common Underſtanding! I have Skill, *honeſt Infidel*, and by that Skill knew certainly, that if this *Hatchet* was not taken from you, this Morning at *Eleven a Clock*, and juſt three Minutes after, you wou'd have been inclin'd to try its Metal on yon Log of Wood, and ſo had ſurely cut your *Right Leg* half aſunder. I have Skill, and valued you, and ſo prevented it by ſeizing on the evil Inſtrument. See here, I will not be diſmay'd, I prize your *Good* above your *Friendſhip*, and will, *notwithſtanding this*, prevent your Danger. The Speech of a Gypſy.

HE had no ſooner ſpoke theſe Words, but *off he ran*, as faſt as he was able, nor was overtaken, tho' the *Servants* follow'd him, till he had reach'd a *Well* of an *unfathomable Depth*, and there he ſtopp'd, but firſt threw in the *Hatchet*, which he knew cou'd never be recover'd from ſo deep a Bottom.

THE Gentleman, who gueſs'd the *Zinganee*'s Deſign, cou'd ſcarce refrain from laughing at the *Air* with which he carry'd off his *Impudence*; 'twas dangerous to beat him, tho' he wish'd he cou'd have ventur'd it; in *ſhort*, the *Gypſy* won his point, and ſtill maintaining that his value for the Perſon of the Gentleman had made him throw away the former *Hatchet*, got the making of another like it. The Succeſs of a Cheat.

I ſhould have told you, that they always chuſe ſome *even ſpot of Ground* to pitch their Tents, where the Men and Women *Sing* and *Dance*, in aukward *Geſtures* all Day long, *run*, *hop*, and toy away their Hours in various kinds of active Entertainments.

I Lay, in Company with ſeveral other *Engliſh Gentlemen*, at a large Town in *Thrace*, now call'd *Romania*, I think the Place was nam'd *Burgoſs*; upon a ſpacious Plain, without the City, ſtood the Tents of ſeveral Tribes of wand'ring *Gypſies*, who were us'd to entertain themſelves in Dancing till near Midnight, and expreſs'd their Satisfaction in each others Converſation by the number of their *Exerciſes*. Another Story of the Gypſies.

WE walk'd out one Day to take the Air upon the *Plain* I ſpeak of, and were very much ſurpriz'd to ſee a Company of *Naked People* of *both Sexes*, join'd promiſcuouſly in a kind of *Antic Dance*, and leaping up and down, with uncouth Noiſes, and indecent Poſtures, which declar'd them Strangers to the ſmalleſt Grain of common *Modeſty*.

WE came as near 'em as we cou'd, and were immediatly ſurrounded by their Numbers, every Perſon ſtriving to *foretell our Fortunes*, by inſpection of our Hands, which we prevented them from doing, by an obſtinate refuſal to admit them near us.

ONE Young Gentleman among us, of a very *modeſt*, or indeed a *baſhful Nature*, was half frighted to behold himſelf encompaſs'd by a Band of *Naked* An *Engliſh* Modeſty.

ked Women, and inſtead of ſtriving to defend himſelf from their Endeavours, kept one Hand before his Eyes. and all on fire with *Bluſhes*, turn'd his Head aſide, and beg'd us to depart from that *Society of Devils*.

A very dexterous and pleaſant Cheat.

THE *Zinganees* immediately perceiv'd the Opportunity he gave them, and with all imaginable expedition, *joining Hands*, danc'd round him in a Ring, and pulling him about from Place to Place, laugh'd, ſung, and kiſs'd him with a ſtrange Extravagance, while ſeveral others came about us with a thouſand artful *Poſtures* and *Diſcourſes*, to prevent us from obſerving what they did with our Companion, who was ſo amaz'd to find himſelf *touch'd*, *kiſs'd*, and pull'd about by ſuch a *Naked* Multitude of *Females*, that he knew not what they were about, till they had thrown him down, and rolling him along among themſelves, found means to *pick his Pockets*, of his *Gold* and *Silver*, *two good Rings*, and a *fine Watch* of *Engliſh Workmanſhip*.

The Impunity of *Zinganees* in *Turkey*.

WE were ſo much diverted with the *Accident*, that we cou'd hardly frame our Tempers for a neceſſary Quarrel, which was all in vain, for they had done their Buſineſs, and went on with their Diverſion, never minding our repeated Exclamations that they wou'd reſtore the Gentleman the Prize ſo lately taken; we complain'd to the *Chief Magiſtrate* upon re-ent'ring the *City*, but found no Redreſs, all Men declining to concern themſelves with People, over whom they boaſted ſmall Authority, and from whoſe Puniſhment, they cou'd not hope *Retaliation* of an Injury receiv'd, but wou'd be ſure to ſuffer by a ſwift *Revenge*, and never failing *Malice*; ſo extreamly burthenſom and dangerous are the *Gypſies* in the *Eaſtern World*, beyond thoſe here in *England*, or indeed in any other Part of *Weſtern Chriſtendom*.

BUT, notwithſtanding the abovenam'd Character of the *Zinganees in general* may incline the Reader to believe the Stories he has heard of *Gypſies*, and their wonderful Performances are all *Chimæras*, and the wild Production of diſtemper'd Fancy, there are really ſome among them, in whoſe *Families* the Spirit of *Foreknowledge ſeems* to live, beyond Examples common in our Country.

Some Gypſies better than the reſt.

THERE is nothing a more certain Truth, than that the *Maſters* of ſome *Merchant Ships* have been adviſ'd to wait a happy Hour, leaſt on ſuch, and ſuch a Coaſt, they ſhou'd be *Shipwreck'd*, which advice, when ſlighted, has appear'd of more *ſolidity*, than they imagin'd, by the fatal Loſs of both the *Veſſel* and the *Lives* of all her *Mariners*.

Strange Stories, told of ſome of them.

NOT only theſe, but many other ſuch like Accidents, and ſome *more ſtrange* have happen'd *frequently* in many Parts of *Egypt*, and the other Countries, where theſe *Gypſies* live; I could relate ſurprizing things, which have been told me with a *good Authority*, but I forbear impoſing Facts upon my *Reader's Faith*, which, notwithſtanding the concurring Evidences of undoubted Witneſſes, and ſometimes *ocular Demonſtration*, really ſeem to ſhock *my own*.

ONE *Story* I will here, *however*, tell you, and ſo leave you to your Liberty, *believe* or *not believe*, that ſome of thoſe call'd *Zinganees* inherit naturally the *Prophetic* Bleſſing of *foreknowing* Things to come, which they pretend to; I can only ſay, they give ſuch *ſtaggering Demonſtrations* of a Power beyond a *common Gueſs*, that tho' I was unwilling to give credit to their Atteſtations, I perceiv'd them built upon too ſure a Ground, to give me any opportunity of contradicting them.

A Story of an Accident, which befel the Author in his Travels.

I Travell'd once, with a conſiderable Number of my Countrymen, and other People, thro this Country, and was muſing *Penſively* behind my Company *on Horſeback* in an eaſy Pace, when from a kind of *Buſhy Covert* on one ſide the Road, there Started out a Man, of *Venerable Age*, *Long Beard*, and *Decent Habit*; In his Shrivel'd Hand he held a Staff, and a *Convulſive Palſie* ſhook his Head with an Inceſſant Motion.

HE came forward Slowly, Beckning me to ſtay, as if he had ſome Buſineſs of Importance to Communicate; I ſtop'd my *Horſe*, whoſe *Main* he *Strok'd* with his *Right Hand*, when he came to me, and Seizing on my *Boot Top* with his *Left*, let fall his Staff, and look'd ſo earneſtly upon my Face, that I was Struck with a Surprize at the uncommon method of his Salutation.

An unwelcome Salutation.

I ask'd him, if he *knew me*, or had any thing to tell me, that he look'd upon me with ſuch *Eagerneſs*; He *Skook his Head* with double force, and after having uſ'd ſome Wonderfull Expreſſions, which for certain Reaſons I forbear to mention here, he told me that a dangerous Cloud hung o'er my Head, and Threaten'd me with Sudden Death; Perhaps, *Young Man*, ſays he, you have not half an Hour of Life to come, but *Heaven*, (which only can) avert the *Omen!*

YOU muſt needs Imagine I was ſomewhat Startled at this declaration, which the Old Man had no ſooner made, than he departed, Looking Back almoſt at every ſtep he took, and lifting up his Eyes in ſeeming Sign of ſome concern, which look'd like Pity.

A Wonderful Adventure.

AT laſt, I fanſy'd him a kind of Madman, and converted Contemplation to a fit of Mirth, ſo Gallop'd, on as faſt as I cou'd Ride, to overtake my Company, and entertain 'em with the Story of my odd Adventure; But I had not Rode four Hundred Paces, when from a Croſs Road, leading thro' a kind of Wood, on either ſide, appear'd ſome Horſe-men Arm'd with *Javelins*, who with elevated Weapons ſtop'd my Paſſage, and made ſigns that I ſhould preſently alight, or they would throw them at me.

A Surprizing turn of Fortune.

HERE the Sudden turn of a Reflection on the Probability of that ſhort Space of Life, alloted me by the Old Man, more deeply terrify'd me than the preſence of my Enemies; I made a Shift, unknowing in a manner what I did, to lay my Hand upon a *Piſtol*, and had juſt preſented it when all the Horſe-men Gallop'd off together, with a Motion equally Surprizing for its Swiftneſs and Occaſion.

A timely ſuccour.

THAT very Moment ſtruck my Ears with the loud Sound of a large *Brazen Trumpet*, which a Member of our Company had carry'd with him, and the Noiſe of Horſes-Feet, as if they Gallop'd; Preſently appear'd the Major part of my Companions, who had miſs'd me, and came Back by the Advice of an Old Guide among them, who Inform'd 'em 'twas a Dangerous thing to Straggle from ones Company, in ſuch a part of ſuch a Country.

Reflections on the Accident.

NOW, tho this ſtrange Deliverance might poſſibly have been unknown to the Old Man, who met me, and the Notice, which he gave me of it, the Effect of Chance, or a Strange whim Inſpir'd by *Providence*, 'tis ſurely far more Reaſonable to ſuppoſe him Maſter of a more than common ſhare of Knowledge; or at leaſt, if this Relation does not Tempt the Reader to the ſame Opinion, yet ſome Private Circumſtances, which attended it, gave me ſuch convincing Proofs of his *juſt Title* to a *Supernatural Wiſdom*, that I cannot help declaring, I muſt ſtill believe him Bleſs'd with a *Prophetic Inſpiration*.

CHAP. XXVI.

Of Seſtos, *and* Abydos, *the Caſtles Commanding the* Helleſpont, *now call'd* Dardanelli; *and of the Ruins of* Old Troy.

Seſtos and *Abydos.*

AND now we are about to Travel into *Egypt* by the way of *Conſtantinople*, we muſt firſt ſail down the *Helleſpont*, whoſe Entrance from the *Archipelago* is defended ſtrongly by four *Caſtles* of conſiderable Force: The *outward two* whereof are *Seſtos* and *Abydos*, celebrated by the Pens of ancient Poets, for the famous Loves of *Hero* and *Leander*.

METHINKS I found a certain ſecret Pleaſure in the *very looking* on a Place of ſuch *Antiquity*; and while I ſail'd along the *River*, the complaining Murmurs of the rolling Waters ſeem'd to mourn *Leander's Drowning*, and I cou'd not look upon the venerable *Turrets* of thoſe *aged Buildings*, but they brought to my Reflection the *Idea* of thoſe dulcid Strains, wherein *Muſæus warbles* out the Circumſtances of the *melancholy Story*.

Muſæus de Her. & Leand.

Σηςὸς ἔην ϗ Ἄβυδος ἐναντίον ἐγγύθι πόντε
Γείτονές εἰσι πόλεις. Ἔρως δ' ἀνὰ τόξα τιτaίνων,
Ἀμφοτέρης πολίεσσιν ἕνα ξυνέπηκεν ὀϊςὸν,
Ἤθεον φλέξας ϗ παρθένον, ἔνομα δ' αὐτῶν
Ἰμεραίης τὲ Λέανδρος ἔην, ϗ Παρθένος Ἡρώ.
Ἡ μὲν Σηςὸν ἔναιεν, ὁ δὲ πολίετην Ἄβύδε,
Ἀμφοτέρων πολίων περικαλλέες ἀστέρες ἄμφω,
Ἴκελοι ἀλλήλοισι, σύ δ' εἴποτε κεῖθι περήσεις,
Δίζεό μοι τινά πέργον, ὅπη ποτὲ Σηςιὰς Ἡρὼ
Ἵσατο λύχνον ἔχουσα, ϗ ἡγεμόνευε Λεάνδρῳ,
Δίζεο δ' ἀρχαίης ἁλιηχέα πορθμὸν Ἀβύδε,
Εἰσέτι πε κλαίοντα μόρον ϗ ἔρωτα Λεάνδρε.

In *ancient Days*, upon the famous Shore,
Where *Helleſpontic* Waves *inceſſant* roar,
Cloſe to the Sea, on either ſide the Flood,
Here Seſtos, *there* the *near Abydos* ſtood;
Here, his ſtrong Bow the wanton *Cupid* bent,
And *one* ſwift Arrow to *both Cities* ſent,
The *Youth* vow'd *Love*, the *Virgin* own'd the *ſame*,
Both felt *one Paſſion*, and profeſs'd *one Flame*.
Leander was the *Lover's* Name, and *She*
Was *Hero* call'd, as *Fair* as *Maid* cou'd be,
She dwelt in *Seſtos*, in *Abydos He*,
Both bleſt *alike*, in Beauty, and in Love,
Like *two fair Stars*, *Both* in their *Circles* move;
But *you*, *kind Liſtner*, if by chance you roam,
And for thoſe *diſtant Climates*, leave your *Home*,

If in your *Wandrings* you by chance come *there,*
And, led by *Choice* or *Buſineſs,* curious are,
Inquire of ſome *old Liver,* grave and good,
Where *once* a *certain ancient Turret* ſtood,
Whereon the *Seſtian Hero* choſe to ſtand,
And held a *Lantern* in her tender Hand,
To teach her *better-half,* which way to move,
And *act the Pilot* to *Leander*'s *Love*;
Look *next,* upon thoſe *Seas,* which hourly roar,
And waſh the *Sands* of *old Abydo's* Shore,
Weeping, as o'er the *Guilty Scene* they fly,
That *Conſtant Lover*'s *Loſs,* whom *there* they forc'd to *Die.*

AND indeed, a *Traveller* has here a ſpacious Opportunity to follow the Advice of this *old Poet,* for he is detain'd *three Days,* by a fix'd Cuſtom of the Country, and muſt then ſubmit to be examin'd, *whither Bound, what Countryman,* and wait the ſearching of the Ship by *Officers,* deputed from the *Caſtles,* e'er he may have liberty to *Sail* beyond the Reach of their *Artillery.* A caution of the *Turks.*

THIS Caution is occaſion'd by the neceſſary *Policy* of their ſharp Government, whoſe *ever wary* Eye forbids the *clearing Foreign Ships,* till after ſuch a ſtay within the Entrance of the *Helleſpont,* leaſt they ſhou'd have Commited any Breach of *Articles,* before they left the *City.* Its cauſes.

BUT Oh! how much in vain *Muſæus* bids us ask the People of theſe *Ancient Towns,* for Places, which they are not only Strangers to the *Knowledge,* but to the *Names* of; Ignorance and Inſolence have Clouded *Learning* in the very Inclinations of the *Modern Maſters* of this Country; endleſs *Revolutions* in the very *Face* of *Furrow'd Nature* have Erac'd the Characters of *Former Wiſdom,* and deſtroy'd in an *Obſcure* and *deep Oblivion* thoſe Lamented *Monuments* of High *Antiquity.* Reflections on the Modern Ignorance of this Country.

THE Preſent Owners call theſe Caſtles *Dardanelli,* and 'tis a more than Probable Opinion, that their *Etymology* derives its Birth from their Vicinity in Situation to the *Trojan Shore*; their ſtrength is little, if compar'd with the more Artful forms of regular and modern *Fortifications,* and are Incapacitated to defend themſelves againſt the Power of *Seiges,* carried on by Land Entrenchments; all their uſe ariſes from the large and Monſtrous Bore of many *Cannons,* Planted on a Level with the Surface of the *Water,* and diſcharging *Bullets* made of *Stone,* of ſuch prodigious ſize, that tho it has been known, that Ships have paſs'd in ſafety by the favourable Opportunity of a great *Gale,* and *Swelling Waters,* 'tis a *Raſh* and *Dangerous* attempt, and ten to one but all, who hazard it, are Sunk in the Performance. The *Dardanells,* and why ſo call'd.

WE Sail from hence and preſently gain ſight of *TROY,* at leaſt the Shore, whereon *TROY* ſtood, that Towering City, whoſe Imperial Turrets Brav'd the Fury of Confederate Nations, and repuls'd ſo many Bloody times the Powerfull Armies of the *Græcian Hero*'s, under whoſe Renown'd and long defended Walls, the Flowing Blood of *Hoſtile Nations* Bath'd a Soil, which Nouriſh'd Laurels of Immortal Memory; whoſe unbounded Sway and unexhauſted Plenty drew the Wonder of an Emulative World, as her Brave fall, and celebrated Ruin mov'd the Pens of the Sublimeſt *Poets* in the *Univerſe* to Eternize her Glory; This Illuſtrious Scene of Wonders, This amazing Field of Action now lies Silent, Buried, and o'erwhelm'd in the too Melancholy fate of *TROJA FUIT, TROY WAS.* Reflections on the Preſent State of *Troy.*

NOTHING is remaining worthy of the Monument of ſo renown'd a City; the relentleſs Teeth of Iron Time have Gnaw'd away her Beauties, and the Miſerable Remnant of her Ancient Grandeur is confin'd to ſuch a Poor and little Meaſure, that thoſe haſty Travellers, who think it a ſufficient Satisfaction to have ſeen a Place at diſtance, have inform'd the World, that all is now converted into Paſture Ground, or that in ſhort, a juſt *Idea* of the preſent State of, that ſubverted City may be comprehended fully, by the Tuneful *Chorus* of a *good old Engliſh Ballad*, which, as I remember, tells us;

The Miſtake of many Travellers.

Waſt lie thoſe Walls, which were ſo good,
And Graſs now grows, where Troy Town ſtood.

HOWEVER, as I was too curious in my Inclinations to reſt content with the Reports of other Men, in Places, where I cou'd inform my ſelf by ocular experience, I reſolv'd to go on Shore, and was the more deſirous to become a Witneſs of the Miſerable Blot, which had defac'd ſo fair a Copy, becauſe I very well remembred to have met a *Jew* in *Portugal*, who had aſſur'd me there was more to be Diſcover'd on the Shore of *Troy*, than commonly was credited, but the dangerous Barbarity of the Inhabitants was ſuch, as rendred it a hazardous attempt, and conſequently frighted many People from Landing in that Country.

The Grounds of that Miſtake.

THE Captain of the Ship, wherein I Sail'd, oblig'd me with his Boat, while adverſe Winds detain'd us on the Coaſt, and one *Franciſco Condaliſo*, an *Italian Prieſt*, who had been long a *Miſſionary* in the *Eaſtern Countries*, and at preſent, if alive, reſides at *Padua*, conſented to Accompany me; we Landed in a very Fair and ſpacious Harbour, probably the ſame, which formerly receiv'd the Boats of *Greece*, returning *to and fro* with *Soldiers* and *Proviſions*.

The Author Lands at *Troy*.

WE Walk'd about three Miles up thro' the Country, on a Ground ſtill riſing from the *Sea* with ſmall Acclivity, but overgrown with Brakes and Brambles, as, indeed, is every part, which Borders on the *Sea*, for many Miles along that Land, ſo that the Firſt Remark I made in this my *Trojan* Expedition, was that my *old Country-man* the *Ballad-maker*, was miſtaken in his *Calculation*.

WE look'd about, as eagerly as poſſible, but look'd in vain, and had begun to doubt or even deſpair of finding any Marks or Ruins of Antiquity, when *Franciſco* ſtruck his Foot with Accidental Violence againſt a Stone, and caſting down his Eyes imagin'd he Diſcover'd ſomething like a *Piece of Building*, ſcarce an *Inch* above the Ground, all over grown with *Moſs*, and in a manner cover'd by the *Groſs* about it;

An account of what he Diſcover'd there.

UPON a cloſer view, and digging up the Obſtacles, which interpos'd themſelves, we plainly found, it was a part of ſome *Old Wall*, and with our *Scymetars* removing all the Brambles, and low Buſhes near it, we Diſcover'd it to be near Thirteen Foot in Breadth, but Narrower and Higher in ſome Places, than it was in others.

A Piece of the Old Walls of *Troy*.

TRACING it with more than common difficulty, thro' a little Knot of Buſhes, we had ſoon loſt ſight of it, and dug in vain, as deep as we cou'd thruſt our Swords, to find if it continued farther on; However, having met ſo fair encouragement, we chearfully proceeded near a *Quarter of a Mile*, and there Diſcover'd at conſiderable diſtance, ſomething like a *Rugged Wall*, or broken *Ruin* of an *Ancient Building*.

COMING

COMING near it, we perceiv'd it was the ſame continued Piece of Building, we had lately loſt, and on a cloſe Examination found it of a black and ſolid Stone, appearing join'd by Mortar, which the length of time had notwithſtanding, hard'ned into Subſtance, of an equal firmneſs with the Stone it ſelf.

THE Sizes of the Stones were very different, but rather ſmall, than of extraordinary Magnitude, for few exceeded half a Foot in their Diameter. The length of this old Piece of Wall was ſixteen Yards, the heighth at moſt exceeded not four Foot, but was in many Places broken, and in ſome, ſcarce half a Foot above the Ground. A deſcription of it.

'TWAS ſtrangely overgrown with little Shrubs, and divers Plants appear'd between the Joinings of the Stone, which wore a melancholy *Sylvan* Dreſs of Moſs and Houſeleek: But the moſt engaging Part of the whole Proſpect was a ſeeming Grove of ſpreading *Laurel-Trees*, which flouriſh'd on the top, and hanging down on either ſide, protecting, as it were, the Building from the Injuries of Weather; methoughts I never ſaw thoſe kind of *Trees* ſo juſtly Planted, and I cou'd not help rememb'ring, that they look'd as naturally plac'd on theſe *Old Ruins*, as upon the *Celebrated Tomb* of the *harmonious Virgil*, in the Neighbourhood of *Naples*. Over-grown with Laurel.

ABOUE an Hour we *feaſted Curioſity*, with a repeated Obſervation of the pleaſing Object, and had tarry'd longer in the *ſame Employment*, but were call'd away by the diſcovery of certain other *Ruins* at a little diſtance from us, which we found to be no more than a *Continuante* of the *Wall*, we had before been looking on. A new Diſcovery.

BUT, while we eagerly examin'd every Part, we both took notice of a great diſorder'd heap of *Stones*, near which there ſtood three things like *Tomb-Stones*, and upon approach we found 'em to be really ſuch, at leaſt deſign'd to repreſent them; they were two Yards long, and four Foot broad, of common Stone rais'd near two Foot in heighth, and cover'd with three fine flat Marbles, which by the *Inſcriptions* on 'em, ſeem'd to have been done in *Chriſtendom*, to gratifie the Humour of ſome curious Perſon, willing to amuſe *Poſterity*, when they ſhou'd find ſuch *Tombs* in ſuch a Place, and never know which way they came to be there. Three Monuments, or Tomb-Stones.

BY the Workmanſhip and the decay'd Condition of the Monuments, we judg'd 'em not the Children of the preſent Age, if poſſibly the laſt was old enough to Father them; with much ado, upon the firſt we came to, we cou'd read the following *Epitaph*, which I preſently remembred to have met with in *Auſonius*, on the Death of *Hector*.

Hectoris *hic Tumulus, cum quo* ſua Troja *ſepulta eſt,*
Conduntur *pariter, qui* periêre *ſimul.*

This is brave *Hector*'s Tomb,
With whom his *Troy* found *Grave,*
One Fate did *Both* conſume,
Both one *Sepulchre* have.

An Epitaph found upon the Tomb of *Hector.*

A little farther ſtood the ſecond *Tomb*, which was *it ſeems*, deſign'd to repreſent the Monument of *Priamus*, the *Epitaph*, which like the firſt and third is borrow'd from *Auſonius*, ſeems to ſpeak a Royal Mourner, and Paternal Sorrow. The Tomb of King *Priamus.*

Qui Tumulum Priami *quærit, legat* Hectoris *ante,*
Ille meus, nato quem prius ipſe dedi.

Hectoris

Hectoris & Patris *ſimul eſt commune Sepulchrum,*
Amborum quoniam junĉta ruina fuit.

His Epitaph.

He, who inquires for *Priam*'s Grave,
Shou'd firſt on *Hector*'s look,
That's mine, the Tomb to him I gave,
For my own Uſe I took.
One common Sepulchre muſt hold,
The Father and the Son,
Becauſe at once to Ruin ſold,
They jointly were undone.

The Tomb of *Hecuba.*

THE third, a little ſhorter than the former two, contains an *Epitaph* upon afflicted Majeſty, in the known Name of *Hecuba*, the wretched *Wife* and *Mother* of the late-nam'd *Priamus* and *Hector.*

Quæ Regina fui : quæ claro nata Dymante ;
Quæ Priami *Corjux :* Hectora *quæ genui :*
Hic Hecuba *injectis perii ſuperobruta ſaxis :*
Sed rabie linguæ me tamen ulta prius.
Fidite ne Regnis, & Prole, & ſtirpe Parentum,
Quicunque hoc noſtrum σῆμα κυνὸς legitis.

Her Epitaph.

I, who was Queen, who was the Daughter too
Of *Dymas*, whoſe bright Glories all Men knew ;
I, who was *Priam*'s Wife, who firſt gave Birth
To *Hector*, whoſe Great Actions ſhook the Earth ;
I, *Hecuba*, fell here, o'erwhelm'd with *Stones*,
But Curſes, e'er I fell, reveng'd my batter'd Bones ;
Who e'er you are, who ſhall hereafter ſee
This * *Dogs Sepulchre*, which now ſerves for me,
Learn to depend on neither Sons, Race, State,
Or any other ſlipp'ry Gifts of Fate,
For what am I, now Dead ? Tho' Living, more than Great ?

* σῆμα κυνὸς.

THESE are the *moſt*, and I may ſay, the *only* Things worth Obſervation there, tho' they deſerv'd the Notice of a Traveller, and I am therefore much ſurpriz'd that *none* have mention'd them, at leaſt no Countryman of mine ; I have been told, how true I know not, that a *French Book*, publiſh'd very many Years ago, and call'd, *L'Hiſtorie d'Aſia*, mentions theſe particulars ; The Book I never met with, but am apt to think, that, ſince they only have the Notion, it was one of their own Countrymen, who found the *ruinated Wall* and added the three *Tombs*, I have ſo lately ſpoke of.

A rare *French* Book.

YET 'tis a certainty beyond diſpute, that *Engliſhmen* have landed *there* ; at leaſt one Countryman of ours, has left behind him a convincing Argument of his Arrival in thoſe Parts, for underneath the Marble Flat, which covers *Hector*'s Tomb, we found theſe Lines, upon the ſide of a ſmooth Stone, they ſeem'd to have been carv'd with difficulty by a Knife, and ſpoke their Author a Salt Water Poet.

A piece of Poetry, made at *Troy* by an *Engliſh* Sailor, in the Year 1631.

I do ſuppoſe that here ſtood Troy,
My Name it is William *a jolly Boy,*
My other Name it is Hudſon, *and ſo,*
God Bleſs the Sailors, *where ever they do go.*

I was here in the Year of our Lord 1631, *and was*
Bound to Old England, *God Bleſs her.*

W E

WE ſtaid *ſome Hours* with a wonderful delight, and gaz'd about the Country with a ſatisfaction equal to our Curioſity, but finding nothing more to entertain our Obſervation, we began to think of getting back, and ſo return'd the way we came; we were not well on board before the Wind came fair, and we ſet Sail immediately.

WE paſs'd by *Tenedos*, an Iſland celebrated for having hid the *Grecian* Navy from the *Trojan* View, while they, believing the Beſiegers gone, took in the Horſe, which enter'd *big with their Deſtruction.* The Place is now not worth a Strangers notice, but upon account of the above-nam'd Story. Few Inhabitants are found upon it, and thoſe few the worſt and meaneſt of the Countries thereabouts, ſo ſtrangely ſubject is the Fate of Nations to the common Changes, and Uncertainties of frail Mortality.

The Iſland of *Tenedos.*

CHAP. XXVII.

Of the Iſlands in the Ægean *Sea.*

THE many Great and Little Iſlands, which compoſe the *Archipelago*, have been (at leaſt moſt of them) ſo extreamly famous for peculiar Attributes, appropriated to 'em in the memorable Works of ancient *Poets*, that I cannot paſs 'em by, without a tranſient View of ſuch, as moſt deſerve our mention; ſome there are ſo very ſmall, as never yet to have been honour'd with a Name, and many of the largeſt, being ſometimes ſeen and ſometimes not, in Sailing from *Conſtantinople* to the Coaſt of *Egypt*, I will only ſpeak of ſuch, as Mariners (oblig'd ſometimes to ſhift their Courſe by adverſe Weather) may by *Choice* or *Force* go nigh to touch at.

The Iſlands of *the Archipelago*, famous anciently.

AND thoſe are *Lemnos*, *Chios*, *Metelyn* and *Samos*, *Icaria*, *Patmos*, *Zea*, *Rhodes* and *Coos*; ſometimes a Ship is driven more *Weſterly*, and Sails by *Delos*, pretty near the Continent, ſees *Thebes*, and *Delphos*, *Athens*, *Corinth*, and the famous *Crete*, now *Candy*; every one of theſe above-nam'd Places I will therefore treat of, that the Reader may conceive a juſt Idea of the wondrous difference between their *Modern* and their *Ancient Circumſtances.*

The Names of the moſt conſiderable.

BUT e'er I come to the particular Deſcription of theſe ſeveral Places, 'twill not be amiſs to ſpeak a Word or two in Explanation of the Sea in general, call'd *Ægean* from *Ægeus*, Father to the famous *Theſeus*, who leap'd headlong thereinto, believing that the Ship, which brought his Son from Fighting with the *Monſter Minotaurus*, was return'd with the account of his Miſcarriage; the abovenam'd *Theſeus* having fail'd in his Promiſe of converting his black Sails into white, if he came back Victorious.

How it came to be call'd the *Ægean* Sea.

IT is a Part or Arm, and that the largeſt, of the *Mediterranean*; it reaches to the Entrance of the very *Helleſpont*, dividing *Greece* from *Aſia Minor*; 'tis

Its Extent.

'tis a dangerous Place to *Sail in*, but eſpecially by Night, the *Iſlands* lying ſo extreamly cloſe, that oftentimes a Ship is driven forcibly upon a Rocky Shore in open Day by Streſs of Weather.

Lemnos and its Product, *Terra Sigillata.*

NOW let us viſit *Lemnos*, a conſiderable *Iſland*, not ſo much for its extent of magnitude as the unthought Advantages, accruing to the *Turks*, it's preſent Maſters, from the yearly Exportation of a valuable Earth, call'd *Terra Sigillata*, from the ſmall Impreſſion of a Seal, which marks the Balls, wherein 'tis ſold, with *Turkiſh* Characters, and ſo prevents the danger of an Impoſition on the Merchant.

IT was in ancient Times eſteem'd of weighty Virtue in Medicinal Performances, and gather'd Yearly by the Prieſts of *Venus* with a thouſand Ceremonies, and often mingled with the Blood of Goats, in order to be offer'd as a Sacrifice to that imaginary Goddeſs.

LEMNOS was formerly of no ſmall Note, for being taken notice of by *Homer*, as the Place, whereon the *Limping Vulcan* fell, when *Jupiter* thought fit to kick him out of Heaven.

Hom. Iliad. 1.

Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
Ῥῖψε, ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο,
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ.

When once I dar'd oppoſe my Brother *Jove*,
And Warr'd againſt him in the Realms above,
He ſnatch'd me by the *Foot*, then rais'd me high,
And hurl'd me headlong from the *Starry Sky*;
Downward all Day I tumbled, and begun
To draw near Earth at ſetting of the *Sun*,
On *Lemnos* then I fell.

Chios, and its Etymology.

NEXT, *Chios* claims our Obſervation, anciently receiving that Denomination from the *Greek* Word χιὼν, ſignifying *Snow*, becauſe her Mountains frequently are cover'd with it, now her Name is chang'd to *Zio*, or, as ſome pronounce it, *Sio*. 'Tis near an hundred thirty odd Miles in compaſs, lengthning from the *Southward* to the *Northern Point*, and ſubject to the *Turks*, who notwithſtanding, ſuffer many *Greeks* to live among them, with far greater *Privileges* than they give to any of their *Countrymen* in other Places.

A deſcription of the City, and Inhabitants.

THE Town of *Sio* is conſiderably large, and made convenient by a ſpacious Haven; the City is defended by a Caſtle of no little Strength, upon a Hill exceeding ſteep: The Buildings of the Town are very Neat, eſpecially the Publick Ones, and the Inhabitants, I mean the *Greeks*, ſo very merry in their eaſy Slavery, that all night long a Stranger is diverted with their Songs and Dances, and their Inſtruments of Muſick ſounding briskly thro' the Streets: The Women, as eſteem'd of old, are yet the Miſtreſſes of admirable Beauties, fram'd by Nature for an amorous Converſation, and poſſeſſing ſweetly the politeſt Marks of gentle Affability: They frequently appoint a kind of *Balls*, and *Merry-makings*, which are given alternately from Houſe to Houſe, and ſpend their Days in all the *Gayety* of Wealth and Liberty.

The Manufactures of the Iſland.

THE Product of the Iſland is the fineſt Corn and Oyl, ſome Silks, and Cotton, and the beſt Sherbets, which can be made, by reaſon of the Excellence of a rich kind of *Honey*, found in *Maſtick Trees*: I call them ſo, becauſe the

the Gum of that Name is in great abundance brought from thence, and is a Diſtillation from the *Rind*, which being cut in *Auguſt*, ſtill continues to emit great Quantities thereof, till the beginning of *October* following. They have an *Old Traditional Account* that, when *Saint Theodore* was led to *Martyrdom*, he wept extreamly for the Blindneſs of the World, and every Place, which then was moiſten'd by a *Tear* of his, now bears the Tree affording *Maſtick*; tho' the *Tour*, he took, muſt have been very large, for all the *South Part* of the *Iſland* bears them in great abundance.

An old Tradition.

ARVIS or *Amiſta*, a large Mountain, in the middle of the Country, ſtill abounds in that rich *Wine*, ſo Celebrated formerly by *Virgil* in his *Eclogues*, then call'd *Arviſian*, now, *Il vino Amiſtano*, an *Italian Appellation.*

Et multo in primis hilarans convivia Baccho,
Ante focum, ſi frigus erit; ſi meſſis, in umbrâ;
Vina Novum fundam calathis Arviſia *Nectar.*

Virg. Ecl. 5.

When elevated with a lofty Joy,
Our Hours in *Bacchu's* Pleaſures we employ;
If Cold, by the kind Warmth of ſome bright Fire,
Or, *if 'tis Hot*, to ſhady Bow'rs retire;
Then with *gay Mirth* will we recruit our Souls,
And with *Arviſian Nectar* crown the *Bowls.*

AND indeed the preſent Owners of the *Wine* agree with *Virgil* in the ſame Opinion.

AMONG the many Things for which the *Iſland Chios* is remarkable, ſhe claims the Honour due to *Homer's Birth Place*, challenging a right to that Pretention from a thouſand ſeveral Circumſtances, and ſhowing Travellers an ancient Monument, which they would fain perſwade us to believe, was *Homer's Tomb*; they either are miſtaken in their Claim, or the old *Diſtich* on that Subject, ſhou'd have mention'd *Chios* in the room of *Ios*, and have made the Verſes run as follow.

Chios challenges the Birth of *Homer.*

Ἑπτὰ πόλεις διεείζεσι περὶ εἶζαν Ὁμήρε,
Σμύρνα, Ῥόδος, Κολοφὼν, Σαλαμὶν, Χιὸς, Ἄργος, Ἀθῆναι.

IT wou'd be eaſy to Tranſlate the Lines verbatim, and inform the unlearn'd Reader, that the *Towns*, contending for his Birth, were *Smyrna*, *Iös*, *Rhodes*, *Salamin*, *Athens*, *Argos*, and *Colophon*; but I have met with an admirable Thought in ſome *late Engliſh Poets Writings*, tho' I cannot ſay directly, who he was, and rather chuſe to quote his Words, ſince they not only touch upon the preſent Subject, but will repreſent a very true and lively Image of the little Honour, Writers get, till paſt enjoying it.

The ſeven contending Cities for him.

Seven Wealthy Towns contend for *Homer*, *Dead*,
Thro' which, the *Living Homer* beg'd his Bread.

LESBOS or *Mitylen*, another Iſland, next appears conſiderable in her Magnitude, near two hundred Miles in Circuit, not far diſtant from the *Phrygian Continent*, a very healthful Country, of a temperate Air, and Soil Productive of the fineſt Corn in *Chriſtendom.* The Iſland takes its Name of *Lesbos* from the Adventurer *Lesbus*, Son of old *Sapithus*, who was ſent by the directions of the *Oracle*. *Mitylen*, from *Mitylene* the Siſter to *Methymna*, Daughter of *Macarius*, and the Wife of the above-nam'd *Lesbus.*

Mitylen, or *Lesbos*, both thoſe Names how given.

The Town of *Mitylen.*

THE City *Mitylen* upon a ſmall *Peninſula*, the Capital of all the Iſland, likewiſe claims from hence her Etymology. Her Buildings are magnificently fine and beautiful, her Situation high and ſtately, and the brisk Inhabitants of this delightful Country, gay, and honeſt in their Poverty, like thoſe of *Chios*, and like them now ſubject to the *Turkiſh* Government, which here maintains a conſtant Fleet of well appointed Gallies, to ſecure the Iſlands thereabouts belonging to the *Sultan*, from the daring Squadrons of the bold *Malteſe*, or *Florentine* Adventurers.

The Vertue of the *Lesbian* Wines.

THE Wine of *Lesbos* is at preſent look'd upon exceeding good, and boaſting one convenient Property beyond moſt other ſorts, for let a Man Debauch as much as poſſible with an Exceſs thereof, it never hurts him, nor is troubled with thoſe heady *Qualities*, which *Græcian Wines* are generally ſubject to.

IF you'll allow the Taſt of *Horace* to have been polite, and he methinks ſhou'd know its Reliſh, who ſo admirably well deſcribes its *Vertues*, you may ſee his Thoughts upon the matter.

Hor. L. 1. Ode 17.

Hic innocentis pocula Lesbii
Duces ſub umbra; Nec Semeleius
Cum marte confundet Thyoneus
Prælia.

Here, under ſome thick Shade,
By meeting Branches made,
Shall you, while no Sun Beams upon you ſhine,
Drink Cups of harmleſs *Lesbian* Wine;
Nor ſhall *Thyonian Bacchus* tempt your Rage,
To riſe to Diſcord, or with *Mars* engage.

Spirits, or frightful Apparitions on the Coaſts.

THEY have a Notion, that in ſome few Harbours of this Iſland, frightful *Apparitions* flutter dreadfully about a Ship all Night, that diſmal Shrieks are often heard, and I have been inform'd by many, that they cou'd not Sleep without the trouble of the moſt tremenduous and amazing Dreams imaginable: This laſt Aſſertion is a certain Truth, but I am rather apt to think the matter an effect of the unwholſome Vapours riſing from the Sea, or Lakes about it near thoſe Harbours.

The Iſland *Samos.*

AND now we come to *Samos*, not conſiderable in its ſelf, but on Account of a Commodity *thence* brought in very large and frequent Quantities.

A Dangerous Tempeſt forc'd *our Ship* to ſeek a *Shelter* in a certain *Creek* upon the *Southward* of this *Iſland*, where we Anchor'd pretty ſafely, and were drawn by the delightful Proſpect of the *Shore* to *Land* upon it, *about Six in Company.*

A pleaſant Accident.

WE left the Boat, which brought us from the Ship, within a little *Nook* or *Bay*, nigh *Land*, *lock'd* by the *High* and *Rocky Ground* about it, and were Walking on the Shore in order to aſcend the Country, when we Spy'd upon the *Water-ſide* a thing, which at a diſtance look'd not much unlike a *Waſhing-Tub.*

WE Walk'd directly to it, and perceiv'd it was a *Veſſel* of a very ſmall and Incapacious Hollow, full of *Oyl*, in which were Swiming up and down near Twenty little *Engines*, which upon Examination, we diſcover'd to be *Sponges*, each containing upon either ſide, a little piece of *Cork*, which being faſtned

faſtned to the middle, kept the *Sponge* it ſelf afloat, and only ſuffer'd half to move in, or imbibe the *Oyl* within the *Veſſel*.

WE were Buſied a conſiderable time in looking on theſe things, and wondring what ſhou'd be their uſe in ſo remote a Place, from any *Town*, as that appear'd, whereon we found 'em, but at laſt reſolv'd to ſit us down upon the *Sand*, and wait the coming of an owner to the *Veſſel*, for we thought it Probable there was one, and believ'd he cou'd not long be abſent.

BUT, while we Talk'd to one another of the Wondrous Smoothneſs of the Waters in the *Bay*, while thoſe without were Ruffled by the Storm, and caſt our Eyes upon their ſtillneſs, we were all ſurpriz'd to ſee a thing not much unlike a *Basket*, pop with force above the *Surface*, and continue Moving up and down a little Space; then up there ſtarted ſomething like a Man, who ſhook his Head, rub'd clear his Eyes, and Swam directly inwards to the Place we ſate on, puſhing in the *Basket* juſt before him. A Strange ſurprize.

THIS Second Figure really ſtartled us beyond the Firſt, and brought to our remembrance an *Idea* of the *Sea God Neptune*, for we hardly cou'd believe him *Mortal*, who had riſen from the Water, by whoſe ſide we had been ſitting nigh ten Minutes.

THE Man, for ſuch he prov'd to be, no ſooner ſaw us, but he ſeem'd a little Shy of Landing, till we beckon'd him, and call'd as kindly as we could, and ſo perſwaded him to come aſhore, and bring the *Basket* with him. He had left his Cloathes, and other things behind the *Rock* not ten Yards from us, and immediately ran thither for them; in the mean time we approach'd his *Basket*, found it quite bound round with *Cork*, and cover'd with a *Canvaſs*, in the midſt whereof appear'd a Slit, thro which we put our hands, and drew out *Sponges* of a ſurprizing Bigneſs. A Diving *Basket*.

THE Man return'd as ſoon as dreſs'd, and finding us more civil than he had expected, told us in a kind of *Lingua Franca*, that thoſe *Sponges* grew on *Rocks*, Ten, Fifteen, ſometimes Twenty Fathom deep; that there were many Hundred *Divers* in the *Iſland*, ſome of whom had left him juſt before, who got their *Livelyhoods* like him, by gathering *Sponges*.

THEN he ſhew'd us how they were enabled to perform it, in the following manner. Half the *Sponge*, as I have ſaid, is ſoak'd in *Oyl*, the other half is dip'd before in certain *Stiptic Waters*, to prevent the *Oyl* from Penetrating farther than it ought to go, when ſo prepar'd, they take the *Sponge*, and thruſting it within their Mouths, the *Oyl'd* part outward (but of that, almoſt an Inch within the Lips) they preſs their Teeth a little hard upon it, and by that means force the *Oyly Sponge* to cloſe the Entrance of their Mouths againſt the *Water*. A curious Diving project.

THUS they *Dive*, and with a little difficulty in a *Streighten'd Suction* make a Shift to tarry under *Water* a conſiderable time. They ſink the *Baskets* by the help of *Stones*, which they contrive to faſten at the *Bottom*, and with *Inſtruments*, they carry down on purpoſe, cut the *Sponges* from the ſides of *Rocks*, till having fill'd the *Baskets*, they take off the Weights, and then they riſe with eaſe, by reaſon of the *Cork* about them. How the Sponges are gather'd.

BY conſtant Practice many of theſe *Divers* are arriv'd at ſuch Perfection in the Art, that they can tarry under Water till the Oyl corrupts, which it will always do in leſs than two hours time. There is a Law among the *Divers* of this Iſland, that no Man ſhall be allow'd to Marry, till he can How long they tarry under Water.

demonſtrate by a Tryal, he is qualify'd to Dive for one continued quarter of an Hour: The Novelty engag'd us all to make experiment, and I, who more than moſt Men, was averſe to *Diving*, did without great difficulty keep my Head two Minutes under Water: But the Secret of the *Stiptic Preparation* he refus'd to teach us, tho' we wou'd have gladly brib'd him to it.

SAMOS boaſts no other Trade than this of *Sponges*, which is yet ſo profitable, that they Yearly ſend away vaſt Ship Loads of them, and grow Rich thereby, beyond the Emulation of their leſs Induſtrious, or leſs Skillful Neighbours.

Why *Juno* is ſaid to have been born at *Samos*.

THE conſtant clearneſs of the Air in *Samos*, gave occaſion to the *Poets* of Antiquity to feign that *Juno*, taken allegorically for that Element, was Born upon this Iſland, and the excellent *Pythagoras* adorn'd the Country with the Honour due to the reſpected *Birth-place* of ſo Great a Man: They alſo ſtill pretend to ſhew the *Rock*, whence *Æſop* was thrown headlong, and a *Cave*, where in the Reign of *Numa Pompilius*, *Heriphile* a Sibyl propheſy'd of Chriſt.

Deſcription of the Iſland *Icaria*.

ICARIA now *Niceria*, is a ſmall and inconſiderable Iſland. Creeks it has, but no commodious Haven, bearing Corn in great abundance, but poſſeſſing very few Inhabitants; and famous for the *Fornoli*, a ridge of ſharp and dangerous Rocks, much fear'd by Sailors in a Foggy Night: It's ancient Name, the Poets feign'd to have been given it, together with the Sea it lies in, from the fictious Fall of *Icarus*, attempting to have flown with artificial Wings, of which thus *Ovid* in his *Metamorphoſes*.

Ovid. Met. L. 8.

Oraque cæruleâ patrium clamantia nomen
Excipiuntur aquâ; quæ nomen traxit ab illo.

He fell, and on his Father call'd in vain,
For as he ſunk in the relentleſs Main,
Sky-colour'd Waters ſtop'd his eager Breath,
And took the Name they bear, from his untimely Death.

AND in another Place.

Icarus Icariis nomina fecit Aquis.

Th' *Icarian Sea* from *Icarus* took Name.

THAT the Iſland took its Name from the ſame Accident, appears from *Dædalus*'s burying his Son upon it, thus deſcrib'd by the ſame Poet, in the Book abovenam'd.

Devovitque ſuas artes, corpuſque Sepulcro
Condidit; & tellus à nomine dicta ſepulti.

He curs'd thoſe Arts, which drew his Ruin on,
And built a Tomb upon his breathleſs Son,
From whoſe unhappy Fate, well known to Fame,
The Ground, wherein he lay receiv'd its Name.

Deſcription of the Iſland *Patmos*.

PATMOS is an Iſland, very ſmall and full of Rocks, extreamly Barren, not affording even the common Neceſſaries for ſupport of human Life, which therefore the Inhabitants ſupply themſelves withall from other Iſlands of the *Archipelago*. The Land is Mountainous, and has no more than

than one ſmall City, which Equips a Fleet of Trading Veſſels to Import Conveniencies from Foreign Parts; the ancient Name is chang'd at preſent to *Palmoſa.*

THIS Place is famous for the Character it has of being the Seat, St. *John* made Choice of, while he Pen'd his *Revelations*; and upon a Mountain in the *Northern* Parts, there ſtands a Monaſtery of the *Græcian Coloiero's*, who profeſs that Saint their Patron, and pretend to ſhew ſome Reliques to inquiring Travellers. A Monaſtery on a Hill.

THE Notice, which I had hereof, oblig'd me to the hopes of ſeeing *Patmos*, and a Tempeſt was ſo favourable to my Wiſhes, that we anchor'd in a Haven not far diſtant from the Monaſtery; and the Opportunity inviting me a Shore, I landed with deſign to Walk and Viſit it.

THE *Northern* ſide of *Patmos* is but very thinly Peopled, and as I was deſtitute thereby, of any means to get a *Guide*, ſo, either want of Curioſity, or Indiſpoſition by the roughneſs of the Storm, diſſwaded thoſe on board our Veſſel from conſenting to go with me.

HOWEVER, ſince the Road appear'd but ſhort, and ſeemingly conſpicuous, I reſolv'd to undertake the Viſit ſingle, ſo I landed with a pair of Piſtols and a Scymetar, and croſs'd a little kind of Plain, which brought me to the bottom of a Hill, on which the Monaſtery had its Situation. The Author lands at *Patmos*.

THE Hill was overgrown with a large Wood, thro' which appear'd no other Paſſage than a ſmall Foot Path, and that not beaten, but a very unfrequented way, which led me thro' an hundred ſeveral turnings to Aſcents extreamly ſteep, and intricate as Labyrinths.

I came at laſt, where I perceiv'd the Wood grow thinner, and cou'd ſee a pretty way before me; there I ſtop'd, and looking up, diſcover'd on the Brow of an impending Precipice a little Hut, or Cave, which ſeem'd the Habitation of ſome melancholy *Hermit*, or unhappy Lover, like the Swains of ancient Times, who, being baffled in their Hopes, forſook the World for ſome forlorn aud ſolitary Wilderneſs, to ſpend the remnant of their ſilent Days in Grief for their Misfortunes. Loſes his way In a Wood.

SURPRIZ'D at firſt, by the Romantic Air of this low Cave, I ſtood a while, to think if it were ſafe to venture forward, ſince it was a probable belief, that ſome wild Beaſt had choſe that Den for the rough Scene of his Retirement; but that groundleſs Apprehenſion vaniſh'd inſtantly, for while I yet continued in ſuſpenſe, methoughts I cou'd diſcover plainly ſomething like a Door, that ſtood a jarr, and conſequently rendred it a Place improper for a Salvage Manſion. Diſcovers a Cave.

I advanc'd with equal Doubt and Curioſity, till, having gain'd the ſummit of the Precipice, I found it was a Cell, the Door of which ſtood half way open, and contain'd upon its ſmooth outſide, a piece of courſe, and half-loſt Painting, with the following *Latin* Sentence in a homely Character

Hic, & in Cælo Quies.

Here, and in *Heaven* is *Reſt.* With an Inſcription on the Door.

THE

THE ſoftneſs of this firſt Diſcovery invited me to make a Step beyond it, ſo that with a gentle Force I puſh'd the Door quite open, and was all amaz'd, when I perceiv'd the inſide of the Cell as ſtill as Poſſible; no Ornament appear'd to ſet it off, but juſt againſt the Entrance burnt a Lamp, on either ſide a little Altar, and the weak and broken Light, which they afforded, faintly ſtriking thro' the dullneſs of the Place, diſcover'd in the midſt, a large black Coffin, fill'd with ſomething not to be diſtinguiſh'd, but as black, and diſmal in its firſt appearance, as the Coffin it was laid in.

Finds a Man in a black Coffin.

NOTHING (I then thought) cou'd add to my ſurprize, which yet was doubled, when there roſe, with a deliberate Silence from within the Coffin, ſomething like a Man, or rather Spirit, who no ſooner ſate upright, than looking on me with a frightful Aſpect, he pronounc'd theſe Words in a low Voice,

Who invites him into the Place.

Che ſei, ſe un Chriſtiano, ben-venuto:

Who are you? If a *Chriſtian*, you are welcome.

BY the Language of his Salutation I perceiv'd him an *Italian*, and the trembling of his Limbs perſwaded me to think, that the appearance of my Scymetar and Piſtols had as much ſurpriz'd him, as he had me. I therefore took immediate care to undeceive him in the apprehenſion he had fram'd, that I was ſome arm'd Robber, and inform'd him that I was a *Briton*, Travelling the World, and thrown by Chance upon that Iſland, where I landed with deſign to Viſit the *Greek* Monaſtery.

THE old Man ſeem'd tranſported with the News, made ſhift to riſe, and led me to a Seat, hewn roughly from the Rock within the Cell; he laid his Hands upon my Head, pronounc'd a grave and honeſt Bleſſing, and proceeded modeſtly to take the liberty of asking ſome few Queſtions, which I willingly oblig'd him with as ready Anſwers to.

Which proves to be a Hermits Cell.

HE then abandon'd all the Coyneſs of his firſt deportment, and inform'd me, he had liv'd a Hermit's Life in that poor Cell nigh two and thirty Years together, that he frequently was viſited by the Fryars of the Monaſtery not far diſtant, that they ſometimes brought him Meat and Wine, which he conſented *now and then* to take for the ſupport of Nature, tho' he rather choſe to live on Roots and clear Spring Water; that he always Slept in that black Coffin, never to be abſent from a ſtrong *Memento* of his frail Mortality; that he was born (I think) at *Zant*, and nam'd *Antonio, Giacomo Malaviſo.*

I purpoſely omit ſome Hours Diſcourſe, I had with this old Hermit, becauſe digreſſive from the Cauſe for which I mention him, and only will inform my Reader, that he wou'd accompany me to a ſmall Chappel in the Wood, at no great diſtance from his Cell, built over the Stone Cave, wherein St. *John* is ſaid to have reſided, while he Writ his famous Book of *Revelations.*

A Chappel in the Wood.

HE left me there, firſt recommending me to the Civilities of certain Prieſts, who kept the Chappel: They receiv'd and treated me with wonderful Reſpect, and having talk'd away an Hour in Queſtioning each other, as we thought convenient, they proceeded to unlock a private Door, which open'd from a corner of the Chappel to a very dark and narrow Paſſage.

WE Deſcended ſome few ſteps, and having Walk'd about ſix paces farther, came upon a ſudden to a very large and lightſome Cave, the Light was introduc'd by very Artificial Hollows, from the Surface through the Rock, and in the midſt of one of the Four Squares, which form'd the Cell, was cut a Seat, exactly like the *Niches* made for Statues in *Cathedral Churches.* The Cave, wherein St. *John* is ſaid to have Writt his Revelations.

JUST before this *Niche*, there ſtands a ſolid Rocky Table, of about a yard Square, and here they wou'd perſwade us to beleive, the *Saint* was ſeated at his daily Studies. To confirm me in belief of this Opinion, they made long Harangues of thoſe Authentic proofs, which juſtified Tradition, and deſir'd that I would take particular and ſerious Notice of a kind of round Impreſſion on the *Area*, or *Superficies* of the Table, which they ſay was caus'd by the Perpetual ſtanding of the Brazen Veſſel, which contain'd his Ink, and on the Floor, they ſhow'd me ſeveral little Marks like Spots of *Black*, which they aſſur'd me, were the Drops, occaſion'd by the Shaking of the Pen, wherewith the *Saint* was us'd to Write the Dictates of his holy Inſpiration. Reliques in the Cave.

WITH theſe obliging Prieſts I viſited the *Monaſtery*, and was there receiv'd as civilly as I coud poſſibly have found an Entertainment in the Houſe of an Acquaintance or Relation, every thing was Neat, and Plentiful without Extravagance, becoming the Decorum of Religious Livers, yet not void of Reliſh, Form, or Delicacy. The Monaſtery of *St. John.*

AMONG the many Reliques they delight to boaſt of, and communicate to Travellers, they ſhew'd me a large bony Hand, which ſeem'd to be a Mans, Cut off not far above the Wriſt; the Bones were dry, and full of little Holes, as if Worm-eaten, yet there ſeem'd to ſprout at all the Fingers Ends a little ſign of ſomething, which the *Fryars* told us were the Nails of the late-nam'd *St. John.* A Miracle of *St. John's* Hand.

HOW they came by *St. John's* Right Hand, they cou'd not tell me, but atteſted that on every Second Sunday of the Month, the Nails were Cut, as cloſe as poſſible, and that they always grew again. They brought me a large Silver Box, wherein the *Parings* of theſe Nails were ſafely kept, as ſacred Reliques, never to be us'd, but when ſome Father of their order was extreamly Sick, and then, they ſaid, a few of thoſe, thrown piouſly upon a Fire, and the Smoke thereof aſcending at his Noſtrils, are a very quick, and never-failing Remedy, provided the Sick Man's appointed Hour of Death prevents not his Recovery. The Virtue of his Nails.

FROM *Patmos* let us look on *Zea*, a ſmall Iſland of about Twelve Miles in Compaſs, Hilly and extreamly full of Woods, productive of a large and fat'ning Acorn, of ſuch noted goodneſs, and of ſuch abundance in this Iſland, that the few Inhabitants upon it, who are generally *Greeks*, (but ſubject to the *Turks Authority*) enrich themſelves conſiderably by exporting Yearly, great Shiploads to other Iſlands, and ſome Places on the Continent. Deſcription of the Iſland *Zea.*

BUT what is moſt worth Notice here, is the prodigious Uſefullneſs of certain *Aſſes*, which the Natives Saddle, and upon their Backs (ſo well do thoſe poor Creatures Climb) can Travel over Rocks and Craggy Precipices, ſo extremely Steep and Rugged, that a Man on Foot wou'd find himſelf put to it, to aſcend without Aſſiſtance. Aſſes excellent at Climbing.

THE Iſland boaſts one little Town, but that entirely void of ſtately Buildings, or indeed the Pooreſt Ornaments of common decency, for not a Door in all the Place is Four Foot High, but People almoſt Creep, who

are

are oblig'd to enter them; and this they do, becauſe the *Turks*, who often come to buy or plunder Aſſes in this Iſland, wou'd if poſſible, make Stables of their very Houſes.

A deſcription of the Iſland *Rhodes.*

RHODES is an Iſland famous now, as it has ever been, for all the Bleſſings, liberal Nature can beſtow upon a Country; in ancient Times her valiant People were the Envy, but withall the Wonder of their Neighbours, Skill'd in every *Science*, *Grace*, and *Vertue*; the temperate Air, convenient Harbours, fertil Paſtures, and unnumber'd Benefits, ſhe juſtly boaſted of, were admirable and peculiar, and the Sun ſo conſtantly was known to ſhine upon this Country, that *Clara Rhodia*, *Rhodes the Bright*, diſtinguiſh'd her among the Ancients, for that glorious Bleſſing.

Famous for two Things.

TWO things of old, ſhe was particularly famous for, *The firſt Diſcovery and Planting of the Vine*, and that *ſtupendious Fabrick* the *Coloſſus*, ſtriding on the Sea, from Rock to Rock, that Ships might Sail with eaſe between the Legs, and when thrown down, the very Braſs, whereof 'twas form'd, was found enough to load almoſt a thouſand *Camels*.

When Conquer'd by the *Turks.*

ABOUT the Year of Chriſt 1308, *Emanuel*, *Emperor of Greece*, beſtow'd this Iſland on the *Noble Knights of St. John de Acre*, juſt then beaten from their laſt *Aſylum* in the *Holy-Land*; in their Poſſeſſion it remain'd till the Year 1552, when *Sultan Solyman*, the *Turkiſh Emperor*, became its Maſter at a bloody Price, and the ſurviving Remnant of its *brave Defenders* were by Treaty ſuffer'd to remove to *Malta*.

IN the Poſſeſſion of the *Turks* it ſtill remains, well Fortify'd, and ſtrictly Guarded, and has often, ſince its Loſs, prov'd fatal to the *Chriſtians* intercepted *Navigation*, juſtly puniſhing their baſe neglect in the implor'd diſpatch of timely Succours, cenſur'd ſharply in the following Lines by *Scaliger*.

A Reproof of *Scaliger*, to the *Chriſtians* Negligence.

Clara Rhodos, ſed clara olim; nunc horrida nimbis;
Obnubuit nitidum dira procella caput.
Ah dolor! ah mors! ah aliquid morte, atque dolore
Durius, aut etiam tertius eſſe poteſt:
Stertitis? & ferus amenti lupus optima carpit?
O jam ſit jam aliquis velle perire *pudor.*

Bright *Rhodes*, but bright *of old*, dark-clouded *now*,
A dreadful *Tempeſt* ſhades thy ſhining Brow;
Oh *Grief!* oh *Death!* oh! ſomething worſe than *Both!*
Or than that worſt ev'n worſe, oh ſhameful *Sloth!*
Sloth! that with *Slumber* did your Eyes betray,
While the *fierce Wolf* ſnatch'd your beſt *Prize* away;
O, this baſe Shame, if any, ſure will ſtain,
Not only to be ty'd, but ev'n invite your *Chain!*

Deſcription of *Coos.*

COOS or *Longo*, is a little Iſland, plain and pleaſant in its Situation, jointly Peopled by the *Turks* and *Græcians*, full of admirable Springs and Rivolets, abounding greatly with a noble *Wine*, fine *Cypreſs Trees* and *Turpentine*, with many rich and uſefull *Druggs*, exported thence to almoſt every part of *Chriſtendom*. But what this Iſland is moſt famous for, is, that it was the *Birth-place* of the great *Hippocrates*, that Sacred *Demy-God* of *Phyſick*, and Improver of a *Science* ſo extreamly Uſefull to *Mankind in general*.

DELOS,

DELOS, now call'd *Diles*, is an Iſland, all encompaſs'd by a Ring of Rocks, and lies conveniently, directly in the Paſſage between *Greece* and *Aſia*: 'Twas famous anciently for the Great *Oracle* and *Temple* of *Apollo*, and receiv'd its Name of * *Delos* from the clear and pertinent *Reſponſes*, *Queriſts* met with to their *Queſtions* of all kinds whatſoever; hence *Apollo* oftentimes was Worſhip'd by the Name of *Delius*. Deſcription of *Delos*.

* From Δῆλος, ſignifying Clear.

THE Iſland now is *Uninhabited*, but well deſerves a Strangers View, for there remain the *Ruins* of *Apollo's Temple*, ſtill Majeſtical, and full of Grandeur, many ſtately Marble Pillars lie neglected in the Heaps of Rubbiſh, and a very precious kind of Stone is ſometimes brought away, to many Parts of *Italy*. The Ruins of *Apollo's* Temple.

UPON the Death of *Chriſt*, the *Oracles* grew ſilent, and from thenceforth *Delos* loſt her Honour, and has never been frequented ſince that time. We read in *Plutarch* a remarkable Relation, of an Accident, which happen'd to the Knowledge of one *Epitherſes*, who was formerly his *Tutor*, in the Reign of *Tiberius Emperor of Rome*, the Story is as follows.

BETWEEN *Corcyra* and *Leucadia*, lay the *Paxe*, two ſmall Iſlands, where this *Epitherſes*, Sailing for the Coaſt of *Italy*, was ſuddenly becalm'd; and while the *Paſſengers*, uneaſy at the ſlowneſs of their Voyage, walk'd upon the *Deck*, a *frightful*, *ſhrill*, and *mournful Voice* alarm'd 'em from the Shore, diſtinctly calling *Thamus*, *Thamus*, *Thamus*. A Story from *Plutarch*.

THAMUS was a *Pylot*, then upon the Poop, one born in *Egypt*, who was ſilent with amazement till the *Call* was thrice aloud repeated; then he anſwer'd faintly, and demanded, why he ſummon'd him? The *Voice* reply'd, As ſoon as thou art come to the *Palodes*, let it be Proclaim'd aloud, that *Pan*, Great *Pan* is Dead. A Voice from an unknown Shore.

A ſudden Horror ſeiz'd the Company, to hear this ſtrange and unexpected Salutation; preſently the Wind came fair, and as the Ship drew near the Place abovenam'd, *Thamus*, as he was deſir'd, ſtood high upon the Poop, and with an elevated Voice, cry'd, *Pan is Dead*, when in a Moment, all the Air was torn with Groanings, and a mix'd Confuſion of *complaining Accents*, ſo extreamly diſmal, that it cannot be imagin'd.

CÆSAR, hearing this *Report*, commanded *Thamus* to be brought before him, who atteſted it with the concurring Evidences of the *Sailors* then on board. Great *Pan* was *Chriſt*, the Univerſal *Shepherd*, and his Death had bound the *Devil's Power*, no longer ſuff'ring his deluſive *Oracles* to impoſe upon Mankind; they therefore upon hearing this unwelcome News, bewail'd their Miſeries with the abovenam'd Lamentations. The Ceſſation of Oracles.

SOMETIMES it happens, that you Sail along the *Continent*, and ſee the ancient, venerable *Thebes*, renown'd of old, for admirable Vertues, Skill'd politely in all Arts and Sciences, Miſtreſs of the Rules of War and Policy; a Government, made famous by the wonderfull Succeſſes of a Race of *Heroes*, but particularly Glorious in the never dying Memory of Brave *Epaminondas*, who was yet ungratefully Rewarded for his Matchleſs Actions, and neglected rather than encourag'd by the Factions of his Country; a very ancient Vice, and ſtill, I fear, too faſhionable in the Modern World. I wiſh it were not in my Power to quote Examples.

Thebes as She now is.

THEBES is now entirely ſubject to the *Turkiſh Government*, and groans beneath a weighty Burthen of *Oppreſſive Tyranny*; ſome ſtately *Ruins* of *Antiquity* may ſtill be ſeen, and feaſt the Eye with wonderful Delight, while with a melancholy *Contemplation* of the ſhort continuance of vain *Magnificence* they entertain the *Underſtanding*.

Delphos, as at preſent.

DELPHOS, memorably noted for a thouſand Cauſes, humbly rears her *miſerable Head*, as if, rememb'ring former Splendour, ſhe reflected mournfully upon her preſent *Fall*, and bluſh'd to be diſcover'd in her *chang'd Condition*: The *Mountain of Parnaſſus* now no more pretends to boaſt the *Muſes Reſidence*, the lofty *Songs* of ancient *Poets* are forgotten on the now-neglected Streams of *Helicon*, and the delightfull *Harmonies* once celebrated there, are now converted into *Howlings* of ſtrange Salvage Beaſts, and *Brayings* of *Wild Aſſes*.

Athens, deſcrib'd.

ATHENS ſtill may call her ſelf a *City*, but can only do it as the *Skeleton* of ſome *Dead Man* continues long to repreſent the Shape of *human Body*; for her ancient *Temples* are defac'd and buryed, even beyond the Knowledge of the *very Ground* they ſtood upon; her exemplary Forms of *Government*, and *Order*, ruin'd, and demoliſh'd by the arrogance of *Infidels*, more arbitrary and unjuſt, than all the Tyrants ſhe oppos'd in former Ages: No longer now do the judicious Laws of the incomparable *Solon* ſway her Natives; Bribery prevails, and *Juſtice* yields her Balance to the *Rapine* of an *uncontroul'd* and *barbarous* Authority.

BUT, notwithſtanding the Deſtruction of her valuable *Liberty*, ſhe ſtill retains her ancient *Plenty*, conſtantly affording all the *Delicacies*, requiſite to be obtain'd by even ſuch, as wou'd encourage *Pride* and pamper *Luxury*.

Corinth, and her Product.

CORINTH, ſituated on that narrow *Neck of Land*, which joins *Morea* to the *undivided Continent*, is only famous for her *Mines of Braſs*, in great eſteem among the *Romans*, and affording ſtill the fineſt *Metal* in the *World*, but that in ſmall, and inconſiderable Quantities.

Deſcription of *Crete*, or *Candy*.

CRETE, or *Candy*, as at preſent call'd, was taken by the *Turks* from the Poſſeſſion of the brave *Venetians*, who defended it ſome Years againſt a *conſtant Siege*, and made the Place a *bloody Purchaſe* to the *Turkiſh Army*: It is an Iſland, very *large*, its *Capital* containing ſtately Houſes, and defended by a *regular* and *modern Work*, of admirable *Strength* and *Artifice*. Proviſions *here* are very Plentiful, and the *Inhabitants* exceeding Numerous; many *Harbours* of commodious form, and a capacious magnitude, invite the *Traffick* of the *Foreign Merchant*; and it is obſervable, that *Crete* is bleſt with a ſurprizing Property, which ſome have thought *peculiar* to the *Soil of Ireland*, for nothing *poyſonous* is *bred therein*, nor can the *Reptiles* of another Country long ſurvive their *Importation* thither.

Very ſubject to *Thunder*.

'TWAS in this Iſland, *Jupiter* was born, and thinking, when I ſaw the Place, upon the fiction of the *Poets*, I obſerv'd with Pleaſure, that the Judgment of the *Ancients* ſtill mov'd regularly, for nothing cou'd have been more natural than repreſenting *Jove* a *Native* of *this Iſland*, ſince there hardly paſſes *one whole Day* throughout the *Year*, wherein it does not *Thunder* with a mighty *Violence*.

CHAP.

CHAP. XXVIII.

Of Alexandria *in* Egypt.

NOW have I brought you into *Egypt* at the common *Landing Place*, the ancient *Alexandria*, ſo call'd from the ſucceſsful *Macedonian*, who, deſirous to perpetuate his Memory there, reſolv'd to build a City, which he did, upon, or near the Place where now the *Modern Alexandria* has its Situation. The Origin of *Alexandria.*

HE Peopled it with *Greeks*, and ſo amazingly adorn'd the *Streets* and *Houſes* with the richeſt Gifts of Art and Nature, that 'twas long the celebrated *Paradiſe* of all the *Eaſt:* The Houſes were ſupported upon *Marble Pillars*, and as much of them were hid below-ground as appear'd above. Unnumbred *Statues* of the niceſt Workmanſhip adorn'd the Place, and every ſtately *Ornament* was purchas'd to compleat its Excellence. Its ancient State.

BUT oh! How different from this does ſhe appear at preſent? The Houſes, which remain are low, all meanly built, and thinly Peopled, thoſe excepted, which are ſituated on the Haven: The form is almoſt ſquare, encompaſs'd round by double Walls, with many Turrets in the ancient way: Theſe Walls are commonly believ'd the ſame, which *Ptolemy*, ſo many Ages ſince, commanded to be built for the Security of the then-valuable City. How different from the Preſent.

TIS ſeated in a very Barren Deſart Country, and has no Allurement (Trade excepted) to invite Inhabitants. Upon the Entrance of the Haven, formerly the Iſland *Pharus*, now converted into Continent (ſo great a Change does *Time* produce in all weak ſublunary Beings) ſtands a Caſtle, ill ſupplied with Water, or Conveniencies for long Defence: The Ordnance of the Walls ſalute all Ships upon their coming to an Anchor; for the Port of *Alexandria* is free for Traders, of all Nations whatſoever. Its Situation. The Caſtle of *Alexandria.*

THIS *Pharus*, which is now a part of the Main Continent, was not only divided from it, in Times paſt, but, if we may believe the Affirmation of old *Homer*, was an Iſland ſituated at conſiderable diſtance.

Νῆσος ἔπειτά τις ἐστὶ πολυκλύσῳ ἐνὶ πόντῳ,
Αἰγύπτῳ πρόπάροιθε (Φάρον δέ ἑ κικλήσκουσι)
Τόσσον ἄνευθ' ὅσσον τε παννημερίη γλαφυρὴ νηῦς
Ἴκυσεν, ἢν λιγὺς ἔρος ἐπιπνείησι ὄπισθεν. *Hom.* Odyſ. *L.* 4.

'Midſt ſtormy Seas there does an Iſland ſtand,
Which Men call *Pharus*, before *Egypt's Land*;
So far disjoin'd, that when the brisk Winds play
On a Ships Poop, the ſpeedy Veſſel may,
With ſwelling Sails, get thither in a Day.

THE Face of Nature has been ſtrangely alter'd ſince the Days of *Homer*, and the only Reaſon Men can give for this Effect is, that it has been caus'd

by gradual diſcharges of the Sand, brought down by *Nilus* in his Annual Overflows, and ſo thrown up in heaps between the Iſland and the Continent, till in the courſe of time, the Sea was baniſh'd, and the whole became firm Land as it remains at preſent.

The Ancient *Pharus*, or *Egyptian Light-House.*

ONCE, the *Pharus* had a Bridge built from it, to the Shore of *Egypt*, and upon a very ſteep and rugged Promontory of the Iſland, ſtood the *Tower*, on which the Mighty *Philadelphus* Built his *Light-houſe*, which obtain'd the Honour to be Rank'd among the *Worlds Seven Wonders*; it took its Name of *Pharos* from the Place it ſtood in, and has given that old Denomination to all thoſe Buildings, which are rais'd to hang out Lights for the Direction of ſuch Ships, as elſe would Labour in a dangerous Darkneſs.

The Lake of *Maræotis.*

THERE is a Place, now call'd *Buc-hat-ra*, anciently the Lake of *Maræotis*, Famous for its Depth and even incredible Extent, which took in Water at the Yearly Overflow, and by the means of Sluyces of amazing Fabrick, kept it in the whole Year round, ſupplying numerous Canals of Artificial Length, and Breadth beyond belief, on which the old *Egyptians* Mad with Luxury, continually delighted to Sail up and down, in Stately Barges, Gilt and Painted, full of amorous Men and Women, Brisk in Wantonneſs, and Sounding Muſick as their Oars divided the complaining Waters, Singing, and enjoying all the looſe and airy Pleaſures of a *Juvenile Extravagance.*

A Gloomy Labyrinth.

BUT thoſe Canals are now, at leaſt the greateſt part, Dried up and loſt, by ever-rolling heaps of Sand; the Lake however, ſtill remains, but quite depriv'd of all appearances of that ſtupendious Building, which conſiſted of an intricate and Artfull Labyrinth, that led by many Thouſand Windings, Dark and Diſmal, to the *Seven and Thirty Glorious Palaces*, appointed for the Meeting of the *Seven and Thirty* Jurisdictive Powers of that formidable Country, and at the End whereof we Read, that there ſtood once a Stately Square, and wonderfully vaſt, Fine *Marble Pyramid*, ſuppos'd to be the *Sepulchre* of *King Iſmandes*, the Original Contriver of the Lake and Labyrinth, at leaſt the Founder of the *Pyramid.*

THERE is not any thing in *Alexandria* worth the mentioning, but ſome few venerable Reliques of Antiquity, which ſtill proclaim with ſilent Eloquence, the once-aſpiring and unrival'd Statelineſs, which Crown'd this City with a Dazling Majeſty.

The Tomb of *Alexander* the Great.

AND, Firſt, they ſhow the Tomb of that brave Monarch *Alexander the Great*, whoſe Body, taken from *Perdiccas* by Ambitious *Ptolemy*, was brought by him to *Egypt*, where, when he was kill'd by Soldiers in a Deſart, *Alexander's* Body was by them convey'd to *Alexandria*, and lies entomb'd in a mean Chappel, viſited, but rarely, by ſome Curious Travellers, and held in great eſteem by the *Mahometans* themſelves, who pay a two-fold veneration to his Memory, as a Mighty Warrior, and a Holy Prophet, for Tradition tells them, he was *both*, while Living.

Joſeph's Granaries.

ANOTHER Rarity, they ſhew moſt Strangers, is a very Lofty Pile of Buildings, all compos'd of ſolid Stone, but ruin'd much by natural decay, containing many large Apartments, ſtrangely wild, and void of Regularity, ſome would perſwade us to believe, that theſe were *Joſeph's Granaries*, or Places, which he order'd to be Built within the Seven Years of Plenty, to preſerve the Magazines of Corn, againſt the following Years of Famine, in thoſe parts.

UPON

UPON the riſing of a Hill, which overlooks the Haven, ſtand the Ruins of a ſpacious and aſpiring Structure, probably the Palace of the famous *Cleopatra*, whereof remain ſome Pillars yet entire, and ſome few Arches of polite Contrivance: They pretend to ſhew the Ruins of a private *Gallery*, thro' which that Queen receiv'd *Mark Anthony*, on his Return from the Defeat at *Actium*. *Cleopatra's* Palace.

UPON the Place, where *Alexander*'s Palace ſtood of old, remain two *Hieroglyphic Obelisks* of *Theban Marble*, one quite fallen, t'other ſtanding, of conſiderable height, and vulgarly diſtinguiſh'd by the Name of *Pharaoh's Needle*. *Pharaoh's* Needle.

UPON a little ſpot of riſing Ground, without the City Walls, and on the *South-Weſt ſide*, there ſtands a *Column* of a Subſtance much like *Porphyry*, in height near ſeventy Foot, and five and twenty in circumference; it ſtands upon a *Cube* or *Pedeſtal*, far leſs in compaſs than the bottom of the *Pillar*.

THE Conquering *Cæſar* here erected this fine *Column* as a memorable *Trophy* of his *Victory* over *Pompey*, and left it to *Poſterity*, as an ambitious *Monument* of his ſucceſsfull *Conduct*: But to let Men ſee how vain are their Endeavours when oppos'd by *Heaven*, he loſt his aim, and has inſtead of *Triumphing* o'er routed *Pompey*, given the *Vanquiſh'd* all the Honour, he *himſelf* aſpir'd to gain from *future Ages* by the *Credit* of this *Victory*; for now the *Chriſtians* know the *Column* by no other Name than *Pompey's Pillar*, ſo that many thouſands hear *him* nam'd, who never read, or dreamt of ſuch a Man as *Cæſar*. *Pompey's* Pillar.

TRAJAN was Emperor of *Rome*, when they condemn'd St. *Mark* to ſuffer *Martyrdom* in *Alexandria*, where accordingly, they *burnt*, and *bury'd him*; his *Bones* were afterwards remov'd to *Venice* by the *Natives* of this *City*, who profeſs *that Saint* as *Patron* of their Country. There ſtands a *Chappel* now upon the Place, where once he lay Entomb'd, and near that *Chappel* is a Houſe, in which reſides the *Gracian Patriarch* of *Alexandria*. The Martyrdom of St. *Mark*, at *Alexandria*.

THUS much of *Alexandria*, ſcarce worth mentioning, but as it is the Place, all Travellers muſt land at, and pay *Cuſtom* for the Goods, they bring; proceeding thence for *Cairo* or *Roſetta*, by the Virtue of a *Teskaree*, or *Paſſport* from the *Governor*. Ceremonies there to be obſerv'd by Strangers.

THE *Chriſtian* Nations, ſuch I mean as Trade, do here maintain their *Conſuls* or *Subordinate Officers*, to manage the reſpective Int'reſts of their *Countrys*; and the few Inhabitants, reſiding *there*, are gather'd from all Nations *under Heaven*, *Jews*, *Indians*, *Copties*, *Turks* and *Gracians*, *Moors*, *Armenians*, *French*, *Italians*, *Zinganees*, and now and then an *Engliſhman*: There was, I think, an honeſt Gentleman or two, my *Countrymen*, when I was there, employ'd in managing the Buſineſs of our *Traffick*, but I ſtaid not there ſo long as to become acquainted with their *Characters*, which I the leſs deſir'd, becauſe in Company with ſome *Italian* Gentlemen of an agreable and airy Diſpoſition, who accompany'd me throughout the Country. The mix'd Inhabitants of *Alexandria*.

ONE thing I muſt obſerve, that, as they are a *mixture* of all Nations, ſo they commonly are found the *worſt* of *each*; and I may very well apply a Word or two of *Juvenal*'s to the Inhabitants of *Alexandria*, the rather too becauſe it ſuits the Country as adaptly as the People.

Rari

Juv. Sat. 13.

Rari quippe boni, Numero vix ſunt totidem, quot,
Thebarum Portæ, vel divitis oſtia Nili.

——————— *Vertue* is here ſo *Rare*,
That *Men* exceed not, if you miſs the *Vile*,
The *Gates* of *Thebes*, or *Mouths* of *Fruitfull Nile*.

CHAP. XXIX.

Of Æthiopia, *and the Source of the* Nile, *with the Cauſe, Manner, and Continuance, of its* Annual Inundation.

BEFORE I enter on the Subject of the Chapter, promis'd by the Heads abovemention'd, 'twill poſſibly, be needfull, I ſhould ſay a Word or two, to undeceive ſuch Gentlemen, as by the General Title, I have given my Book, may be induc'd to think, I meant to Write a full Deſcription of the Preſent State of *Æthiopia* in regard to its Extent, Inhabitants, and Forms of Government, which, tho' perhaps my Opportunities enabled me to do more fully than moſt former Writers, yet it would require a length too tedious and digreſſive from my purpoſe to enlarge upon that Subject.

How far the Author Treats of *Æthiopia*.

I only mean to ſpeak ſo far of *Æthiopia*, as the Country interferes with my Diſcourſe upon the *Source* and *Channel* of the *River Nilus*, as I have had occaſion elſewhere in this Book, to mention the Religion of the *Perſians*, Cuſtoms of the *Tartars*, and ſome other points relating to ſuch Countries, as were widely diſtant from my purpoſe, and were therefore Treated of no farther than they had dependance *on*, or Intereſt *in* the *Turkiſh Empire*.

A Diſcourſe of *Æthiopia*.

HOWEVER, that vaſt Tract of Land, diſtinguiſh'd *amongſt Chriſtians* by the Name of *Æthiopia*, is not as is commonly beleiv'd, commanded by the Arbitrary Nod of *one Great Monarch*, whom we vulgarly call *Preſter John*, but by corruption of the Genuine Word, which is no more than *Priſſir-Jan*, which in the Language of the Country, ſignifies *Renown'd* or *Mighty Emperor*.

The Government of *Æthiopia*.

TIS true, he is Poſſeſſor of the *Greateſt ſhare* of *Honour* and *Authority*, having more than Thirty *Tributary Princes* under his Command, whoſe *Reigns* are *Limited*, and *Power Created* by his undiſputed will and Sovereign Pleaſure; but there are Monarchs, wholly as Tyrannical and Abſolute as *He*. *Nine ſeveral Kings* poſſeſs vaſt Territories, *free*, and *independant* on each others Government; and all theſe *Princes* ſo extreamly Jealous of their Neighbouring Equals, and ſo carefull to preſerve their own *Prerogative*,

tive, that they permit no *Traffick* 'twixt their Subjects, cautiouſly preventing with the ſtricteſt Prohibition, all Communication whatſoever, and condemning to *immediate Death* all Subjects of a *Foreign Prince*, they find amongſt them.

AND as the *Int'reſts* of theſe Princes are ſo widely ſeparated, ſo are their *Profeſſions of Religion* and *Morality*: Thoſe under the Dominion of the late nam'd *Priſſir Jan* are *Chriſtians*, or at leaſt uſurp that Title; I ſay *uſurp*, becauſe unfortifi'd by *Truth* or *Learning*, they have groſsly mingled ſordid Remnants of their *old Idolatry* with the diviner Practices of *Chriſtian Duty*. How divided in their Intereſts,

THEY firſt receiv'd the *Faith of Chriſt* by the induſtrious Labours of the *Æthiopian Eunuch*, *Philip's Convert*, and retain a *Dusky* and *Traditional* Account of the uncertain Circumſtances of that famous Action, whereby they are miſled to ſtrange Opinions, widely differing from each others Tenets, but *alike miſtaken* in the univerſal End they blindly aim at.

SOME prefer our *Saviour* as the greateſt Perſon of the *Trinity*, ſome eſteem him *loweſt of the Three*, ſome believe not in the *Trinity* at all, and many, ignorantly Zealous in their Folly, ſtill prefer St. *Philip*'s Merits to the worth of our *Redeemer*. And Religion.

THEY are a People (generally ſpeaking) of a *Slothful Diſpoſition*, *Obſtinate* and *Raſh*, extreamly ſwift to *Anger*, and of daring *Courage*, when provok'd by the temptation of a *ſtrong Reſentment*; they are *Jealous* to exceſs, and very *Avaritious*, *Temperate* in *Diet*, nor inclinable to *Drunkenneſs*; they are *Tall* of *Stature*, *Strong* in *Conſtitution*, and *Robuſt* in their *Proportion*, and as I ſaid before, moſt reſolute Defenders of their *valu'd Property*. Their Character.

IT is *perhaps*, to their unreaſonable *Hatred* of all kind of *Strangers*, that the Civiliz'd Inhabitants of *Europe* owe their Ignorance of thoſe *remote* and *dark'ned* Corners of the *diſtant World*; for as they are prohibited by Principle to *entertain*, or even preſerve the Lives of curious Travellers, it has been hitherto impoſſible to make Diſcoveries by the Endeavours of Adventurous Men *alone*, or *amicable Parties*; and the mighty diſtance, they are at from *Chriſtian Powers*, the ſpacious Countries, interpoſing their extenſive Lands; the *Mountains*, *Lakes*, and *Deſarts* inacceſſible to all Approaches, were in every Age, and *ſtill* continue formidable *Barriers* to the aim of *Curioſity* or efforts of *Ambition*. Why difficult to Travel there.

IT is this alone, that was enabled, *many Ages ſince*, to baffle the Attempts of Powerful Monarchs, Men, poſſeſs'd of every help, which *Power* and *Riches* could afford their Reſolution: It is this alone, that could have foil'd the oft repeated Efforts of *Egyptian Philadelphus*, or the *Roman Nero*; it is this alone, that could have diſappointed the reſolv'd Attempts of Great *Cambyſes*, Fam'd *Seſoſtris*, and the *Macedonian Alexander*: All theſe Princes have at ſeveral times, endeavour'd to no purpoſe, an entire Diſcovery of that *Myſterious Sourſe of Waters ſo conceal'd by Nature*, that it ſeems to ſpeak *our very Search unlawful* and *prohibited*, thus nicely touch'd by *Lucan*. The Princes, who have been baffled in the Search of the head of *Nilus*.

Arcanum Natura caput non prodidit ulli,
Nec licuit populis parvum te, Nile, *videre*
Amovitq; ſinus, & gentes maluit ortus
Mirari, quam nôſſe tuos———. *Lucan. l.* 10.

Nature, O *Nile*, forbids to look on *thee*,
Where thy *faint Streams* declare thy *Infancy*;

Thy

Thy riſing *Fountains* ſhe thought fit to ſhroud,
And wrap'd thy *mantled Boſom* in a Cloud,
Thence teaching *Nations* to admire thy Stream,
And chuſe *Applauſe*, not *Knowledge* for their *Theam*.

A Diſcovery of the Sourſe of *Nile*.

HOWEVER, if we may believe the confident Reports of ſuch *Egyptians*, as Inhabit Countries bordering on *Æthiopia*, or indeed ſuch *Æthiopians* themſelves, as will or dare Converſe with Strangers, *Nilus* riſes in a great extent of *Marſhy Grounds*, ſurrounded by prodigious *Mountains* of an almoſt inacceſſible Aſcent; the *Weeds* and *Ruſhes* ſo incumbering the uncertain Waters, that no *Boat* can paſs from Hill to Hill, and 'tis a more than dangerous Attempt to venture any other way on ſo deceitful a Foundation; yet *'tis ſaid*, that ſome have paſs'd ſecure, and ſeen a *Rock* of a ſtupendious Magnitude, whence guſh'd a Stream of roaring Waters with impetuous violence.

'TIS ſaid theſe Marſhes lie near twelve Degrees beyond the *Æquator*, and that the *Nile*, forſaking his entangled Bed, is found to wander in *mæandring Labyrinths* quite thro' prodigious *Deſarts*, ſpacious *Kingdoms*, and remote *Dominions*, ſometimes forming wond'rous *Lakes*, and ſeeming to forget the Order of a River, then recovering his ſpreading Waters, and continuing a Courſe for many Leagues together, *calm* and *gentle*, ſwelling as he paſſes on, to great increaſe, by the reception of *encount'ring Currents*, all imbib'd and carried on in his ſuperior Channel; every now and then ſurrounding ſome delightful Piece of Ground and making *Iſlands*, pleaſant in their Situation, and *agreeably Productive* of the gayeſt Sweets of aided Nature.

The Courſe of the River.

SOMETIMES, rolling headlong from a *Mountainous* and *Rugged Country*, to the *Vallies* under it, it forms thoſe loud and dreadful *Cataracts*, ſo famous for the noiſe created by the Waters, violently ruſhing from the lofty *Precipices* and reſiſting *Rocks*, that many Authors of *Antiquity* have join'd in the Reports, that ſuch Inhabitants, as liv'd too near thoſe *horrid Water-Falls* were by degrees made Deaf with their continual roaring.

Where divided.

THUS this great and celebrated River proſecutes his Courſe thro' many *Nations*, till it enters *Egypt*, there grown deep, it ſmoothly runs within its Banks in one broad Stream, till near five Miles below *Grand Cairo* it becomes divided into two diſtinct and *Navigable Branches*; *that* towards the *Eaſt* diſcharging all its *Waters* from a Mouth at *Damiata*, ſituated on the *Mediterranean*, and the *Weſtern Branch*, the *Old Canopus*, likewiſe falling into the above-nam'd *Sea*, not far below *Roſetta* in the Neighbourhood of *Alexandria*.

Five of the Seven Mouths of *Nilus* now quite loſt.

EXCEPTING many *Channels* cut by *Art*, for the Conveniency of letting *Waters* in upon the Country in the *Yearly Overflow*, there now remain but theſe two *Branches* out of the *ſo often mention'd Seven*, ſometimes *Nine*, which *Pliny*, *Herodotus*, *Ptolemy*, *Diodorus Siculus*, and other ancient Writers tell the World of; they are now, if ever ſuch have been, *choak'd up by Sand*, or other common Accidents which are not ſeldom, known to change the Courſe of Rivers in our *Europæan Parts* as well as *Egypt*.

The Riſe or Increaſe of *Nilus*.

BUT *now* I come to treat of the Surprizing *Inundation*, which this *River* cauſes *Yearly* in the Land of *Egypt*, where it very ſeldom *Rains*, and when it does tis rather *Miſt*, and never falls but in the *Winter Seaſon*; about the

the *midſt* of *June* the *Nile* Infallibly begins to riſe, thence Swelling by degrees, till *Auguſt following*, and Mounting in that Space, the Height of two or three and Twenty *Cubits*.

WHEN thus it has encreas'd to a convenient Height, the *Grand Baſhaw* of *Cairo* ſolemnly attended by the beſt of all his People, comes upon the *Bank*, and having given with his own Hand, the *Warning Stroke*, they cut it thro' in many Places, where the *Water Ruſhes in* with an impetuous Current, overflowing all the Country upon either ſide the *River*, ſo continuing *many Days*; then Suddenly *Decreaſing* and *Retiring* orderly within its *Banks*, leaves all the Land (before a Deſart) cover'd Richly with a *Propagative Slime*, of ſuch an admirable Virtue, that the *Corn*, upon Abatement of the Waters, Scatter'd *Careleſsly* about the *Surface*, conſtantly produces *two good Crops*, and ſometimes more, with equal plenty; not quite *Five Months* the Waters take in *Riſe*, *Continuance*, and *Abatement*, for about the *Firſt* or *Second* of *November*, all the Country, *lately Delug'd*, is entirely free'd from the invading Current, which is *then* return'd to its ordinary Bounds and ſo continues till the *Year* Succeeding.

Its Effects.

And Decreaſe.

TIS a Proſpect, highly *Pleaſant* for a Stranger to behold a Country *Suddenly o'erwhelm'd*, and *that* become a *Sea*, which juſt *before* appear'd a *Deſart*; Men and Women briskly rowing up and down, ſtill more rejoicing, the *more deep* they find the Waters; for from the *great* or *ſmall encreaſe* of their *Preſaging Nilus*, they foretell *with eaſe* the never-failing conſequence of *Plenty* or a *Famine*.

Their Preſages by the Riſing of the River.

THE great advantages, accruing to this Country from the *Yearly overflow of Nilus*, being ſo extreamly plain and conſtant, the *Rejoicings*, which are made *on that occaſion*, are accordingly extravagant, for when the Banks are Cut, as I juſt now inform'd you, all the *Noblemen* attend the *Great Baſhaw* of *Cairo* to an *Ancient Caſtle*, Built upon an *Iſland* in the *Middle of the River*, where, *Three Days together*, they are Entertain'd and Feaſted with the greateſt Demonſtrations of delight Imaginable.

NOR are the Common People (equal Sharers in the Bleſſings of Encreaſe) leſs gratefull in acknowledging a Senſe thereof, but join unanimouſly in a Courſe of Mirth for many joyfull Days together, forming Fireworks, Singing, Dancing, Feaſting with their Women, and Employing all their time in one Inceſſant ſearch of Pleaſure, and the conſtant practice of *Uninterrupted Gayety*.

The Publick Rejoicings, made in *Egypt* at the Overflow of *Nilus*.

NOW let us ſearch a little into the Receiv'd Opinions of the *Learned World*, and ſee if we can apprehend the Cauſe of this effect, ſo wonderfully different from the Common Courſe of *gradual Nature*.

AND Firſt, we find *Euripides* and many others, of Opinion, it proceeded from *Prodigious Thaws of Snow, then Melted by the Sun upon the Æthiopian Mountains*, but, as we are certainly aſſured, the conſtant Heat of that too Sultry Climate cannot ſuffer *Snow* to reſt, ſince even in *Egypt* it is never known, not even on thoſe Mountains, which confine her Borders, ſo the Modern Judgment of Politer Naturaliſts has quite rejected that miſtaken Notion.

Euripide's Opinion of the Cauſe thereof.

THALES MILESIUS affirms, that he believes the Inundation to proceed *from the continual Blowing of the Rough Eteſian Winds*, which then begin to Bluſter from the *Northern Quarter*, full upon the *Mouth of Nilus*, hindering it thereby to enter the *Mediterranean*, and violently *Driving back the Flood* upon the low and Sandy Ground of *Egypt*.

The Opinion of *Thales Mileſius*.

The Opinion of *Diodorus Siculus.*

BUT this is controverted by the Famous *Diodorus Siculus*, in his Firſt Book, who, to diſprove the Argument of *Thales*, Nominates ſome other Rivers, equally expos'd to the *Eteſian Winds*, which yet are never liable to ſuch like Inundations; he therefore in diſlike of this Opinion, has prefer'd his own, that Rain or Snow, diſſolv'd from diſtant *Æthiopia*, is the only Cauſe of an Effect ſo Wonderfull.

The Opinion of *Herodotus.*

DIRECTLY Oppoſite to theſe, is the Aſſertion of the Learned *Herodotus*, who imagines, that the *Sun*, exhaling moiſture in a great abundance from the River *Nilus*, as he forms his Journey in the *Winter Tropick*, cauſes it to run in an unnatural narrowneſs, but, when advancing towards the *Northern Climates*, the Recovering River ſwells again with native Grandeur, then poſſeſſing all its Streams, and Flowing uncontroul'd, with full Authority, till the returning *Sun* again demands the Tribute of its Waters.

The moſt receiv'd, and probable Opinion.

AMONG all theſe, the moſt receiv'd and probable Opinion is, the Firſt belief of *Diodorus Siculus*, *that the Encreaſe of the Waters is occaſion'd by continual Rains, not Melting Snow, upon the Hills of Æthiopia*; and the Reaſons, which are given in defence of this Aſſertion, are as follow.

Its Reaſons.

FIRST, for many Days before the Inundation happens, all the Skies are ſeen in *Egypt*, full of Black and Treatning Clouds, inceſſantly producing *rumbling Noiſes*, and by *Northern Tempeſts* driven fiercely towards the *Southern Parts*, where always follows *Rain* in great abundance, frequently near Threeſcore Days together.

ANOTHER reaſon for this laſt opinion is, the *Muddy thickneſs of the Waters, when they overflow the Country*, for, Ruſhing violently thro' ſo many Tracts of Fertil Land, they tear up great and hourly quantities of fatning ſoil, which, mixing thickly with the ſwelling ſtreams, is left upon the ſcorch'd and barren Sands of *Egypt*, of a very deep and *ſlimy* ſubſtance.

MANY other reaſons are by the Inhabitants produc'd, to prove the Juſtice and Solidity of this accepted Modern Notion; but as tedious Obſervations, and unneceſſary Repetitions grow *Prolix* and *Heavy* on a Reader, I will ſay no more upon the Preſent Subject, than that all the *Naturaliſts*, reputed Famous in the *Eaſtern Countries*, agree among themſelves in full belief of this Aſſertion.

The goodneſs of the Water of the *Nilus.*

I muſt inform my Reader now, that as this River boaſts peculiar properties in *Fructifying* Nations to ſo rich a Plenty, ſo its Bleſſings many other ways are equally particular; his Waters are obſerv'd to be for ever free from *Miſts* or *Vapours*, *Sweet* to ſuch an Admirable and uncommon reliſh, that tis difficult (if hoodwink'd) to diſtinguiſh it from *Milk*.

How Clarified.

TIS Fam'd for many Operative Virtues in *Medicinal eſſays*, and has but *one known Fault*, which is a certain dusky thickneſs, clouding its appearance with a kind of dark unpleaſant Colour, which they *Clarifie* however in an Hour or two, by caſting into certain *Earthen Pots* (wherein the Water is contain'd) ſmall quantities of *bitter Almonds* bruis'd on purpoſe; *Fiſh* by reaſon of the *juſt nam'd Muddineſs* afford no delicate or pleaſant taſt, and therefore is by Strangers ſeldom Eaten, and neglected commonly by even the Natives of that Country.

THE breadth of *Nilus*, when within the Bounds of its own natural Courſe, is equal to the *Thames*, a Mile or two below the Bridge at *London*, and upon the Banks on either ſide are built ſmall, poor, and inconſiderable

Vil-

Villages, inhabited promiſcuouſly by *Turks* and *Arabs*, thoſe laſt nam'd ſo inſolently daring and extreamly dangerous to unſuſpecting Travellers, who paſs in little Boats upon the River from *Grand Cairo*, that they frequently attempt with Javelins in their Mouths, to ſwim at *dead of Night*, from ſome ſmall Creek of the undreaded Shore, and coming on them unawares, kill, take or plunder them, as they may think convenient.

The danger of Sailing on the *Nile*.

HOWEVER, led of late, to think of their own ſafety by the many fatal *Accidents*, which have from time to time attended ſuch, as raſhly truſted to implor'd *Good-Fortune*, and were diſappointed of her Favours, they have found a way to free the Paſſengers of their own Country or a Foreign one, from thoſe preſumptious Inſolences of *Arabian Robbers*; for at preſent, none attempt a Voyage on the *Nile*, without providing uſefull *Fire-Arms*, and very frequently a *Guardian Janizary*, by whoſe faithful Care, and honeſt Courage they may be Protected ſafely from thoſe villanous Outrages, whoſe effects have *often* prov'd unhappy to the headſtrong Reſolutions of *unguarded Obſtinacy*; ſo cautious ought a Traveller to be, who *ignorant of Danger* from an *ignorance of Cuſtom*, may, unknowingly, involve himſelf and Company in the unfear'd Misfortune of ſome treacherous, ſwift and unexpected Ruin.

A neceſſary Caution.

CHAP. XXX.

Of the Government of Egypt.

IN Order to inform you of the preſent State of *Government* in *Egypt*, 'twill be neceſſary to inquire no further back in ancient Hiſtory, than the times in which the Great *Octavius*, Emperor of *Rome*, converted that extenſive and ſubjected Kingdom, to the meaner Title of a *Roman Province*, which in that Condition, was enlightned by the glorious Rays of introduc'd *Chriſtianity*, from the unwearied Labours of St. *Mark*, who ſuffer'd *Martyrdom*, as I have ſaid before, at *Alexandria*.

The Hiſtory of *Egypt*, from the *Roman* Conqueſt.

THE *Græcian* Emperors, upon the fatal weakning of the *Weſtern* Power by the Diviſion of the *Roman* Government, became the *Lords* of *Egypt*, and her People, till oppreſſing them inhumanly by heavy Taxes and an arbitrary Tyranny, they forcibly Revolted from their Yoke of Slavery, and in order to expel the *Greeks* Authority, invited to their Aid the hardy *Saracens*.

Conquer'd by the *Greeks*.

HOWEVER, theſe about the Year of *Chriſt* ſix hundred thirty five, were beaten from the Government, they gain'd in the expulſion of the *Greeks* by the ſucceſsful Arms of *Omir*, *Kinſman* and *Succeſſor* to the Power of the *Impoſtor Mahomet*, who, ſatisfied with Tribute, left them free to the Profeſſion of their own Religion; then fell they under the Dominion of the *Babylonian Caliphs*.

Saracens,

And *Mahometans*.

AFTERWARDS, they choſe a *Caliph* of their own, who was ſucceeded in a long uninterrupted Line of full three hundred Years, when *Almeric* the *Sixth*, King of *Jeruſalem*, invaded and reduc'd them to a great extremity.

AMIDST this *exigency*, they entreated Succour from the *Syrians*, whoſe deſigning *Sultan* ſent immediately a greater Aid than was demanded from him; but as ſoon as they had beat the *Chriſtians* back to their Poſſeſſions, *Sarco*, General of the *Syrian* Forces, murder'd baſely the *Egyptian Caliph*, and uſurp'd the Kingdom to his own Dominion.

THE Mighty *Saladine* ſucceeded *Sarco*, and for the ſpace of ſeventy ſix Years, the *Syrians* held Poſſeſſion of this Kingdom, till ambitious *Melec-Salha'a*, jealous of the Courage or Integrity of his *Egyptian Vaſſals*, yearly bought prodigious numbers of *Circaſſian Slaves* from their Allies, the *Tartars*, and depending wholly on their Valour and Fidelity, arm'd thouſands of them, till he had compleated his deſign'd and numerous Army.

The Original of the *Circaſſian Mamalukes.*

BY the Aſſiſtance of theſe bold and hardy Men he grew ſucceſsfull in the Wars, he made upon his Foes the *Chriſtians*, till at laſt, the *Slaves* too well acquainted with the fatal Power, wherewith he truſted them, *ungratefully* Revolted from their juſt Obedience, murder'd *Melec-Salha'a*, and upon the bloody Ruins of his broken Power, erected a *New Form of Government* among themſelves, inviting into *Egypt* all their Country-men, or purchaſing in every Place, as many of them, as had formerly been taken.

THUS the Government of theſe *revolted Slaves* became in time extreamly Powerfull, dreadfull to their Enemies, and rich in their Poſſeſſions, ſtill maintaining their Dominions ſtrongly and with reſolution very near three hundred Years; whereby they grew a famous People, and were known by the denomination of *Circaſſian Mamalukes*, till *Sultan Selym*, Emperor of the *Turks*, in the Succeſs of long and bloody Wars, o'erthrew their Government, and ſo brought *Egypt* under his Subjection.

Their Overthrow and Downfall.

IN the Poſſeſſion of the *Turks* it ſtill remains, and is at preſent govern'd by a kind of *Vice-Roy*, full Poſſeſſor of an arbitrary Power, given him as *Deputy*, or *Great Vicegerent* to the abſolute *Grand Signior*; he takes his Title from the City of *Grand Cairo*, is the firſt *Baſhaw* of all the *Turkiſh Empire*, continues ſeldom in his Government above three Years, and conſtantly reſides in that Imperial *City*.

Egypt, how govern'd by the *Turks*.

DEPENDANT on the Power of this great *Baſhaw* are the twelve *Beys*, or *Lords Provincial*, conſtantly elected from among the *Natives* of the Country, and Aſſiſtant, in the framing Laws and other matters, to the *Grand Baſhaw*, who therefore looking on them as *Inſpectors* of his Actions, and ſet over him as Spys, or Curbers of his *Inclinations*, does generally *hate* and *contradict* them; hence proceed inteſtine Jarrs, and frequent Tumults, not a little prejudicial to the Intereſt of the *Turkiſh Sultan*.

IN order to ſupport this Power, a *Standing Army* is Eſtabliſh'd in the *Turkiſh* manner, which conſiſts of twenty thouſand Horſe, and eighty thouſand Foot, accompliſh'd, hardy and experienc'd Soldiers, all dependant on reſpective *Zaims*, or their *Timariots* in the nature treated of at large, in the beginning of this Book.

The Militia of *Egypt*.

THE *Modern Egypt* is divided into three Diſtinct and Spacious Provinces, that part, which lies between *Roſetta*, and the famous *Alexandria*, is diſtinguiſh'd by the Name of *Herſiah*; that part, which lies between Grand,

Egypt in its Modern Diviſions.

Cairo

Cairo, *Tuneſe*, and *Damiata*, is now call'd *Mar-hemha*, and the Land, which lies upon the ſouth of *Cairo*, is in Turkiſh call'd *Saihid*.

THESE different Provinces produce Inhabitants, as different in their Natures; ſome are rougher than the reſt, and more unciviliz'd in common Converſation; but it is a general obſervation, that the nearer to the Port of *Alexandria*, or the Sea about it, ſo much more polite is found the humour of theſe People. The Humour of the People.

THE Military Power is in *Egypt*, as at *Conſtantinople*, mixt entirely with the Civil Adminiſtration, and the Laws of both exactly Copy'd from the *Turkiſh* Government, ſo that neither in Religion, Cuſtoms, Habit, or the forms of Juſtice, can be found the ſmalleſt difference from what I have explain'd in the foregoing Part, relating to the *Turkiſh* Policy; 'Tis *Money* only, Arbitrary, Eloquent, perſwaſive *Money* can prevail in *Egypt*, as it ever does in *Europæan Turky*, to decide a Conteſt. Their Juſtice.

THE many Graces, which in former times enrich'd the Minds of their Illuſtrious Anceſtors, are all forgotten; but to ſhow how prone Man's Nature is to Ill, they ſtill retain their ancient Superſtition, and tho' they do not practiſe the aboliſh'd Ceremonies of a rank Idolatry, they yet impute ſuch power to every little Accident, or Work of *Nature*, that they tread as near as poſſible in the deteſted Footſteps of thoſe old *Egyptians*, whom the *Roman* Satyriſt has well derided in the following Verſes. Their Superſtition.

Juv. Sat. 15.

Quis neſcit Voluſi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc, illa pavet ſaturam ſerpentibus Ibin.
Effigies ſacri nitet aurea Cercopitheci,
Dimidio Magicæ reſonant, ubi Memnone chordæ
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piſcem fluminis, illic
Oppida tota canem venerantur, nemo Dianam:
Porrum & cepe nefas violare ac frangere Morſu.
O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina! lanatis animalibus abſtinet omnis
Menſa, nefas illic fœtum jugulare capellæ.
Carnibus humanis veſci licet.

Who knows not, what fond Worſhip and vain Praiſe,
Mad *Egypt* to prodigious Monſters pays?
This part the *Crocodile* a Godhead makes,
That honours frightful *Ibis*, fed with Snakes.
There golden Images of *Monkeys* ſhine,
And ſacred Worſhip crowns the apiſh Shrine,
Where Magick Spells make *half-left Memnon* ſound,
And ancient *Thebes* now lies a ruin'd Ground,
Thebes, which twice fifty Gates did once ſurround.
Here Sea-Fiſh, there the River Fiſh they own,
To *Dogs* whole Cities bow, but to *Diana* none.
A wondrous wickedneſs, indeed, to eat
A ſacred *Leek*, or make an *Onion* Meat!
O bleſſed People! in whoſe Gardens grow
Theſe *Gods*, to whom ſuch wondrous helps you owe!
From woolly Animals each Board abſtains,
To kill a *Kid* pollutes their Soul with Stains,
Yet none by Conſcience led from humane Fleſh refrains.

THE

The Effects of Miſery.

THE Miſerable Poverty, whoſe ill Effects have cruſh'd the Spirits of the Warlike *Græcians*, and ſubverted Valour to contented Slavery, has work'd ſo deeply on the humble Minds of the depreſs'd *Egyptians*, that they daily more and more become Effeminate, neglecting meanly the once lov'd Practices of Martial-Diſcipline, and idly ſinking in a ſtupifi'd forgetfulneſs of all the calls of Liberty or Honour.

Their Character.

THEY are very Lazy, Proud, and Inſolent in Carriage, Dirty in their Dreſs, and ſtiff in their Behaviour, haters and deſpiſers of all other Countries, ſcarce affording Love to one another, and ſo very naſty in their Tents, or Houſes, that the very entrance is offenſive to a Chriſtian Stranger.

The *Egyptian* Moors.

THERE are, beſides the Off-spring of the old *Egyptians*, certain tawny Natives of this Land, a Sun-burnt Mongrel kind of Race, deſcended from the *Arabs*, and in ſtrength of Body, Humour, Shrilneſs of their Speech, and great Agility, not much unlike them; for Diſtinctionſake, theſe Men are call'd the *Moors* of *Egypt*, but are commonly more honeſtly inclin'd than are their numerous Co-partners in that wide Denomination.

Their Government, a Copy of the *Turkiſh*.

THE Towns of *Egypt* are not many, and thoſe few, they have but ill defended, rather truſting to the number of their People, than the ſtrength of Walls, or tedious helps of Modern Fortification; each Town and Village has its Governor; and as I ſaid before, the nature of their Government is ſo entirely *Turkiſh*, that I need no longer dwell upon the Subject of this Chapter, but will haſten in the next, to look a little into the condition of their Learning and Morality, and ſee if we can trace the Footſteps of their great *Forefathers*, in the Modern Applications of their loſt Poſterity.

CHAP. XXXI.

Of the Learning and Morals of the Egyptians.

Egypt in her preſent Ignorance, a Proof of Humane Frailty.

THE Curious Searcher into *Humane Changes*, and the various Miſeries attending *Life*, can never find a fairer Proof of *Sublunary* Frailty than he has before him, in a nice Reflection on the preſent State of the *Egyptian* Learning; *Egypt*, which of old poſſeſs'd unbounded Knowledge, and unlimited Dominion; *Egypt*, which outtowr'd not only the Felicity, but even the Imitation of admiring Neighbours; *Egypt*, from whoſe Source of Wiſdom, *Greece* originally drew thoſe Channels, from whoſe unexhauſted Store ſhe afterwards ſupplied the ſpacious Univerſe; *Egypt*, the neglected Mother of our *Arts* and *Sciences*, is now involv'd in ſtupid Ignorance, and boaſts no more than that unpoliſh'd common Senſe, we owe promiſcuouſly to Liberal Nature.

THE black effects of *Time* and *Diſcord* have amazingly ſubverted ancient Splendor; and the glorious State of *Learning*, which in former Ages flouriſh'd in this Country, left her with the Bleſſings of that wealthy Peace, ſhe

ſhe once could boaſt of, Knowledge fell a Victim to the Sword, and the Deſtruction, which befell them, was ſo very *Univerſal*, not alone to *Power*, but even the well eſtabliſh'd Principles of *Literature* and *Morality*, that when I think upon the Ruin of the *Old Egyptians*, who ſurviv'd the loſs of all worth living for, and then fell *laſtly* ſolitary Victims to their Nations Enemies, it brings to my remembrance the Expreſſions, *Seneca* thought fit to uſe upon the Fate of *Priamus*, in his Tragedy of *Troas*.

——————*Felix Priamus !* *Sen. Trag. Troas.*
Felix, quiſquis bello moriens
Omnia ſecum conſumpta videt !

——————O happy *Priamus !*
And happy *all*, who, when in *War* they die,
In *one deſtructive Fate* ſee all things with them lie !

THE gloomy Cloud of unaſpiring Sloth and dull Stupidity, which now poſſeſſes fallen *Egypt*, hence receiv'd its fatal *Origin*, and ever ſince has skreen'd the Sun of baniſh'd Learning from that miſerable Country, nor has even the moſt retir'd and private State of Life eſcap'd the general Calamity, which ſpread its Influence with an uncontroul'd and Univerſal Ruin. The Origin of the *Egyptian* Ignorance.

AND, indeed it is a vain and groundleſs hope, for an unthinking Man to flatter his Opinion, with the ſtrange Belief of even a poſſibility to live contented in a ſinking Government, or ſtand unſhock'd, in the deſtruction of his Country, tho' the ſhare, he boaſted in the management thereof, was ne'er ſo ſmall or inconſiderable, or even tho' the trifling Part, he acted in its Welfare, was ſo far from helping to ſupport the State, that he appear'd the moſt unknown and uſeleſs Member of his Nation.

THE admirable *Solon*, an unequall'd *Former* of the wiſeſt Laws, and conſequently an undoubted *Judge* in Rules of Policy, has left us his Opinion on the matter, in the eloquent Expreſſions following,

Οὕτω δημόσιον κακὸν ἔρχεται οἴκαδ' ἑκάστῳ,
Αὐλείοι δὲ τ' ἔχειν οὐκ ἐθέλουσι θύρηι.
Ὑψηλὸν δ' ὑπὲρ ἕρκος ὑπέρθορεν, εὗρε δὲ πάντως
Εἰγε τις ἢ φεύγων ἐν μύκῳ ἢ θαλάμῳ. *Solon's* Opinion, of a Publick Ill.

When *Publick-Ills* do *Common-Wealths* impair,
Each *Private Subject* feels a *Publick Share*,
No *barring Gates* can its effects *exclude*,
O'er higheſt *Walls* it climbs and will intrude ;
Still it *o'ertakes* you, if to *Shades* you fly,
And finds you, tho' in *latent Beds* you lie.

THE old *Egyptians* firſt invented *Muſick* and *Geometry*, with the uſefull Knowledge of *Arithmetic* ; they firſt inſpected Heaven, and bravely trac'd the Sun and Starrs thro' their Diurnal Motions ; they firſt divided Years by Months, and from a Knowledge of the various Aſpects of *Cæleſtial Conſtellations*, grew *Diviners* of portended Conſequences ; *Philoſophy*, and the tranſporting Flights of a *Poetic Harmony* were firſt known there. Sciences invented by the old *Egyptians*.

MECHANIC ARTS, tho' ſince improv'd, were numerouſly owing to the deep invention of *Egyptian fancy*. *Hieroglyphicks*, us'd inſtead of Characters, explain'd the meaning of the wiſeſt thoughts by ſilent Images Hieroglyphics, what they were.

of

of various kinds, whereby they ſtrangely repreſented Humane Nature in its different Paſſions, with a very ſtill, but moving Eloquence.

BUT now the very Memory of theſe Perfections is itſelf forgotten, by the Deviated Souls of the Poſſeſſors of this Country, in its *Modern State* of *Folly*, *Pride* and *Inſolence*, and all, an Author is enabled to inform the World of the Condition of their *Learning* is, that they have really none among them; tis a Wonder if, in many Villages of *Egypt* well inhabited, Ten Men are found, who boaſt capacity to *Read* or *Write*; my Reader will not therefore be Surpriz'd, when I aſſure him that, for any more refin'd and elevated kind of knowledge, they are altogether Strangers to the very notion of its uſefullneſs.

No Learning in *Egypt* now.

NOR can I give their *Morals* a much fairer Character, than I have juſtly fix'd upon their *Learning*. *Morality* is commonly the good effect of Honeſt thoughts, produc'd by ſome Improvement of the Mind in ſerious Contemplation on the *Worth of Vertue*, and the only way to reach the Power of ſo bright a Contemplation is by aiming at as great a ſhare of common *Knowledge* as we can with eaſe attain in humble Stations; 'tis not therefore probable or poſſible, that theſe *Egyptians*, void, by the Tyrannic and oppreſſive Conſtitution of their Government, of any means to reach ſuch Practice, nor indeed deſirous, by the bent of Inclination, to endeavour after it, ſhould e're attain the happy end, it conſtantly produces.

Why Morality is ſeldom found in *Egypt*.

I have in the *Preceeding Chapter*, ſpoke in general of their Obvious Principles, the leſs will therefore ſerve me here, ſince I can only uſe the ſame Expreſſions, or at leaſt in other words declare the ſame Aſſertion, ſhould I now enlarge upon the *Shallow Subject*; I will therefore only add, that they are Avaritiouſly inclin'd almoſt beyond a Parallel, and, as deſirous eagerly of growing Rich, will ſcruple nothing to obtain the Bleſſing; hence it will be an eaſy thing to gueſs how far from *Vertue*, *Honeſty*, or *Juſtice* lies the Courſe, they Darkly ſteer in,

The *Egyptians* very covetous.

——— *Nam Dives qui fieri vult,*
Et citò vult fieri, ſed quæ reverentia legum,
Quis metus, aut pudor eſt unquam Properantis avari?

For he, who has on *Riches* bent his Mind,
Would ſtill to *Wealth* a Speedy Paſſage find,
But what reſpect to *Laws*, what *Fear* or *Shame*,
Reſtrains the *Eager Wretch*, who does at *Avarice* aim.

I haſten from a Subject, *Melancholy* in its Truth, and thence Oppreſſive, and a *Clog* upon my fanſie: But alas! we find no part of Earth, but has ſometimes experienc'd Rugged Changes, and our own Examples may convince us daily, that the Scourge of Fortune Triumphs frequently in other Parts, as well as *Egypt*.

CHAP.

CHAP. XXXII.

Of the Beaſts, Birds *and* Serpents *of* Egypt.

AMONG the numerous Obſervations, Travellers may make in *Egypt* of a thouſand things, peculiar to that Country, none deſerves remark more juſtly than the Vertue, it can boaſt of, in producing *Creatures* as uncommon and particular, as are the many *Artificial Rarities*, they have in every Age been famous for.

The *Hippotamus*, or *Sea-Horſe.*

AND firſt, to mention none of thoſe more common *Animals*, which may be found promiſcuouſly in almoſt every Country, the *Hippotamus* or *Sea Horſe*, of old more frequently obſerv'd about the River *Nilus*, than in later times; for *Pliny*, *Herodotus*, *Diodorus Siculus*, and many other Authors, have deſcrib'd them in their Writings, ſome of which have authoriz'd their full Deſcriptions by their own Eye-witneſs.

Deſcrib'd.

BUT at preſent, 'tis a Curioſity not often met with, to obtain an opportunity of ſeeing any of theſe *Creatures*; they have Heads of a prodigious ſize, their Jaws of very large extent, and full of Tusks in colour not unlike the whiteſt *Ivory*, but ſharp as *Needles*, and their bite of very dangerous Conſequence to wounded Paſſengers.

Their ſtrength and fierceneſs.

IN Shape they differ not extreamly from a *Boar*, but are ſo much beyond him in proportion, that we ſeldom ſee an *Ox* of greater Magnitude: Their Colour is a dusky Brown, and all their Backs ſo arm'd with Scales of an impenetrable Subſtance, that the ſharpeſt Weapons ſeldom wound them. They are commonly of ſuch a fierce *vindictive* Nature, that they rarely fail to turn with violence upon a *Boat*, when any in it have attempted to inſnare them, and have oftentimes been known to rear themſelves ſtupendiouſly above the Water, and by overturning Veſſels prey upon the Mariners, they thence grew Maſters of.

The *River Bull.*

THERE is another Beaſt, of an *Amphibious Nature*, commonly diſtinguiſh'd by the Name of *River Bull*, not much beyond a *Calf* in bigneſs, nor unlike him in Appearance, only ſo ſuperior in the Strength of Body, that the ſpacious Nets, the Natives make of twiſted Ropes, have often prov'd too weak to hold him; they have *Finns* upon their Feet, which ſpread at bottom to conſiderable breadth, and ſerve, as Guides, to their unweildy Motions, which, by plunging forward with an unreſiſted Violence, break fiercely thro' the ſtrongeſt obſtacles.

The *Crocodile.*

THE Treacherous *Crocodile*, ſo call'd from a Traditional Account, that this deceitfull Animal commands his *Tears* at any Seaſon, and by counterfeiting a complaining Human Voice, allures the Curioſity of Paſſers by, and then devours them, is very common on the Banks of *Nile*, and ever has been look'd upon peculiar to the Land of *Egypt*. The Shape, exactly like a *Lizard*, is ſo fully known in *Europe*, that 'tis needleſs here to ſay much of it.

Their Natures.

THEIR Nature is *Oviparous*, and when they lay their *Eggs*, they hide them in the Sand with such an admirable Cunning, that the overflowing of the River *Nilus*, never reaches them, tho' frequently it comes within a yard or two; and hence the Country People finding now and then their Artfull Nests, are taught how high the Inundation will advance the Waters in that increase; a *Turkeys Egg* is equal to the *Crocodiles*, if not Superior in its *Pristine Magnitude*, but afterwards they grow to such amazing length and size, that many have been found *eleven Yards long*, and in their Bulk proportionable.

THE common notion entertain'd in *Egypt* is, that every *Female Crocodile* can lay *one Hundred Eggs*, and that their Age has often reach'd the *Hundredth Year*.

Their way of Catching Men.

THEIR *Tails* are very long and sharpning to the End, whereby they constantly Entwine and Seize their *Prey*, and tis a very dangerous thing for *Travellers*, who pass the *Nile* in *open Boats*, to Sleep with Heads inclin'd upon the side, for these observant Creatures gather frequently about the Vessel, watching cautiously some favourable Opportunity, which when they Spie, they *Swim up* close upon the Surface of the Water, and enfolding the unwary Person by a sudden *Throwing out their Tails*, have often so unhappily succeeded, as to draw him Headlong from the Vessel and devour him in the River.

How Taken.

THE Natives of the Country bait *Sharp Iron Hooks* of mighty Magnitude, and sometimes take them. They esteem their Flesh of Savory relish, and as such will seldom Scruple Eating it; But as this Creature is extreamly hurtfull on the Water, Playing on its Surface in a *Moon-light Night*, so he is no less Destructive *on the Land by Day*, for then he generally Wanders up and down in search of *Mischief*, Preying on whatever he can meet with.

How to be avoided.

THEY are Mighty *Swift* at Running in a line; but having only one continued joint along their Back, are tedious in a motion Circular or any ways Uneven, and thereby with ease avoided by a Man acquainted with the Country and their Nature; Oftentimes they lie a Foot or two *below the Surface* in the Places, whence the *Peasants*, living on the Banks of *Nilus*, fetch their Water, and have sometimes seiz'd a Man or Woman by the Arm, and drawn them in: But to prevent such dangers for the Future, the *Egyptians* generally take the Pains *at present*, to secure their Watering Places by a kind of Hedge, which they support with Stakes, and so protect themselves from these designing Animals, who have been long so hated by the prejudic'd Inhabitants, that they have us'd a Thousand Arts to compass their Destruction, and it is not common *now* to see a *Crocodile*, within the space of some Days Journey from the City of *Grand Cairo*.

A Wonderful Observation of the *Crocodile* and little Bird.

IT is observable that there is found in *Egypt*, tho' but rarely known, a *little Bird* about the Bigness of a common *Quail*, its Colour of a *Lightish Grey*, the Bill extreamly sharp and small, and both the *Wings* containing Feathers, at the End whereof are certain *Prickles*, not unlike the *Bristles* of a *Hog*; *this Bird*, as often as she finds the *Crocodile* lie Basking in the Sun, and Slumbering, as he often does upon the Banks of *Nilus*, with his Mouth wide open, flies *directly in*, and fixing near his Teeth, erects her *Prickly Wings*, not much unlike a *Porcupine*, or *Hedge Hog*, so preventing him from closeing his great Mouth upon her, while she feeds herself by picking somewhat from his Teeth. The *Bird* was *formerly* more taken Notice of, than she has been of late, and commonly distinguish'd by the Name of *Trochileus*.

BUT

BUT, while the *Crocodile*, diverted by a kind of tickling Pleaſure, which the pecking Bill of the Bird *Trochileus* affords him, gapes conſiderably wider than he generally does, the *River Rat*, a little Beaſt about the bigneſs of a *Ferret*, clean in Shape, in colour Black, and of a Skin extreamly ſmooth, his Teeth long, ſharp and very numerous, his Tail of an uncommon length, his Legs but ſhort, and Ears of a peculiar roundneſs, of a Nature very bold and fierce beyond example; this ſmall Beaſt I ſay, who bears a ſtrong antipathy to the above-nam'd *Crocodile*, obſerving narrowly the tempting Opportunity, comes ſlily round, jumps thro' his Mouth, and with a wond'rous ſwiftneſs paſſing down his Throat, gnaws forcibly a Paſſage thro' his Belly, thence eſcaping with the triumph of a ſure Deſtruction to his mortal Enemy. Ichneumon, or the *River Rat.*

THIS *River Rat* is ſometimes call'd *Ichneumon*, which appears to have been anciently the Name, by which he was diſtinguiſh'd by the Curious and more Learn'd *Egyptians*, then inhabiting the Country, he is found in; they are of a miſchievous Nature, killing all the *Pidgeons*, *Hens*, and *Poultry*, they can poſſibly find means to get at; *Cats* and *Dogs* they hate extreamly, and will *kill* as often as they *conquer* them, nor ever fail Aſſaulting them, as often as they find convenient Opportunity: But, as in *ſome things* they are hurtfull to the Intereſts of the People, ſo in *many others* they appear not only Uſefull, but even Neceſſary for the good they do, by ſeeking conſtantly the *Eggs* of *Crocodiles*, and breaking them, when they diſcover where they lie; as alſo for their Univerſal Hatred to all kinds of *Serpents*, *Snakes*, or *Reptiles* whatſoever, whom they often fall upon, and kill with wonderfull dexterity. Its fierceneſs, and great hatred to other Creatures.

HOW wiſely, and beyond the apprehenſion of our weak Capacities, has the *Supream Creator* of our Earthly Beings guided the Performances of his *Divine Omnipotence!* To what an height of Piety and neceſſary Contemplation on the Bounties and Omniſcience of *Almighty God*, muſt that Man needs arrive, who ſeriouſly reflects upon the numerous Works of his *Creation*, yet amongſt ſo many Millions of ſurprizing Differences, and directly oppoſite Exiſtences in Nature, cannot find one needleſs *Inſect*, but perceives them ſtrangely mixt together, in the joint Advancement of one common Intereſt. Moral Reflections.

IN many *Orchards* near *Grand Cairo*, may be found great numbers of thoſe Creatures call'd *Chamælions*, falſely ſaid to live upon the Air, which notwithſtanding, is indeed their *principal* Subſiſtance, tho' they prey continually on Flies, and extend their Tongue with wonderfull celerity, which is in length not much inferior to his Body, naturally hollow in its top, whereby he may more eaſily attain his Ends, and ſerve himſelf in the Deſtruction of the late nam'd *Inſects* with a little trouble. The *Chamælions.*

IN Shape and Size, they are not much unlike the *Lizard*, their Eyes and Head extreamly large, their Necks unjointed, and of conſequence not mov'd, without the turning their whole Bodies; its native Colour is a greeniſh Yellow, with ſmall Spots of white about the Belly: They are ſeen with difficulty tho' you paſs at little diſtance from them, for they conſtantly aſſume the Colour of moſt Places, which they ſtand upon, and generally change their Hue, as often as they find occaſion to remove their Station. Deſcrib'd.

THESE alſo bear an *innate Enmity* to every kind of *Serpent*, and it is remarkable that, when they have diſcover'd any Sleeping underneath a Tree, they never reſt, till having climb'd the Branches, they direct a little ſhining drop of Moiſture from their Mouths exactly on his Head, which by Their Antipathy to *Serpents.*

a certain natural Vertue it poſſeſſes, never fails to give immediate Death to the *unwary Serpent* ſo invaded.

The *Oſtrich.* I muſt not here omit the *Oſtrich*, tho' but very rarely found, unleſs in the *remoter* and *more Inland* parts *of Egypt*. It is a *Bird* of Mighty ſize, long Neck and Feet, with Head and every other part of Shape extreamly near the *Pictures*, which we draw to repreſent them. They have Wings of ſpacious ſize, yet Fly but heavily, ſo near the Ground, that tis an Entertainment very Pleaſant, and *not ſeldom us'd*, for *Gentlemen* to *Hunt them* with a How Hunted. kind of *Spears* on Foot; for the *Reſiſtance*, *Awkard motions* and *Unweildy Flight*, they make, afford their Hunters an agreeable Amuſement.

An Eater of Iron, BUT the moſt Remarkable, peculiar and ſurprizing Property, the *Oſtrich* boaſts of is, that he not only Eats, but even Digeſts the *hardeſt Iron*, Picking up with pleaſure *broken Horſe-Shooes*, *ruſty Nails*, and many other things, eſpecially, at certain Seaſons of the Year, when they incline (I know not for what reaſon) to take more delight than uſual in the Swallowing *that Metal*: It is a thing worth Notice that, from certain hidden Dictates of directing Nature, *Oſtriches* are led *to an abhorrence of a Woman big with Child*, and tis a certain truth, from a repeated Obſervation, that they are not only ſenſible, when ſuch a Perſon is brought near them, but And Hater of Women Pregnant. will make directly *towards her*, and with lifted Feet endeavour to oblige her to withdraw, or Patiently ſubmit to their Unwelcome violence.

The *Salamander.* THE *Salamander*, Famous for reſiſting Fire, is in *Egypt* often found, but tis a falſe and groundleſs notion *that he lives in Flames*, but probably that old miſtake Firſt took its Riſe from ſomething, that appear'd like reaſon; for a *certain Cold* and *Mucous Subſtance*, full of *Moiſture* is the only Fleſh, *that Creature* boaſts of, who, when put upon the Fire, can *emit* a certain quantity of How reſiſting Fire. *Black* and *Slimy Matter*, which extinguiſhes, for ſome ſhort time, the Coals about him, but by that time he has once or twice repeated the Experiment, he becomes *Exhauſted*, and is forc'd to yield his Body to the Irreſiſtible Invaſion of the Flames, he lies in.

The *Baſiliſk*, or *Cockatrice.* THE Famous *Serpent*, call'd a *Baſiliſk*, or in our vulgar *Engliſh* Tongue diſtinguiſh'd better by the Name of *Cockatrice*, does ſtill remain in many parts of inmoſt *Egypt*, but was falſely *by the Ancients* ſaid to be poſſeſs'd of ſuch a *Penetrative Venom*, that his *very look* gave preſent Death to every Man, he fix'd his Eyes upon, whoſe ſubtil Poyſon *Lucan* thus deſcribes among the many *Noxious Serpents*, *Cato* met with in his March with the *Brave Roman Army*, thro' the Sands of *Africa*.

Lucan, lib. 9.

Sibilaq; effundens cunctas terrentia peſtes,
Ante venena nocens, late ſibi ſubmovet omne
Vulgus, & in vacuâ regnat Baſiliſcus *arená.*

The *Baſilisk*, whoſe Dreadfull *Hiſſes* fright
All *other Serpents* into diſtant flight,
Whoſe *Subtil Venom* humane life confounds,
Nor needs a *Touch*, but *Kills* before it *Wounds*.
Drives *meaner Snakes* from his frequented Plains,
And on the *empty Sands* in frightfull horror Reigns.

Why ſaid to Kill with a look. BUT thoſe, which now are call'd the *Baſilisks* of *Egypt*, are not ſo extreamly dangerous, as the abovenam'd *Poet* choſe to repreſent them; yet 'tis certain, that they bear a kind of natural malignity about them, which affects a Man, tho' at a conſiderable diſtance, with a ſtrange uneaſineſs, but whether Seated in their Eyes, or caus'd by the *Effluviums* of their *Noxious Bodies*,

Bodies, does not come within my purpoſe, and is therefore left to the Opinion of the Reader.

THE *Aſp*, another hurtful *Serpent*, is in many Parts of *Egypt* dangerouſly known, a ſmall black Creature *running ſwiftly*, and is generally found within the hollow Places of a Rock, or rotten Root of ſome decaying Tree: Their *Bite* is *Mortal*, and the Death, they give, attended frequently by *various Symptoms*, but overtaking all, he bites with *equal* ſwiftneſs, *ſome* Die Laughing, *others* Weeping, *many* Sleeping; but this laſt effect ſhould ſeem to be the moſt peculiar to the *Aſps* of old, ſince *Lucan* thus deſcribes the Nature of that *Serpent*. The *Aſp* deſcrib'd.

Hic, quæ prima caput movit de pulvere tabes,
Aſpida *ſomniferam tumidâ cervice levavit.*
Plenior huic ſanguis, & craſſi gutta veneni
Decidit: in nullâ plus eſt Serpente coactum.

Lucan. Lib. 4.

Here the *Sleep-cauſing Aſp* with ſwelling Head
Roſe firſt, from *Poyſon-mingled Atoms* bred,
Full of the thickeſt Blood, *Gorgon* o'er *Libya* ſpread;
Nor 'mongſt the many *Snakes*, which *thence* did ſpring,
Can *one* be found, who boaſts a more *invenom'd Sting*.

SOME Years ago an *Engliſh Gentleman*, reſiding at *Aleppo*, and in Company with many *Merchants*, belonging to the *Factory*, there Eſtabliſh'd, went *a Hunting*, and amongſt an heap of *Stones* upon the *Sand*, perceiv'd an *Aſp* run ſwiftly to its Hole, which, fatally miſtaking for a little *Squirrel*, he immediately alighted from his Horſe, and thruſting in his *Arm*, as far as it would go, felt ſomething ſharper than he thought to meet withall, and drawing out his Hand upon a ſudden, brought the *Aſp* ſtill *hanging by the Teeth* upon his middle *Finger*: The immediate *Exclamations* of the *Gentlemen in Company* oblig'd him preſently to ſhake it off, but all in vain, the *Poyſon* had affected him too deeply, and tho' with much ado they got him on his Horſe, he ſtrait grew *Mad*, *Laugh'd*, *Wept* and *Fainted* by ſucceſſive turns, till they had brought him *Home* to his *Unhappy Family*, where *inſtantly* he *Died*, by the *unfortunate Event* of this *lamented Accident*. A Story of a Gentleman, bit by an *Aſp*.

CHAP. XXXIII.

Of the Cities *of* Grand-Cairo, Memphis *and* Babylon.

THE venerable *Marks* of mighty *Age* declare the *Towns*, I am about to ſpeak of, *Children of Antiquity*; nor did they only flouriſh, when the *World* was *Young*, but were from *Time to Time* the Glorious *Scenes*, whereon were repreſented the Prodigious *Sallies* of *Ambition*, ſtarting ſuddenly to *Univerſal Empire*, then as ſuddenly declining from

from its *Pinacle*, and yielding *Fortune*, for a tranſitory Spurt, to the *Poſſeſſion* of ſome other riſing Monarchy.

The Changes; which have hapned in *Grand Cairo*, *Memphis* and *Babylon*.

'TWAS *hence*, that theſe renown'd and ſtately *Cities* have ſucceſſively beheld the Haughty *Pharaohs*, and Luxurious *Ptolemies*, the *Roman Cæſars*, and profuſe Extravagance of the Unhappy *Cleopatra*; have beheld 'em ſwoln above Mortality, with elevated Pomp and ſplendid Royalty, and after all the Triumphs of a ſhort-liv'd Grandeur, ſeen 'em ſink the miſerable Victims to ſome ſudden, ſtrange, and unexpected Ruin.

'TWAS here *of old*, that the Almighty Hand of *God* himſelf, perform'd ſuch Miracles; 'twas here the hardned Heart of *Pharaoh* drew down Vengeance on his tortur'd Nation; 'twas here the *Iſraelites* were chain'd in long Captivity, and in returning hence, their *Great Redeemer* prov'd his Power by dividing Seas to let them paſs, and guiding them alternately by *Clouds*, and *Fiery Pillars*, through the numerous Dangers of a tedious *Pilgrimage*.

THIS *Train of Wonders*, and amazing *Scene* of *Human Changes* were in ancient Times tranſacted here; and the above-nam'd Cities, which ſo many Ages have withſtood the Shocks of Time or Accident, and glori-

The decay of theſe 3 Cities.

ouſly out-liv'd the frequent Downfalls of un-numbred *Rulers*, now begin to ſink *Themſelves*, and prove by ſlow, tho' ſure, Experience, that the ſtrange Viciſſitudes of Earthly Strength, involve alike the *Prince* and *Peaſant*, *Town* and *Hovel* in a dark oblivion.

Cairo, now the beſt.

CAIRO is the only City of the *Three*, which now retains the ſmalleſt Mark of an un-ruin'd *Majeſty*, and has its Situation, neat four hundred Miles from *Alexandria*, upon the *Eaſtern ſide* of *Nilus*, not above twelve Furlongs diſtant from the River.

Bow-lac, the Port to *Cairo*.

THE Boats, which commonly bring Paſſengers to *Cairo*, land 'em at *Bow-lac*, a ſmall *Port Town*, ſupported by the Trade, the River brings her, where a ſort of *Tax*, or *Impoſition* by the way of *Poll*, is laid on every *Chriſtian Traveller*, who comes on Shore, amounting to about *a Crown a Head*; and here it is, that we are all oblig'd to hire a nimble kind of *Aſſes*, with their Owners, running by on Foot, to carry us to *Cairo*, where the Reader may take notice, that the barbarous Inſolence, and blinded Zeal of the rude *Turks*, inhabiting the Place, oblige all *Chriſtians*, who wou'd ride about the City, to be mounted on thoſe Creatures, in a ſtrange deriſion of our Bleſſed *Saviour*'s Choice, who rode upon an *Aſs*, when the tranſported Multitude ſaluted him, as he advanc'd, with the repeated Acclamation of *Hoſanna to the Higheſt*.

A barbarous Baſeneſs of the *Turks* at *Cairo*.

The Town and its Extent.

THE Town is built about the Foot of a large *Mountain*, call'd *Muc-haat*, extreamly Rocky, and extends its Buildings in a Semicircular Form above half round it; it is Wall'd but ill, and taking in the Suburbs, which are very large, is ſo prodigiouſly extenſive, that the meaſur'd Compaſs has been found full ſixty two *Italian* Miles.

Deſcription of the Houſes, and manner of their building Streets.

THE Streets are crooked, long and narrow; all the Houſes (thoſe excepted, which the *Turks* have built of later Years) of ſolid Stone, and many Stories high; their Roofs are Flat, and open in the top with artificial Neatneſs to let in the *Breezes*, which at certain Seaſons of the Day, regale the Air with comfortable Coolneſs; the Streets are every Night lock'd up, at either End by well-defended Gates, at each whereof is kept a Guard of able *Watchmen*, ſo that all the Miſchiefs of *Nocturnal Robberies* are here prevented by the viſible Impoſſibility, that *Thieves* wou'd find to get away, if they ſhou'd chance to be diſcover'd.

THE

THE *High-Street* is of a conſiderable Breadth, extending from the Gate *Naufrei* to that, they call *Zueelia*, the Firſt admitting you from the great Road, which leads to the *Red Sea*, the laſt directly fronting *Nilus*, and *Bow-lac*, the Ancient Town I lately ſpoke of. Theſe two Gates confine the Length of this extenſive City. The Gates of *Grand Cairo.*

ANOTHER Gate, diſtinguiſh'd by the Name of *Futulee*, which opens on the *Northern ſide*, directly leads you to a Spacious *Lake* call'd *Eſbikee*, that in the overflow of *Nilus* is ſupplied with Water, and frequented, while it is ſo, by the Painted Barges of the Gentlemen of *Cairo*, ſhaded over with the Greeneſt Boughs, and Rowing up and down with Wine and Muſick in delightfull Paſtime; But when *Nilus* is decreas'd, and all the Water dried within the *Lake*, it changes its appearance to another Scene, and by affording *Corn* in plentifull Production, yields a Proſpect equally agreeable. A Pleaſant Lake.

BESIDES theſe Three Chief Gates, are many other, for conveniency of free Egreſs and Regreſs, thro' the City; but, as thoſe are only Portals for a *Private uſe*, not *Publick Oſtentation*, they deſerve not the unneceſſary Trouble of Remarks upon their *Number*, *Forms*, or *Situation.* Some other Gates.

THE *Sun* is here ſo greatly Incommodious, that to Skreen the City from its Power, they commonly place Rafters croſs their Streets, and cover them with Mats, which by preventing the above-nam'd Inconveniency, is found to cauſe another nigh as bad, for by excluding the *Sun-Beams* from Shining on them, they are forc'd to Walk as in the Dark, in many Places, where the Narrowneſs of Streets, and Jetting form of all their Buildings, added to the Dullneſs, they are Cloak'd in, by the Matts and Rafters, join together in a cloſe alliance to keep out the *Day*, and Cloud the Houſes even at *Noon*, with the unpleaſant Veil of counterfeited *Mid-night.* Their way of Darkening the Streets.

ONE thing deſerves Remark among the many others, which a Stranger may obſerve in *Cairo*, that is, they have ſo excellent an Art in Working upon Wood, that all the *Locks* and *Keys*, they uſe about their Houſes, are of a hard kind of Tree, in Colour Blacker than the Box, and in its ſubſtance far more hard, and doubly durable. Wooden Locks and Keys.

THE Streets are all unpav'd and full of Sand, and many *Lakes* of half a Mile, or ſometimes more, in Compaſs, ſcatter'd every here and there about the City, which with certain Wells of no ſmall depth or Number, ſerve the People with the Water, fit to be employ'd in common uſes, ſuch as *Waſhing Houſes*, *Cooling Streets*, or ſuch like purpoſes; but as for what they Drink, 'tis brought on *Camels Backs* from *Nilus*, that above-nam'd being neither Clear, nor Sweet enough for that nice purpoſe. Water brought on Camels Backs.

DIRECTLY in the *Center* of this Spacious City, ſtands a Building, not unlike the *Beſeſteen*, or *Vaulted Market-Place*, I ſpoke of, in the Chapter of *Conſtantinople*, and deſign'd exactly for the ſame occaſion; Hither Flock vaſt Numbers of all kinds of People, who wou'd purchaſe any thing of value; for 'tis here they may be ſure to meet with what they ſearch for; and it is obſervable in *Cairo*, that they never mingle *Trades* together, but appoint the Men of each Profeſſion, Rows of Shops by one another, every one whereof muſt Shut his Doors at Five a Clock in the Evening, the *Cooks* alone excepted, who by reaſon of their common uſefullneſs (few Families in *Cairo* dreſſing their own Meat) are ſuffer'd to continue, open till whatever Hour, they think convenient. A Noble *Market Place.*

WITHIN

Pleaſant Gardens.

WITHIN the Walls of *Cairo* are vaſt Numbers of delightful Orchards, Gardens and the like, in which are ever growing moſt delicious Fruits of almoſt every kind, but Apples, which are here but very rarely met withall; their Oranges and Limons, Almonds, Dates, and many other ſorts, do here arrive to ſuch mature Perfection, that I never taſted them ſo richly pleaſant in another Country.

Their Bagnios and Hoſpitals.

THEIR *Public Buildings* are both numerous and ſtately. *Bagnio's* in *Grand-Cairo* fall not ſhort of thoſe, I mention'd to be built at *Conſtantinople*, and the rich Endowments of not only *thoſe*, but *Hans*, or *Hoſpitals*, for ſeveral Uſes, are ſo very ſplendidly encreas'd in this *Egyptian City*, that they cannot be exceeded by the Buildings of their kind, in any part of the *Grand Signior*'s Empire.

Moſques, an incredible Number.

THEIR *Moſques* are ſo magnificent in Structure, and prodigious in the Number commonly reported, that 'twou'd perhaps be thought a Falſehood, ſhou'd I tell my Reader, what my Guides told me, that they ſurpaſs in coſtlineſs of Building all the *Royal Moſques* of *Conſtantinople*, and are ſo extreamly Numerous, that they are reckon'd almoſt Twenty Thouſand.

BOTH theſe Opinions I believe untrue, tho' I perceiv'd, that in the firſt they have not ſtretch'd Veracity to any great degree; but in the ſecond, I preſume they have made full amends; tho' all, a *Traveller* can do, is, only to purſue the dictates of a reaſonable Probability, when he directs his Judgment on that Point, ſince they are really ſo ſtupendious in their Number, that 'tis morally Impoſſible, for any ſingle Man to know exactly.

The Great Men's Palaces.

THE Great Mens Palaces are very Stately, and have large Court-Yards before 'em, opening to the Street with Wooden Gates of an uncommon Magnitude. They have a very Inſolent and Idle Cuſtom here, to pull a *Chriſtian* from his *Aſs*, as he rides by the Houſe of any *Turkiſh* Officer of Note, and make him walk, till he is paſs'd the Wall, in token of Submiſſion and a mute acknowledgment of Inferiority.

Cairo, very Populous.

THIS famous City is ſo very *Populous*, tho' of ſo vaſt a Magnitude, that as we rode along the Streets, about the *Center*, we were ſo extreamly *Crowded*, that our *Guide*, who went before with a *long Pole*, and clear'd the way by crying out, *Bda-ha-rack Adam-lerr*, *Bda-ha-rack*, that is, *Make room good People*, *pray make room*, had much ado to open us a Paſſage.

The Caſtle of *Grand Cairo*.

UPON a very ſteep and lofty Precipice, upon the *Southern* ſide of *Cairo*, ſtands the Caſtle, where reſides the *Grand Baſhaw*, in pompous State becoming his Degree, attended by a choſen Guard of *Turkiſh Janizaries*: Here on the three firſt Days of every Week they hold *Divan*, at which the *Grand Baſhaw* is always Preſent, and *Adminiſters their Juſtice*, as they *Practice their Religion*, both in Imitation of the ſettled *Forms*, and ceremonious *Cuſtoms* of the *Turkiſh Government*, Eſtabliſh'd, as before deſcrib'd, at their *Metropolis Conſtantinople*.

Its Aſcent, And Proſpect.

THIS Caſtle is to be aſcended but by one Way only, which is hewn with admirable *Art* and *Labour*, from the *ſolid Rock*, and twining round, permits a Horſeman eaſily to mount its *Summit*: 'Tis of vaſt Extent, divided, *in the ancient manner*, into *Courts* and *Squares*, which ſeem to have been formerly deſign'd for *Warlike Exerciſes*.

HENCE

HENCE the City may with eaſe be over-look'd, from any of the Walls, which are all built of Maſſy Stone upon the *Rock* it ſelf, and entred by a Port, amazingly ſecur'd with Iron Gates, and leading to the Caſtle by ſtrange, intricate, and winding Paſſages. And Proſpect.

OF Old, the Mighty *Sultans* of the Brave *Egyptian Mamalukes* reſided here, in all the Grandeur, Empire cou'd afford 'em, and tho' *Sultan Selym*, the Victorious *Turk*, defac'd its Ornaments in many Places, yet there ſtill remain ſuch tow'ring Piles, and Marble Columns of ſo ſtrange a Bulk, and Workmanſhip ſo excellent, that they to this Day, ſhow a thouſand Proofs of *Regal Majeſty*, and that prodigious Statelineſs, wherewith it flouriſh'd in its old Magnificence. Fine Reliques of Antiquity.

DIRECTLY in the midſt of a large Court, upon the backſide of this Caſtle, ſtands an ancient *Hieroglyphic Obelisk*, near nineteen Foot in height, whereon are repreſented ſuch diſtinguiſhable Figures, as do plainly prove it to have been plac'd there by the *Ptolemies*, in Commemoration of the Victories, they had obtain'd in War, and the ſurprizing Grandeur, in whoſe Bliſs they flouriſh'd. An Hieroglyphic Obelisk.

THERE are not many *Reliques* of *Antiquity* at preſent, to be ſeen in *Cairo*: Beſides this Caſtle, there remain the Ruins of ſome famous Palaces, but ſo diſguis'd by their Decay, that Travellers can only Gueſs at what they were, when many *Ages* ſince, they proudly flouriſh'd. Several Ruins, near *Grand Cairo.*

THEY ſhew ſuch Strangers, *notwithſtanding*, as are curious in their Searches, many Things worth Obſervation, and among the reſt, a certain *Bank* upon the ſide of *Nilus*, where they ſay, of old, *King Pharaoh's Daughter* found young *Moſes* on a Bed of *Ruſhes*. The Place, where *Moſes* was found by *Pharaoh's* Daughter.

THE *Etymology* of *Cairo* is from the *Arabian*, in which Language *El Cai-airo* ſignifies *a Forcer*; as to the Original *Foundation*, *Founder*, and *Hiſtorical Account* of this extenſive City, *Scaliger*, and *Leo Africanus*, with a hundred other Authors, have ſo fully treated on thoſe Subjects, that I cannot judge it neceſſary to enlarge on ſuch notorious Circumſtances. The Etymology of the Word *Cairo.*

IT only then remains, that I ſhou'd mention the *Condition* of the People, now Inhabiting *Grand Cairo*, whom we found in *rolling Plenty*, and the bleſt *Poſſeſſion* of the richeſt Smiles of *Providential Nature*; Trading greatly, and encreaſing *Wealth* with wonderful Dexterity; nor can *Proviſions* of all kinds be any where, more reaſonably Sold than in the well-ſtor'd *Markets* of this ſpacious City. The Plenty of that City.

AMONG a thouſand other Cuſtoms, in ſome kind *Peculiar* to the People of *Grand Cairo*, they have got a way of *hatching Eggs*, by *Artificial Heat*, which they perform by building certain *Rows of Ovens*, of conſiderable depth, which they contrive on either ſide a Room, one Row above another; within theſe *Ovens* they take care to lay a kind of *courſe*, *rough Hemp*, on which they ſpread a *Mat*, and cover it with *Camel's Dung*, or *that of Pidgeons*, to conſiderable thickneſs, ſo that by preſerving *artful Heats*, by *conſtant Fires* within the *Stoves*, built under the above-nam'd *Ovens*, they continue from the Month of *June* to the *declining of December*, to produce vaſt quantities of *Chickens*, from innumerable thouſands of theſe *Eggs*, which, notwithſtanding, are obſerv'd to fall far ſhort of *Nature's* un-aſſiſted *Efficacy*. A way of hatching Eggs in Ovens.

The Inhabitants of *Cairo*, famous for Inſtructing Beaſts.

I cou'd not help obſerving here, that the Inhabitants of *Cairo* ſeem Poſſeſſors of a *quicker Genius* than our *Weſtern People*, in the Arts of teaching wonderful Performances to *Aſſes*, *Goats*, *Dogs*, *Horſes*, *Mules*, or any other Creatures void of Reaſon.

A Story of a Goat.

I have been ſhown a Man, who kept a *Goat*, ſo dex'trous in the poizing his *Inſtructed Body*, that he cou'd not only ſtand upright upon a little Staff, ten Inches long, but climb'd with eaſe from one, to ſtand upon another, and proceeded without falling, from that ſecond to a third, fourth, fifth, or more, till he, who own'd him, was no longer capable of adding to the height, by one *Staff* more.

A pleaſant Story of a Fidler and his Aſs.

A merry kind of Fellow, of a *Mooriſh Extract*, us'd to walk about the City with a ſort of *Fiddle*, and divert the *Paſſers by*, with the repeated Airs of one dull Tune; and in return for this, 'tis true, he did not beg Reward, yet by a ſubtle *Stratagem* came off ſo well, that he ſucceeded generally better than a *Down-right Beggar* cou'd have reaſonably hop'd for.

THE *Ingenious Fellow* kept an *Aſs*, that always follow'd him from Street to Street, without the trouble of his leading him along, he carried on his back a little Budget, which contain'd *Proviſions*, and the neceſſary Utenſils, his Maſter wanted in his daily Journeys.

An Aſs of good addreſs.

EVERY Man, the *Fidler* met, he bow'd his Body to, by way of Information, that he hop'd for the Receipt of a ſmall piece of Money, from his grateful Liberality; and ſtill, as often as the *Fidler* bow'd, the *Aſs* bow'd too, as he had been inſtructed, in ſo ſtrange a manner, and an *Air* ſo truly like himſelf, that all, who paſs'd the Streets, were mov'd to Laughter, and not ſeldom, *Gentlemen* have given the *Man* a Preſent for the Pleaſure, they receiv'd from the ſurprizing Proſpect of his *Aſſe*'s Novelty, who conſtantly, with ſuch another *Cringe*, return'd the Compliment.

A cunning Practice.

BUT, if it chanc'd, that any Man paſs'd by regardleſs of the *Fidler*'s Muſick, or Requeſt, nor thought it worth his while to pay him for his Harmony; The *Aſs*, who cunningly came on behind, at a conſiderable diſtance, and obſerv'd all Paſſages, but yet pretended not to mind 'em, watch'd their coming, and took care to ſnap a Piece, from off the *Britches* of the unſuſpecting Perſon; or, if he went by at too great diſtance, on the other ſide the way, he frequently turn'd back, and bit out his Revenge, as ſoon as he had overtaken him: This pleaſant Humour of the *Fidler* and his *Aſs* became at laſt ſo very noted, that Both the *Maſter's Profit*, and the great *Reſpect*, they ſhew'd the *Beaſt*, grew daily more and more, for really 'twas a dangerous Accident to meet 'em in the Street, for ſuch, as hap'ned to be unprovided of a Charm to ſoften his Reſentment.

ANOTHER Trick, they have of Getting Money, is by training Camels up to dance about the Streets, upon the Sounding of a Drum, or any other Inſtrument of Muſick. This they do with admiraabe quickneſs in the manner following.

Their way of teaching Camels to Dance.

THEY make a large ſquare hollow Place on ſome Stone Pavement, not unlike a Bath, of ſuch a depth, that nothing, let down thither, can get out again but with the ſame Aſſiſtance, he was firſt put in by. Under this pav'd Floor, conſiſting purpoſely of well experienc'd Fire-Stone, is built a Furnace, into which they put a neceſſary quantity of Wood, and heating it to what degree they pleaſe, the Stones grow hot like ſome mild Oven.

THEN

THEN they put the poor meek *Camel* into this ſquare hollow, heated as it is, and ſtanding round the edges of the Place, begin to ſound their Drums, or other Inſtruments, continuing ſo to do, while the *Un-hoof'd* and *Tender-Footed Camel*, all impatient of the *Heat*, firſt draws up one *Leg*, then another, changing ſwifter, as the Heat encreaſing, burns his Feet with greater Anguiſh, till at laſt, he rears himſelf an end, and capers nimbly on his *hinder Feet*, as if he ſtrove to imitate a *Dancer*.

THUS they uſe him, till by frequent *Practice*, the unwellcome *ſmart* has made impreſſion on the *Creature's Memory*; at which time, they begin to lead him up and down the City; where at certain Corners of the Noted Streets, they ſuddenly ſtrike up the Tunes, they us'd to play, which the poor Beaſt no ſooner hears, but dreading the Hot-Stones, he formerly was wont to feel, when he had heard ſuch *Muſick*, he begins to *Dance*, and *Skip* about with ſtrange Agility, which ſoon becomes not only eaſy, but even natural to his Performance, and is daily practis'd by him, to divert the *Common People*, who aſſemble in great Crowds to ſee the Sport, and pay the Owner a ſmall Sum by *voluntary Contribution*.

A lazy kind of Living, on the Labours of a Beaſt.

THE ancient *Memphis*, which has been by many Authors falſly thought the City, now *Grand Cairo*, was of old, the Reſidence of *Egypts Monarchs*, flouriſhing in all the *Grandeur*, Wealth and Royalty cou'd Crown her Sons with; here they kept their *Apis*, and had once a ſtately *Temple*, Sacred to his Worſhip; here alſo ſtood the Glorious *Temple* of the *Goddeſs Venus*, and a thouſand Noble *Monuments* of *Power*, and *Antiquity*, all buried now, and only ſhowing their defac'd and broken Reliques, Great in Ruin, and *amazingly Majeſtic* in thoſe Heaps of Duſt, wherein now lie confus'dly mingled, *Marble Pillars*, *Stately Towrs*, and *Batter'd Statues* of prodigious Workmanſhip.

The ancient *Memphis*.

THIS *ancient City* took the Name of *Memphis*, from the Daughter of *King Ogdo*, whom the *Poets* feign to have been *Raviſh'd* by *Egyptian Nilus*, in the Form of a large *Bull*. It ſtood about five Miles to the *South-Eaſt* of the ſo celebrated *Pyramids of Egypt*, and not above two Miles *full Weſt* of *Nilus*, diſtant from *Grand Cairo*, ſixteen Miles or ſomewhat over.

Why ſo call'd.

Its Situation.

NOT diſtant far from the *South-ſide* of *Cairo*, lie the *ruinated Ruins* of *Egyptian Babylon*, which took that ancient Name from certain *Babylonian Colonies*, who, here aſſembling, join'd their Parties in one Body, and ſolicited a Licence from the *King of Egypt*, to lay out a conſiderable Sum of Money in the Purchaſe of a Spot of Ground, whereon to build a Place of Habitation.

Babylon of Egypt why ſo nam'd.

THEY obtain'd a Grant from the *then Reigning Ptolemy*, for the Poſſeſſion of the Land, on which they built the Town, I lately call'd, according to its *Old Denomination*, *Babylon*, which now has chang'd its Name to that of *Miſul-Hetic*, and is known to all the People of this Country by the *laſt nam'd Appellation*, which I think may claim *Arabian Etymology*.

AMONG the numerous *Ruins*, whoſe confus'd Appearances amuſe a Traveller, there is at *Babylon*, the broken remnant of a ſpacious *Ciſtern*, formerly a mighty and ſtupendious Labour, and receiving Water from the River *Nilus*, to ſupply the *Caſtle* lately mention'd, thro' a very ſtrong and artful *Aquæduct*, ſupported on ſome hundreds of the loftieſt *Arches*, Stone cou'd *build*, or Reſolution *finiſh*; nor has *Time* prevail'd ſo much as yet, but that it is repair'd to a Condition, which enables it to ſerve a little for the *ancient Uſes*, to whoſe neceſſary Practice its well-meaning *Founders* firſt deſign'd it.

The Ruins of a ſtately Ciſtern.

The Magazines, which *Joſeph* built in *Egypt*.

NOT far from hence, ſtand certain *vaſt unweildy Structures*, of Prodigious Height, and antique Figure, all ſupported by a Number of *huge Butreſſes*, and ſeeming to remain in that ſtrange form, they bear, to tell the *Modern World*, how their *Deceas'd Forefathers* built before 'em; we were told by the *Egyptians*, that theſe venerable Piles, were thoſe *Seven Granaries*, or *Publick Magazines*, which *Joſeph* built at the Command of *Pharaoh*, to preſerve the Product of the *Seven Years Plenty*, which preceeded as long time of dreadfull *Famine*. Repairs have fitted one or two for the ſame uſe at preſent, but the reſt are ſo expos'd to the Inclemencies of Weather, that they cannot be employ'd in ſuch a Service.

The Wonderfull Extent, and Proſpect of *Egyptian* Ruins.

THERE is not in the World, a more uncommon, Mortifying Scene, than *Egypt* repreſents to every Stranger, for above the ſpace of Eighteen Miles, on either ſide the *River Nilus*, in this part of that depopulated Country; where you cannot Sail a *Hundred Fathoms*, but you muſt diſcover, if you look about you, the afflicting Marks of Miſery and Deſolation, ancient *Turrets* have diſrob'd their Tops of that aſpiring *Grandeur*, which their Youth once boaſted of, and *Hoary Age* has Whiten'd the Remainder of their *Craggy Reliques* with a *Melancholy Aſpect*, Heaps of Dirt have Buried Palaces, and every here and there appears the *Half-Sunk Capital*, or *Baſis* of ſome Noble Pillar, thoſe Prodigious Maſter-pieces of elaborate Art, which once ſupported the reſplendent Roofs of Glitt'ring *Courts*, and *Palaces* of *Princes*, now lie low in rough Obſcurity, nor are ſo much as ſeen by Paſſengers, while Cover'd with the *Graſs*, which Flouriſhing in the Deſtruction of ſuch Stately Pieces, ſeems to ſpread with a Malicious Pride, and Triumph in their Downfall.

Moral Reflections on the Worlds uncertainty.

OH! Blind, Willfull, Vain, Miſtaken *Man!* Unthinking, Weak, and Shadow-like *Mortality!* Why do we ſtill graſp eagerly at Riches? Why eſteem the Tranſitory Bleſſings of a Wealthy Splendor? Why delight in Worldly Grandeur, or the Noiſy Pomp of *Momentary Majeſty*, when not the Stony Scenes of ancient Pride, and countenanc'd Vain-Glory, can preſerve the Memory of their forgotten Founders, but the Stongeſt and moſt Stately Cities of the *Univerſe* ſubmit their *Marble* to the *Teeth of Time*, and prove in *Ruins*, the undoubted Truth of *Ovid*'s elegant Reflections on the Worlds uncertainty.

Ovid Met. L. 15.

——————————— *Sic tempore verti*
Cernimus, atque illas aſſumere robora Gentes,
Concidere Has. Sic magna fuit cenſuque Viriſque,
Perque decem potuit tantum dare ſanguinis annos,
Nunc humilis veteres tantummodo Troja *ruinas,*
Et pro Divitiis tumulos oſtendit avorum.
Clara fuit Sparte: *magnæ viguêre* Mycenæ:
Nec non Cecropiæ; *nec non* Amphionis *arces.*
Vile ſolum Sparte *eſt*; *altæ cecidêre* Mycenæ;
OEdipodioniæ *quid ſunt niſi fabula* Thebæ?
Quid Pandioniæ *reſtant niſi Nomen* Athenæ?

Thus, *in the Courſe of Time*, ſtrange *Turns* we ſee,
Some Nations *Rais'd*, whilſt others *Ruin'd* be,
Ev'n *Troy* —— a Town *of old*, ſo *Rich*, ſo *Great*,
That Spilt ſuch *Seas of Blood* in Ten long Years Debate,
Now lowly Proſtrate, *Ruins only* knows,
And her *Sons Tombs*, inſtead of *Riches*, ſhows;
Sparta was Great, ſo was *Mycena* too,
Athens and *Thebes* un-number'd Splendors knew,

Yet

Yet is this *Sparta now* a *Dunghill* grown,
And proud *Mycena*'s Tow'rs are *overthrown*;
What but a *Fable* does of *Thebes* remain,
Where *Royal Oedipus* once held his Reign?
Or where Survives the Great *Pandion*'s Fame,
But in loſt *Athens*, now an empty Name?

NOW let us haſten from the *Ruins* of theſe fallen *Cities*, to ſome more laſting Structures, which in ſpite of *Time*, have proudly ſtood *from Age to Age*, and baffled ſtrangely all the Shocks of *Age* or *Accident*.

CHAP. XXXIV.

Of the Pyramids *of* Egypt, *and of ſeveral New Diſcoveries therein, which were never yet Publiſh'd.*

The Pyramids of *Egypt.*

UPON the *Weſtern* Side of the aforeſaid *Memphis*, near the Borders of the *Lybian Deſart*, ſtand thoſe vaſt and tow'ring *Pyramids*, which have ſo long amus'd the World, with ſtrange Reflections on the ſtrong *Ambition*, and vain-glorious *Aim* of their aſpiring *Founders*: But before I enter on a full Deſcription of their *Building*, *Number*, *Form* and *Situation*, 'twill not be amiſs to tell my Reader, that I look upon it, as a needleſs trouble, to repeat the many various Notions and receiv'd Opinions of the *ancient World*, concerning the *Original Deſign* of ſuch *Stupendious Fabricks*.

What deſign'd for, by their Founders.

FOR it is now an unconteſted and apparent Truth, that they were firſt deſign'd, as laſting *Sepulchres*, wherein ſuch *Monarchs*, as might claim Interment in thoſe lofty *Mauſolæums*, were induc'd to hope, they might outlive their *Diſſolutions*, and continue known to *after Ages*, by the ſtriking Grandeur of their barbarous Monuments.

TO this Opinion, not to mention *Pliny*, *Strabo*, *Herodotus*, *Diodorus Siculus*, and many other *ancient Writers*, *Lucan* ſeems to be a ſtrict Adherer, eſpecially in his *eighth Book*, where he exclaims againſt the baſe Injuſtice of *King Ptolemy*, upon the account of *Pompey*'s Murder in the following Verſes.

Ultima Lageæ ſtirpis perituraq; Proles, *Lucan.* l. 8.
Degener, inceſtæ ſceptris ceſſure ſororis,
Cum tibi ſacrato Macedon ſervetur in antro,
Et regum cineres extructo monte quieſcant,
Cum Ptolemæorum manes ſeriemq; pudendam
Pyramides claudant, indignaq; Mauſolea;
Littora Pompejum *feriunt, truncuſq; vadoſis*
Huc illuc jactatur aquis.

Dege-

Degenerate *Laſt* of *Lagu's* Failing Race,
To an *Inceſtuous Siſter* yielding Place;
Muſt *Pompey's Headleſs Body*, Sea-waſh'd o'er,
Be daſh'd by *ſwelling Surges* on the Shoar?
Whilſt *you* the *Macedonian*'s Aſhes keep,
And *Royal Relicks* in tall Buildings ſleep,
While the baſe *Ptolemy*'s Ignobler Race,
Vaſt *Pyramids* Entomb, and *Mauſolæums* grace.

AND thus in many other Places the above-nam'd Author, takes occaſion to repeat his Notions of the Uſe, to which the Ancients put the *Pyramids*.

One of the Worlds ſeven Wonders.

'TIS *certain*, and has been allow'd in every *Age*, to whom theſe *mighty Piles* were known, that they deſerv'd the Character, they ever bore, of one of thoſe Stupendious *Prodigies*, which juſtly merited the Title of the *Worlds Seven Wonders:* Their amazing height, an *Old Greek Writer* nicely touches on, as follows,

An old *Greek* Writer on the Pyramids.

Ὄσσαν ἐπ' Οὐλύμπῳ καὶ Πήλιον εἰνοσίφυλλον
Ψευδὴς ἰσοείης ῥῆσις ἀνεπλάσατο.
Πυραμίδες δ' ἔτι νῦν Νειλωΐδες ἄκρον μέτωπα
Κυρῆσι χρυσέοις ἄστρασι Πληϊάδων.

In *faithleſs Stories* an Account is giv'n,
That, when *Titanian* Arms aſſaulted *Heav'n*,
Pelion and *Oſſa* from the Earth they drew,
And at the Skys thoſe *Rocky* Mountains threw.
But thoſe tall *Pyramids*, near *Nilus* found,
O'erlooking with *proud Heads* the diſtant Ground,
Guide to the *Realms above* by ſure degrees,
And kiſs the *golden Stars*, which form the *Pleiades*.

The number of the Pyramids.

THE *Pyramids* extend themſelves for many Miles, along the *Deſart*, and are near Fourſcore in Number, moſt of which are ſmall, and inconſiderable in reſpect of *Three*, which ſtand within a little ſpace of one another, and are built upon a certain *Hill of Sand*, which covers *Rocks* of a ſtupendious depth and wond'rous magnitude.

The height and bulk of the Great Pyramid.

THE *Altitude* in perpendicular, of the moſt large and ſtately *Pyramid*, is near five hundred *Engliſh Feet*, but if we take the *Height*, as it inclines aſcending towards the Point, we find it equal to the *Latitude* of its prodigious *Baſis*, every way ſeven hundred Foot, by moderate Computation.

The ſecond and a third.

THE ſecond *Pyramid* is equal to the firſt in *Height*, and not above a Bow Shot diſtant from it; but the *third* appearing ſcarce half finiſh'd, leaves no room to make Compariſons, and only gives us Cauſe to think, by the Proportion, it *at preſent* bears, that, had it been compleated, as the others are, it had been *higher far*, and more polite than either of the former.

The Stones of which the firſt is built.

THE firſt Great *Pyramid* is built of vaſt and ſolid Stones, which ſome pretend were brought from *Quarries* in the Mountains of *Arabia*; but the groſs Abſurdity of that Opinion, is extreamly evident from many Demonſtrations, but by none more fully diſ-anull'd than the *remaining Pieces of Sawn Stone*, which lying up and down upon the *Sand* about the *Pyramid*, ſufficiently convince a thinking Man, that they were dug no farther off,

off, than from the ſolid *Rocks* not many Foot below the Surface of the Deſart.

SOME Stones, and thoſe not ſeldom met with, near the top of this amazing *Structure*, are no leſs than five and twenty, often thirty Foot in length, and depth proportionable: It is a wonderful but very pleaſant and engaging Proſpect, to obſerve the *Art* and ſtrange *Oeconomy*, whereby this mighty *Pyramid*, was built ſo loftily. You may aſcend it gradually on the *external Sides*, or *Steps*, which lead you ſafely to the *Summit* of the *Building*. To be aſcended on the out-ſide.

ABOUT the bottom of the *Pyramid*, there runs a ſtrong *degree* of Stone, near five Foot high and four in breadth, upon the *inner Edges* of which round Degree is plac'd another, ſomewhat ſmaller, upon that a third, yet ſmaller than the ſecond, on that third a fourth, ſtill leaning *inwards* more and more, as it advances in its *Altitude*, and growing leſs and leſs, till at the top thereof, it forms a *Square*, conſiſting of *three ſeveral Stones*, cloſe knit together, in the compaſs of about fifteen or ſixteen Foot of *Engliſh Meaſure*. The Architecture of the Pyramids.

THUS are the four Sides, for I ſhou'd have inform'd you, that the *Pyramid* is *Quadrilateral*, encompaſs'd by above two hundred of theſe vaſt *Degrees* or *Steps*, of different Height and Magnitude, which appear like long and narrow *Walking Places*, but are now ſo much decay'd by *Time* and *Weather*, that it is a dangerous Trial to attempt aſcending, but in certain Places, where the *Stones* continue firm, unbroken, and of promiſing Appearance. The Form thereof, and number of the Steps.

THIS *Pyramid* is ſaid to have been built by *Cheops*, *King of Egypt*, who by that Amuſement, kept his Subjects from the dangerous *Ruſt* of a *Rebellious Idleneſs*, and erected for himſelf a *Mauſolæum* ſo prodigious, that it has already ſtood almoſt four thouſand Years, and may, according to the Dictates of undoubted probability, continue near as long again, before 'tis ruin'd. The Founder of the greateſt Pyramid.

SO vaſt was the *Command*, and great the *Labour*, requiſite to carry on ſo ſtrange an Undertaking, that for the ſpace of twenty Years, there were employ'd about the building it, above three hundred, threeſcore thouſand conſtant Workmen. How long in Building.

THE Stones, whereof the ſecond *Pyramid* is built, are *white*, and *ſhining*, not to be aſcended on the *out-ſide*, which is very ſmooth, and has its ſides extreamly equal. This *Pyramid*, as *Herodotus* and ſome other Writers tell us, was Originally built by *Cephren*, Brother to *King Cheops* the Great *Founder* of the former. The ſecond Pyramid. By whom built.

THE third, *unfiniſh'd Pyramid*, is built of a fine, hard, bright, white and clearer kind of *Stone* than either of the reſt, which ſome, *tho' groundleſsly*, affirm to have been brought, from the remoteſt Mountains of the ſultry *Æthiopia*. The third Pyramid.

'TIS more than probable, this Fable ſprang from thoſe *Old Writers* Obſervations of a mighty quantity of *Theban Marble*, not unlike the Product of an *Æthiopian Quarry*, which now lies in heaps, not far from this third *Pyramid*, and with which Stone, perhaps, they anciently deſign'd to cover it, but were prevented by ſome Cauſe, which *God* alone is capable of telling us.

THERE

The ſeveral Perſons, ſaid to be its Founders.

THERE go almoſt an Hundred different Stories, of the Founding of this *Pyramid*, ſome ſay, 'twas built by *Macerinus* Son to *Cheops King of Egypt*; ſome ſay by *Dorica* a *Courtezan* or *Harlot*; ſome again make mention of another famous *Strumpet*, *Æſop*'s *Fellow Slave*, call'd *Rhodope*, who, when grown Rich by frequent *Proſtitution*, built this *Pile* to eternize her Memory.

A Pleaſant Story of the Building a *Pyramid*.

ANOTHER Story gives a ſtrange Romantic Air to the Original hereof, and tells us how the late-nam'd *Rhodope*, Inhabiting the City of *Naucretis*, went one Day to *Waſh* and *Bath* herſelf in a delightfull *Fountain*, in the Middle of her Garden, and that leaving all her *Cloathes* upon the Verdant *Brink*, a ſharp-Ey'd *Eagle* ſeiz'd upon her *Shooe* and bearing it aloft, Flew out of Sight, nor ſtaid a Moment, till he came to *Memphis*, where he drop'd it in the Lap of *Amaſis*, then *King of Egypt*, who ſurpriz'd at the Extraordinary event, and pleas'd extreamly with the ſhape and Beauty of the *Lady*'s *Shooe*, gave Orders inſtantly, that ſtrict enquiry ſhou'd be made about his *Kingdom*, for the Owner of it, who at laſt, was found, and being brought to *Memphis*, was immediately declar'd the *Wife* of *Amaſis*, with whom ſhe Reign'd for many Years, as *Queen of Egypt*, and upon her Death, receiv'd a Stately Mark of his Affection to her Perſon, in the Orders, which he gave for the erecting over her ſo fine a *Monument*.

The Remoter *Pyramids*.

THERE are but very few of the Remoter *Pyramids*, whoſe forms or magnitude deſerve the Trouble of a Strangers Obſervation, yet have all been cloſely ſhut *from Age to Age*, whereby the wiſeſt Writers of *Antiquity* itſelf, have been enabled to report no more, than what they *gueſs'd at Randam*, or receiv'd *Traditionally* from the vulgar notions.

Shut cloſe in all Ages.

I know not why the Entrances of all the *Pyramids*, (the great one only ſtill excepted) were originally clos'd againſt the view of an Adventurous Curioſity, nor by what ſtrange means they have ſo many Ages 'ſcap'd Diſcovery, from the Ingenious *Scrutinies*, and nice *Inſpections* of our later *Anceſtors*, or the Refin'd and more Polite Inhabitants of *Egypt*, when converted to the *Doctrine* of the *Chriſtian Faith*.

The Superſtition of the People, the cauſe thereof.

BUT 'twill be nothing difficult to gueſs the Reaſon of their being ſtill kept cloſe, from the Eſtabliſhment of *Turkiſh* Government, in that ſubverted Country; for as the ancient Nature of the *true Egyptians*, was defil'd extreamly with the *Mud* of *Superſtition*, and exceeding prone to look on *Omens*, and all *Inſignificant* and *Idle* Obſervations, as the ſure *Proclaimers* of *Portentous Prodigies*, that ſenſeleſs *Vice* or *Humour* has encreas'd *of late*, to *double Folly*, by the Curs'd *Commixture* of their own *erroneous Principles*, and the *Deluſive Superſtitious Tenets* of the fond *Mahometans*.

The Madneſs of Bigotted Zeal.

THIS Ill-contriv'd *Conjunction* of Ignoble Follies, kept back Inclination to the ſearch of Knowledge, and to ſuch *amazing Height* did their *Reſentment* fly, when any Man, of whatſoever *Quality* he was, preſum'd to offer at an Entrance of the *Pyramids*, that the deſires, which ſome *Baſhaws* of *Cairo* have thought fit to mention upon that account, have caus'd ſuch *Mutinies* in the diſtracted Nation, as the *Sword of Juſtice* was too weak to *Pacifie*.

NOR will it be unpleaſant to the Reader to inform himſelf of the *Validity* of their *Traditions*, by reflecting *ſeriouſly* upon the following notion, which *till very lately*, was eſteem'd as *Orthodox*.

THEY

THEY told ſuch *Travellers*, as ask'd them, why the Entrances of every *Pyramid* but one, were clos'd ſo ſtrongly, That the *Sorcerer Moſes*, for it ſeems, they ſo diſtinguiſh'd *that Illuſtrious Prophet*, having waſted *Egypt* by *Ten Grievous Plagues*, their Great *Magicians* vainly ſtrove to check the Miſchiefs, he deſign'd and *did* them. A pleaſant Notion of the *Egyptians*, relating to *Moſes*, and the Magicians.

BUT at laſt, when tedious Practices of vain Experiments convinc'd them plainly of their want of Power, to ſtand unſhock'd againſt the *Miracles*, the *Hebrew* ſhew'd them, they reſolv'd to try another way; and finding it impoſſible to hurt the Perſon of the *hated Moſes*, they invented ſtrange and admirable *Taliſmans*, whereon, by fixing certain *Hieroglyphic Characters*, and ſhutting them ſecurely up within the *Pyramids*, they inſtantly found means to free themſelves from all thoſe *Plagues*, ſuperior Power had brought upon them. The Ten Plagues of *Egypt*, impriſon'd in the Pyramids.

AND hence, the Superſtitious Natives of this Country, believing, thoſe vaſt Piles, lock'd in their Miſeries, prohibited the opening any of the *Pyramids*, leaſt on admiſſion of *excluded Air*, the Charms upon the *Taliſmans* ſhou'd loſe their Power, and all the *Plagues* ruſh out again, and overwhelm the Nation with impetuous Violence.

HOWEVER, notwithſtanding the Antiquity and Strength of this *Egyptian Superſtition*, ſome Years ſince, when I was happily at *Cairo*, there arriv'd a new *Baſhaw* from *Conſtantinople*, a Man of an uncommon Share of Courage and Ambition, eagerly deſirous of encreaſing *Knowledge*, and with pleaſure ſnatching every Opportunity, which offer'd a Temptation to his ſwelling *Curioſity*. A reſolute Baſhaw of *Cairo*.

THIS Man, who knew full well the Power, he was Maſter of, and ſcorn'd to fear the *Inſults* of a poor unthinking *Mob*, which he was ſent to Govern, fram'd a bold and ſudden Reſolution to inform himſelf immediately, by the convincing Proofs of *Ocular* Demonſtration, of the various Wonders and ſurprizing Strokes of Art, which he had often heard diſcours'd of, on occaſionally mentioning the *Pyramids* of *Egypt*.

NO ſooner was his Reſolution ſpread abroad, than he perceiv'd a thouſand Marks of *Diſcontent* and *Anger* in the Common People; but deſpiſing thoſe effects of *Ignorance* and *Folly*, he prepar'd convenient Inſtruments of every kind, and ordering a neceſſary number of his Servants to attend his Perſon, took a Journey to theſe famous *Pyramids*, in order to obſerve the nature of their Buildings, and procure himſelf a great and laſting Satisfaction, in the wiſh'd for Pleaſure of ſome new *Diſcoveries*. A Journey to the Pyramids.

NOR fell he ſhort in his expected ends of going thither, and as the Diſcoveries, he made, were ſuch, as never yet were told the World, it will not be unwelcome, ſince my ſelf and five more *Chriſtian Travellers* were ſuffer'd to accompany him, if I here particularize the *gradual* advances, which, with curious notice of the moſt *minute*, or *great* remark, *then* led us leiſurely thro' every part of that ſtupendious Fabrick.

ARRIVING at the Place, where ſtands the great and firſt nam'd *Pyramid*, we all aſcended a ſteep Hill of Sand, near forty Foot in height, upon the *Northern* ſide thereof, which brought us to the Entrance, a *Dark Hole*, not four Foot broad, nor in its height exceeding ſuch a Meaſure, ſo that it appear'd deſign'd for the reception of a Stone to cloſe that Mouth, and ſo prevent *the Times to come*, from aiming at the Knowledge of thoſe *ſilent Manſions* of imperious Death, whoſe undiſturb'd and darkſom Hollows kept the Bodies of departed Majeſty. The Entrance of the greateſt Pyramid.

A noiſome narrow Paſſage.

WE enter'd after certain *Guides*, who undertook our Conduct thro' this diſmal Paſſage, and deſcended, as upon the ſteepneſs of ſome narrow Hill, almoſt one hundred Foot before we reach'd the bottom, and were all that while oblig'd to *ſtoop*, or rather *crawl* along with *Torches* in our Hands, *annoy'd* extreamly by the ſuffocating heat and cloſeneſs of the Place, but more by certain black and dreadful *Batts*, a kind of Bird, whoſe Shape is frightful, and her Wings like Leather, flying *up* and *down*, and oftentimes with dangerous Violence repuls'd, by ſtriking on the Heads or Faces of ſuch *Travellers*, as entering *there*, muſt neceſſarily encounter them.

An open ſpace.

THE *bottom* of this *cloſe* and *gloomy* way admits us to a Place, conſiderably broad, and of an height, which frees us from the great uneaſineſs of ſtooping for a Paſſage; all the Stones about this ſpace are broken and irregular, but yet appear to have been render'd ſo by force, becauſe not anſwerable in Proportion, or Politeneſs to the univerſal Harmony, which crowns the other Building.

The firſt Gallery of the Pyramid.

FROM *hence* we were oblig'd to clamber up an huge and maſſy kind of Stone, near ten Foot high, which brought us to the entrance of the loweſt *Gallery*, whoſe Pavement, of a poliſh'd white and ſhining Marble, gently riſes with a ſmooth *acclivity*; the breadth thereof was near five Foot, the height a little more, the Sides and Roof were flagg'd with Stones, of an unpoliſh'd, rough, and ſofter Subſtance than the Marble of the Pavement; the height of this firſt Gallery, exceeded, rather than fell ſhort of ſixſcore Foot of *Engliſh* Meaſure.

THIS *Gallery* was terminated by a very thick and ſolid Wall, thro' which a *Hole*, about the bigneſs of the firſt, by which we entred to the *Pyramid*, admitted us directly to another *Gallery*, of very fine and ſtately *Workmanſhip*, but *in its length* inferior to the former; hence we entred on an open ſpace, which led us to the Brink of a moſt dreadful *Well*, a ſtrange Deſcent of ſuch *forbidding horror* in its black appearance, that the very apprehenſions of its *Depth* and *Danger*, has for many Ages frightned the deſire of Curious Men, from *even aiming* at a further Satisfaction, than by paſſing haſtily along its edges, to attain the entrance of another Paſſage, leading to Apartments, which I ſhall deſcribe *hereafter:* Here we ſtop'd, and by direction from the *Grand Baſhaw*, who was *himſelf* amongſt us with a lighted Torch, ſurrounded the Deſcent, whoſe Mouth was near three Yards in its *Diameter*.

A very dreadful horrid Well.

The Bottom how diſcovered.

THE Light, occaſion'd by ſo many Torches, was by far too weak to penetrate the thickneſs of this gloomy Place, ſo that finding it impoſſible by *their* Aſſiſtance, to perceive the *bottom* of the *Well*, we ſtood by, we contriv'd to caſt in certain Balls of *Oakam*, dipt in *Pitch* or other fit *bituminous* Ingredients, to prepare them for the *blazing Offices*, they might be put to.

THESE Balls, once ſet on fire and thrown down, diſcover'd, at the bottom of the Pit, a ſtrange diſorder'd heap of *Sand* and *Rubbiſh*; it was near ten Yards in *depth*, and had no Stairs, whereby Deſcent had formerly been made, but certain Hollows, cut like *Pidgeon-Holes*, quite round the inſide of the Well, directed thoſe, who would think fit to venture down, to uſe promiſcuouſly their Hands and Feet, and ſo enable them to ſatisfy their Curioſity, without great danger to their Perſons.

How clear'd from Rubbiſh.

REVOLVING Ages of continued Time had Rob'd this *Well* of a conſiderable *Depth*, by filling up great part with Sand and Stones, by Accident thrown thither, but this weak Obſtacle the Reſolute *Baſhaw* found

found preſent means to render void, by making ſeveral of his Men deſcend and Dig away, whate'er they met with (Stone excepted) which by ſome above, was inſtantly drawn up in little Baskets, and by thoſe means a free Paſſage open'd to the ſolid Bottom of this *Rocky Hollow.*

A new Diſcovery at the Bottom of a Well.

THERE the *Well* grows vaſtly larger, and in *Circular extent* is dug on every ſide much deeper, in the ſame degree *(to uſe an ordinary Compariſon)* as is the Body of a common Bottle to the Neck thereof; this great Additional extent of ſpace is Grac'd, far rather than ſupported, by a Stately Circle of fine Pillars of *Thebaic Marble*, or at leaſt a Stone, not much unlike it: And in the Center of the Circle, which thoſe Pillars form, there ſtands an ancient *Monument*, the *Tomb* perhaps of that great *Architect*, who built the *Pyramid.*

A Tomb found there.

THE *Tomb* exceeds not much ſix *Foot* in *Length*; its *Breadth* is hardly four, appearing hewn from the *Main Rock*, but cover'd with a flat of Poliſh'd Marble, on the top whereof, as on the ſides of the whole *Tomb*, were ſtrangely carv'd a Thouſand *Hieroglyphic Images* and *odd Devices.*

A Wooden Coffin in it.

WE found it no great labour to remove the *Stone*, which cover'd the *Sepulchre*, and were much amaz'd, when, contrary to expectation, we beheld therein a *Wooden Coffin*, or at leaſt appearing to be *Wood* by *Touch* and *Figure.*

UPON the *Coffin Lid* were repreſented, in a kind of *Inlaid gilt Work*, the diſtinct and ſeveral Figures following.

Hieroglyphics on the Coffin Lid.

AN *Eagle* firſt appear'd upon a ſort of Throne, ſupported by four Wing'd Faces, not unlike the notions, we conceive of *Cherubims*; but by their ſwelling Cheeks and bluſtering Breath, ſent forth four different ways, I rather gueſs they were at firſt, deſign'd to repreſent the four great Winds of *Heaven.*

THE *Eagle* with ſevere and ſullen aſpect lookt directly at a Man, who held in his *Right* Hand *a pair of Compaſſes*, and had his *Left* extended in a form, which repreſented him demanding Mercy, while half ſinking in an opening Gulph, which looſening likewiſe the Foundations of a *Towring Pyramid*, which ſtood before him; *that alſo* ſeem'd juſt Tumbling after him, kick'd downward by the Foot of an old Man, whoſe *Right* Hand held a *Scyth*, while with his *Left* he drew along a *Cloud*, which he appear'd deſigning to throw over both the *Man* and *Pyramid*, thereby to cover their appearance in a thick obſcurity.

The meaning of them.

NOW among the many *Hieroglyphic Images*, whereby the *Old Egyptians* repreſented *GOD*, they often choſe the *Eagle* in regard to the *ſharp Sightedneſs*, that Bird is fam'd for, as an Emblem to expreſs his Attribute of ſure *Omniſcience*, as the four Winds *there* plac'd, were meant to repreſent the vaſt extent of his unbounded Power, over every Corner of the World, the Winds can blow upon.

The Authors Opinion, whoſe the Tomb was.

THE *Eagle*'s looking ſo ſeverely on the falling Man, may probably denote *God's* anger at the *Pride* and *Vanity*, wherewith he had indulg'd his Merits, on the Building that huge Fabrick, which appear'd before him; for I take this ſinking Man to have been done, for the Great *Architect* of the *Egyptian Pyramids.*

THE tumbling of the *Pyramid* I gueſs to ſignify, that tho' the Builder periſh'd firſt, yet even the ſtrongeſt Maſter Pieces of his artful Labour

muſt ſucceed him in a ſure, tho' ſlower Downfall; and to ſhew that nothing, tho' of never ſo ſtupendious Strength and Grandeur, can reſiſt the Shocks of powerful Time. *Old Time himſelf* there repreſented, ſpurning down the Building, ſpreads a Cloud of Darkneſs over it, to prove that he is not alone enabled to deſtroy the pompous Pageantries of Human Oſtentation, but to bury *even the Memory* of their o'erthrown Exiſtence in a black Obſcurity.

SO that, if I may be allow'd to have gueſs'd right, in the *Interpretation* of theſe *Hieroglyphic Figures*, they'll be found to ſignify as much, as if in *Common Characters*, we ſhould ſet down the following Sentences.

The Hieroglyphic Word for Senſe Tranſlated.

Almighty God, whoſe undiſputed Power extends it ſelf to Eaſt, North, Weſt *and* South, *and every Corner of the ſpacious Univerſe, Sees and deſpiſes Human Inſolence, for while Men vainly think to Raiſe themſelves beyond Mortality, by ſome proud Undertaking, they are overthrown by time, and buried with their Labours, in a dusky Cloud of ever dark Oblivion.*

FROM theſe *perſwaſive Circumſtances*, I profeſs my ſelf induc'd to think this Monument contain'd the Body, as I ſaid before, of him, who built this *wond'rous Pyramid*: But perhaps the Reader will be more inclinable to that Opinion, when I tell him that the *Coffin*, by Command of the *Baſhaw*, was with great difficulty forcibly *broke open* by the Blows of *Pick-Axes*, and that we found therein the undiminiſh'd Body of a perfect Man, *Embalm'd*, and wrap'd about with many thouſand folds of *Aromatic Searcloth*, like the *Mummies*, which I ſhall at large deſcribe in the ſeven and thirtieth Chapter.

The Coffin broke open.

A Mummy found in it, with Hieroglyphics on his Breaſt.

THOSE Folds, wherewith his Breaſt was cover'd, ſeem'd to have been *varniſh'd over* with a laſting kind of *glewy Liquor*, upon which were repreſented all the various ſorts of Inſtruments, us'd of old by the Profeſſors of encourag'd *Architecture*.

WHEN we had ſeen as much as we coul'd poſſibly diſcover, in the *Tomb*, the Body was again enclos'd, as it had been before; and the *above-nam'd Marble Cover* plac'd again upon the Sepulchre; from whence we went about the *Circle*, in the midſt of which we found the *Monument*, to try, if we could find no Paſſage, that might lead us on to new Diſcoveries of ſomething, which we *then* began to form ſtrong hopes of meeting with.

A further ſearch of new Diſcoveries.

Moral Reflections.

METHOUGHTS the ſtrange diſorder'd heaps of *Duſt* and *broken Stones*, o'er which we walk'd, and the uncertainty we had, of knowing, when thoſe maſſy Piles were built, and to what *Founder* they have ow'd their *Origin*, then ſtruck me deeply with a melancholy Thought, and often brought to my remembrance the Reflections of an *Old Greek Poet*, on the arbitrary Power, which *Time*'s Prerogative entitles him to exerciſe o'er *frail Mortality*.

Ψήχει γὴ πέτρην ὁ πολὺς χρόνος, ἔδε σιδήρε
Φείδεται, ἀλλὰ μιῇ πάντ' ὀλέκει δρεπάνῃ.

The length of Time ſhocks Monuments of Stone,
Even *Iron it ſelf* muſt *Time*'s Dominion own;
All Things on Earth his Powerful Rule obey,
And fall before his Arm, in one appointed way.

W E walk'd *ſometime* about the Place, and with our *Torches* narrowly inſpected every thing, we paſs'd by, till *at laſt* we ſpy'd *a Door of Stone*, ſo cloſely ſhut, and joyning with the Wall, that 'twas not eaſily diſtinguiſh'd from it; *here*, believing we ſhould meet with ſomewhat, worth our Obſervation, ſeveral Men were order'd to come forward, and employ their *Pick-Axes* and *other Inſtruments* in forcing open this diſcover'd Place, which ſeem'd to offer us no other hopes of gaining Entrance. A Stone Door.

'T W A S not without much difficulty, that the *Arts*, they us'd, at laſt prevail'd; the Door flew open with a mighty violence, and caus'd a ſort of *frightful Sound*, as ſudden as a *Thunder Clap*; but what was moſt remarkable, was, that the *Hinges*, upon which it turn'd, were all of *Stone*, the Joynts contriv'd with an amazing Ingenuity, to knit together *cloſe* and *admirably*, held by *certain ſtrong and clumſy Iron Pins*, whereby they were for ever hinder'd from all poſſibility of *accidental looſning*. Broke open.

I know not, how ſo dry a place, as this, contain'd ſuch damp and noxious *Vapours*, as at the ſurprizing opening of the *Door above-nam'd*, preſently extinguiſh'd *ſeveral Torches*, and ſtruck *dead*, for ſome conſiderable time, *two ſturdy Labourers*, who were foremoſt of the Company. Dangerous Vapours.

F O R E W A R N'D by the Example of theſe Men, we *cautiouſly* proceeded to inſpect the entrance of a *diſmal Cavity*, and that we might the better ſee the nature of the Place, caſt in before us many of the *Balls*, I lately ſpoke of, which, by flaming greatly, did not only clear the Proſpect of that *gloomy Paſſage*, but diffus'd an efficacious kind of *Warmth*, which, diſſipating ſoon the hurtful Vapours, or unwholeſome Cloſeneſs of the Place, encourag'd us to enter with our *lighted Torches*. How diſſipated.

W E advanc'd with equal *Pleaſure* and *Amazement* thro' a very lofty, broad, arch'd way, on either ſide whereof were hewn *Elaborately* from the ſolid Rock, great numbers of ſquare Chambers, every one of which had *ſmall low Benches*, carv'd quite round it; and in ſome, appear'd large *Niches* of an exquiſite Contrivance, but *convincing*, or at leaſt *inducing* us to think, they were deſign'd for *other Uſes*, by their not retaining any Marks of having *ever* held the Burden of a *Statue*. The Diſcovery of many ſubterraneous Chambers.

U P O N the Sides, Floor, Roof, and the above-nam'd Benches, we diſcover'd plainly *certain ancient Hieroglyphics*, moſt of which were *unintelligible*, or at leaſt extreamly *difficult* to all our Apprehenſions. Hieroglyphic Figures.

S O M E *however*, I took pains to think upon, and flatter'd my Belief with the Opinion, that I could Interpret their *Significations*, and among the reſt it may not be unpleaſant, ſhould I mention *One*, for the *Diverſion* of the Reader.

NEAR half a Foot above the Bench, the *Hieroglyphic* took beginning in the figure of an *Infant*, ſleeping in a Cradle on the lowermoſt Stair of *Ten*, which reaching to the Roof upon the uppermoſt ſupported an *Old Man*, extreamly feble in his Aſpect, bending with the Weight of *Age* and *Miſery*, and ſeeming ready to *fall down* and *die* immediately. Firſt Figure.

A Man, who ſeem'd to be of *Middle Age*, was repreſented on the ſixth or ſeventh Step, his *left Hand* full of certain *Chains*, in number equal to the Stairs, he had aſcended; to the reſpective *ends* of each long Chain, were faſtned many things like *Globes*, of different ſizes; his *right Hand* ſeem'd with eagerneſs employ'd, in graſping many other Chains, as he aſcended further. Second Figure.

THE

Theſe Figures, what deſign'd to repreſent.

THE Stairs, which, as I ſaid before, were *Ten* in number, were intended (as I gueſs'd) to repreſent the *Ten Great Stages* of our human Life, which very rarely goes beyond *one hundred Years:* The Child *there* ſleeping in a Cradle on the loweſt Stair, I take to ſignify the ten firſt Years of *helpleſs Infancy:* The *Weak Old Man* was *Lifes great Period*, and the utmoſt Age of *frail Mortality.*

How the old *Egyptians* in Hieroglyphics, repreſented Wiſdom.

THE Man of *Middle Age*, upon the ſixth or ſeventh Stair, was *nothing*, but an *Emblem* of our Mortal Life, 'twixt *Theeſcore Years* and *Seventy*: The Chains with *Globes* of different ſizes, faſtned to one end, which he endeavour'd eagerly to graſp, as he aſcended, ſignifi'd no more than that a Man, who Travels toward *Old Age*, ſhould make good uſe of *every Moment*, in collecting *Knowledge*, and retaining it with reſolution; for the *Old Egyptians* repreſented *Wiſdom* by the *Hieroglyphic Figure* of a *Globe* or *Circle*, to denote that it was boundleſs, and the different Magnitudes of all thoſe Balls expreſs'd the great variety of *Worth* in *Arts* and *Sciences.*

THE Application therefore of this *Hieroglyphical Contrivance*, ſeems *conſpicuous* to my *probably miſtaken Judgement*, which, by putting the abovenam'd Thoughts together, fram'd immediately the following Interpretation of the *dubious Emblem.*

The Interpretation of the Hieroglyphic.

He, who will hope to reach a good Old Age, and bear the Weakneſſes and great Infirmities, 'tis always ſubject to, muſt never fail in every Stage of Life, he paſſes thro', to gather Wiſdom *and improve his Mind with* Learning *and* Morality.

Moral Reflections.

AND excellently Good is the Advice, this admirable *Hieroglyphic* gives Mankind; how heavily and full of ſorrow ſits *Old Age*, on that unhappy Wretch, who in the fruitleſs Journey of his *growing Life*, has ſtill omitted all his Opportunities of laying up the *Treaſure*, of a ſerious *Contemplation*, or *improv'd Capacity*, whereby to ſoften the unpleaſant *harſhneſs* of the Burthen, *Time miſpent* has laid upon his Shoulders.

BUT the *Wiſer Man*, who never knew to live in vain, but daily gathers an *encreaſing Stock* of *Learning* and *Diſcretion*, to *enrich* the dry and barren *Soil*, *Old Age* muſt bring him to, will never feel the Stings of *Ignorance* and diſcontented *Solitude*; but, when he finds himſelf decay'd in *Strength of Body*, can reflect with *Solon* on the *Vertues* of his *Mind*, and baniſh *Grief* in the tranſporting Repetition of the following Sentence.

A Saying of *Solon.*

Γηράσκω δ' ἀιεὶ πολλὰ διδασκόμενος.

'Tis true, I grow *more Old*, but if I do,
As I wax *Older*, I wax *Wiſer* too.

THE Reader muſt not blame me for preſuming to *Interpret* the abovenam'd *Hieroglyphics*, ſince the wonderful variety of *Fancy*, they afford a Subject for, gives *ſcope* enough to every Man's Opinion, and the *dubious* Meaning, cloak'd in their Diſguiſe, may very eaſily *miſlead* our *Judgment.*

A Paſſage ſtop'd with Rubbiſh.

AFTER we had paſs'd with *gradual* Advances, from one Chamber to another, we arriv'd *at laſt*, at what repuls'd our eager Curioſity, tho' *probably* it was not *anciently* the uttermoſt Extent of thoſe ſtrange *ſubterraneous Hollows*; there we found the Paſſage quite *choak'd up* with *Stones* and *Rubbiſh*, nor cou'd force an *entrance* any farther, tho' we zealouſly endeavour'd by *an univerſal Labour* to remove the Obſtacle.

GOD

GOD only knows, how theſe vaſt heaps of *Dirt* and *Ruins* came Originally *there*, and what remains *unſeen* behind them; poſſibly there may be found in *future Times*, ſome wonderful Conveyances for *Water*, as the common Notion ſeems inclin'd to credit, or *perhaps* theſe Chambers were deſign'd of old for *Tombs*; or *probably* they were the *Habitations* of a kind of *ancient Prieſts*, who liv'd the Life of a *ſecluded Votary*, or *melancholy Hermit*, in or near the doleful *Monument* of ſome Great *Prince*, or Man of *Honour*, and had all the *Neceſſaries* of their *Life* provided *daily* by the *Legacies* of the *Deceas'd*. Several Opinions on the uſe, the Caverns were deſign'd for.

INDEED I am the moſt inclinable to a *Belief* of this laſt *Gueſs*, for many Reaſons; *two eſpecially*, the firſt, becauſe the numerous *Hieroglyphics*, carv'd upon the Rocks, have been ſuch, as ſeem to 'em fanſy'd for the *Contemplation* of *Religious Perſons*, and becauſe, had all thoſe Places been deſign'd for the conveying *Water* from the *River Nilus*, *Hieroglyphic* had been certainly a very *odd*, and *needleſs Ornament*. The Author's own Opinion.

AND *ſecondly*, becauſe *without the Pyramids* in many Places, ſtill remain the *rows of Caves*, *hewn* deeply in the Rocks, where *formerly* the *ſuperſtitious Prieſts* of *Egypt* us'd to dwell, employ'd in ſeveral different Services in the *Romantic* Offices of their *Religion*. Its Reaſons.

WHATE'ER they be, we found the utmoſt of our *Labour* vainly ſpent in hopes of gaining further *Knowledge*, ſo return'd again the way, we had deſcended, till we came to the beforenam'd *rugged Place*, which brought us to the *brink* of the *deep Well*, I have been ſpeaking of.

ASCENDED from the *Well*, we went directly forward, and exactly in a Line with the before-nam'd *ſecond Gallery*, we entred a ſmall *Neck* or *Paſſage*, ſcarce five Yards in length, and very narrow; this admitted us to a large *Square*, a little *finer* than the *former*, but in *Magnitude* not far exceeding it; the *Stones* whereof 'tis built, are ſo extreamly large, and yet ſo wonderfully cloſely Jointed, that the niceſt Eye can ſcarce diſtinguiſh, whereabouts they join together; and it is the *mighty Size* of thoſe prodigious Stones, and the Politeneſs of their *Workmanſhip*, that yields ſuch cauſe for Travellers *Amazement*, when they ſee the *Fabrick* of thoſe towring *Pyramids*. A Paſſage leading to a Square, within the Pyramid.

WE found this Square no leſs than near an hundred Foot, and thence proceeded to a *vaulted Chamber*, ſixteen Foot in height, near twenty long, and eighteen broad or thereabouts; the *Stones*, which flagg the angled Roof of this large Chamber, are of *admirable ſmoothneſs* and *ſurprizing magnitude*; but all the *Walls* are plaiſter'd over with a *Limy Subſtance*, wonderfully *firm*, and not inferior even to Stone it ſelf, for its appearance or duration. The dimenſions of the Square.

JUST *equidiſtant* from the *Eaſtern Angles* of this Room, and on that ſide thereof, we found a kind of hollow *Niche*, which ſeem'd *at firſt* to have been made to hold ſome *Statue*, as an *Ornament* or *Idol*, but upon a *nice Inſpection*, we imagin'd, it was poſſible, there might be ſomething of a Paſſage into other *undiſcover'd Chambers* of the *Pyramid*, whereupon the Men had Orders to endeavour *by their Inſtruments*, to find it out. A Niche in the Wall.

BY Thruſting in their *Iron Betties*, where they thought the *Joints* a little of the *Wideſt*, they found means to force out a *large Stone*, which ſtop'd a *Hole*, near *three Foot Square*, and open'd to the view of all the Company a *narrow ſhelving Paſſage*, leading downwards with a *diſmal Gloominеſs*. A new Deſcent diſcover'd.

WE

And Enter'd. WE Entred, and Deſcended, ſtrangely ſtruck with *Grave-like Smells*, and *duſty odours*, there was cut a Paſſage down, by certain Stairs, whoſe Winding Turns, and *Labyrinth of changes* led us on with wonderfull ſurprize, and eager curioſity, till we imagin'd, we had gone almoſt the Height of all the *Pyramid* below its Bottom. All the way was *Hewn* laboriouſly from the *Rock* it ſelf, and commonly ſo very low and narrow, that but one cou'd poſſibly go down *full-breaſted*, and *that one* was forc'd to ſtoop with incommodious Forwardneſs.

A Vaulted Paſſage, under Ground. THE Bottom of theſe *Stairs* at laſt, admitted us to a low *Vaulted Paſſage*, ſtrait but narrow, which continu'd in one form, for a conſiderable way together, letting in a *Glimmering Light*, which look'd like *Day*, thro certain little Holes, of almoſt undiſtinguiſhable ſize and Workmanſhip.

IN all the Horrour and Amazement poſſible, from the ſurprizing oddneſs of the Place, we Walk'd in, we proceeded, till we found the ſtraitneſs of the Paſſage terminated by another *Winding Stair-Caſe*, leading *upwards*, in as ſtrange a manner as the other *downwards*.

A ſtrange Aſcent.

The Paſſage Clos'd. WE Aſcended here, and found no difference in Form or Magnitude, between this Paſſage and the former, till we perceiv'd it clos'd by certain *Maſſy* Stones above our Heads, and ſeveral other, on each ſide the *Stair-Caſe*.

HERE we ſtop'd, and for a while amus'd our ſelves with ſtrange *Reflections* on the Nature of the Place, and *Thoughts*, which way we might get out, without returning the ſame Road, we came; ſome Paſſage out, we were aſſur'd, there was, elſe cou'd not comprehend the uſe of all thoſe ſteps, by which we had aſcended.

AT laſt, ſome Men, belonging to the *Great Baſhaw*, and famous Maſters of the Art of *Architecture*, as in Faſhion in the *Eaſtern Countries*, looking earneſtly about the Place, perceiv'd one *Stone*, much ſmaller than the reſt, and by the Application of their *Irons*, after many *fruitleſs efforts*, found it ſtir, and by *repeated Labours*, ſo prevail'd at laſt, that they quite lifted it from out the Place, it ſtood in, and by forcible addition of a doubled ſtrength, quite thruſt it from the Hole, it ſtop'd.

A Moveable Stone Diſcover'd.

BUT we had little reaſon to be pleas'd with this ſucceſs, for in the very Moment, that the Stone was lifted out, there Showr'd down on us ſuch *Impetuous Tides* of *Rolling Sand*, that in the ſpace of *half a Minute*, we were almoſt *Buried Quick*, and *wholly overwhelm'd* with its amazing violence.

A Storm of Sand.

NO ſooner was this *Sandy Storm*, and our ſurprize thereat abated, but we open'd all our *Eyes*; and found our ſelves *half Swallow'd* by it, yet thoſe Men, who ſtood the neareſt to the *Hole*, perceiv'd it wider at the Top than Bottom, and the Stone, which fill'd it, being likewiſe ſo, had ſerv'd to ſtop it up effectually, and till then, prevented all that Sand, which lay upon it from a poſſibility of Entrance.

The Author and his Company riſe, without the *Pyramid*. ON either ſide the *Hole*, and *Rock below it*, there were cut *Square Nooks*, wherein by thruſting Hands and Feet, a Man, without great difficulty, might aſcend, and by thoſe means we all got up, in order as we ſtood, and were beyond belief ſurpriz'd, not only to *behold* an open *Sky*, which plainly ſhew'd us, that we were without the *Pyramid*, but to *perceive* our ſelves within a Spacious *Hollow* on the lofty Head

of

of that great *Rock*, which *Pliny*, and the other Writers of Antiquity, diſtinguiſh by the Name of *Sphynx*.

THE Author, juſt abovenam'd, wou'd perſwade us to believe, that 'twas the *Sepulchre* of *Amaſis King of Egypt*, and of his Opinion are moſt Modern Writers, who have had occaſion in their Books to mention it. *Pliny's* Opinion of the *Sphynx*.

FOR my part I muſt own, my Inclination leads me to diſſent from the belief, that it was ever meant for that Employment, I am rather Tempted to imagine, it was anciently an Idol, from the hollow of whoſe Head, the Prieſts deceiv'd the Common People, as they thought convenient. The Authors Diſſent from it.

AND, indeed, to what end elſe, were thoſe ſtrange *Subterraneous Paſſages* contriv'd, which lead from the *Great Pyramid*, and *Caves adjoining*, formerly the Habitations of a *Superſtitious Prieſthood?* Why, (but for this cauſe) ſhou'd they have Carv'd the *Rock*, 'tis made of, like an *Æthiopian Virgin?* or why elſe have made the Head ſo hollow, and the Paſſages thereto ſo very Secret? And the Cauſes thereof.

'TWAS call'd a *Sphynx*, becauſe from the Breaſts upwards, it was ſaid to repreſent a *Virgin*, and a *Lyon* from the Boſom downwards; If there ever was the *Lyons* ſhape belonging to it, Hills of Sand have cover'd its Appearance, for there now remains no more above the Surface, than the Head and Neck, and ſomething of Foundation, which thoſe Men, who pleaſe, may take for Shoulders. Why call'd a *Sphynx*.

IT ſtands on the *Eaſt* ſide of the great *Pyramid*, but very little diſtant from it, its Height exceeds not *Seventy Foot*, and is defac'd extreamly by the violence of thoſe *Bigotted Turks*, who hating Images, believe it meritorious, to aboliſh the Remembrance of their very Being. Its Situation, and Dimenſions,

THE *Arabs* call it *Abul-hol-hon*, and expreſs a Satisfaction in the hopes, they have conceiv'd, that it will ſhortly fall, by reaſon of the Weakneſs of the Neck, decay'd extreamly by the Shocks of Time, and frequent *Tempeſts* from the *Neighb'ring Deſarts*, whence the *Winds*, from time to time, blow ſtorms of *Sand*, and thence came that, which ſo unwellcomely invaded us, when firſt we forc'd the Paſſage open. How decay'd by time.

WE plac'd the Stone, as we had found it, by the ſtrength of certain Men, whom the *Baſhaw* oblig'd to ſtay above on purpoſe, and re-enter (by the common way) the *Pyramid* we were returning to; we faſtned in the *Stone*, belonging to the *Niche*, and going back to the abovenam'd *Well*, began to climb another Paſſage, not far from it. They return to the *Pyramid*.

THIS brought us to a Gracefull *Gallery*, of ſix and twenty Foot in height, ſtill riſing with a very ſmooth, but ſomewhat ſteep, and difficult Acclivity. This *Gallery* is almoſt Seven Foot broad, and Bench'd with ſolid Seats of Stone, near two Foot high, on either ſide, and Flagg'd with Stone, politely join'd, and of a Magnitude, almoſt ſurpaſſing Credit. 'Tis in Length *one Hundred, Fifty and odd Feet*, and leads, where it Terminates, to two Large round with Stately Chambers, opening into one another, and indented Square and certain Nooks, which ſeem to have been form'd for ſitting Places. A Gracefull Gallery.

A Chamber with a Tomb in it.

HENCE a *ſquare* and *Marble Paſſage*, brought us to the Entrance of the middle Room, the loftieſt, moſt amazing, and prodigious *Building* of the *Pyramid*, the *Chamber*, which contains the *Tomb* of him, who built it, thought, as I have ſaid before, to be *King Cheops*, an *Egyptian Monarch*.

The amazing dimenſions of the Chamber.

THE length of this vaſt Room, is five and thirty *Engliſh Feet*, the breadth a little more than ſeventeen, the height within an Inch or two of twenty, and the Sides, Roof, Floor and every Part thereof, flagg'd richly with fine glittering Tables, of *Thebaick Marble*, ſo prodigiouſly extenſive, that the Place is roof'd by *nine great Squares thereof*, and all the Sides are flagg'd by ſix vaſt rows of equal Magnitude, and Beauty inexpreſſibly ſurprizing.

Deſcription of the Tomb.

A little diſtant from the *Weſtern Side* of this great Chamber, ſtands the *Monument*, I juſt now mention'd, 'tis about ſeven Foot in length, three deep, and thereabouts in breadth; 'tis empty and uncover'd, and conſiſts of one entire *Piece* of admirable *Porphyry*, which being ſtruck by any *Sword-hilt*, *Stone*, or other *ſolid* Body, yields a *ſound*, not much inferior to the *Tone* of ſome *great Bell* in Chriſtian Churches.

A further Paſſage.

FROM hence, a Paſſage leads you ſteeply to ſome *other Chambers*, none deſerving a particular Deſcription; and continuing to aſcend, as far as poſſible, we ſearch'd in vain for more *Diſcoveries*, and at laſt deſcended by the way, we came.

How the Top is to be aſcended.

THE *Top* muſt be aſcended from *without*, and is not, what it ſeems to be (by reaſon of the diſtance) from below, a *Point*; but an exact and perfect *Square*, of fourteen Foot, which ſpace three ſingle Stones contain, join'd artfully together, and all over cover'd with the Names of *Travellers*, of every Nation, there cut deep, and left to tell ſucceeding Comers, they were there before 'em.

Other Pyramids enter'd.

MANY of the other *Pyramids*, beſides the two adjoining this, we enter'd, finding *Tombs* in every one, and ſeveral things, worth ſpeaking of, but ſhou'd I name them all, it wou'd require a greater *Space*, than I can *here* allow my ſelf, and having therefore largely treated of the moſt remarkable Diſcoveries, we made, let it ſuffice to tell the Reader, that I have ſome Thoughts of publiſhing a *Treatiſe*, of theſe famous *Pyramids*, unmix'd with any other Obſervations, when the *World's Good-nature* ſpeaks it ſelf *deſerving*, or my own *ſpare Time* appears permitting it.

The uncertainty of their Number.

THE Number of the *Pyramids* was ever, as uncertain, as their *Founders* and *Antiquity*, nor are they all of the ſame Magnitude, ſome being far inferior to the *ſmalleſt* of the *Three* ſo celebrated; yet perhaps, were thoſe away, the *meaneſt* of the *little ones* wou'd well deſerve the Name of *Wonders*.

Extent of their Situation.

THEY extend themſelves in great unequal Diſtances, for near the ſpace of twenty Miles, and may be ſeen *at large* from the *ſquare Flat* upon the higheſt *Pyramid*; but whether it proceeds from any difficulty, owing to their *ſtrange Poſition*, or is caus'd by the *unwary Negligence* of thoſe, who ſtrive to count 'em, I am *yet* uncertain, but it has been found, as much impoſſible to do it *juſtly*, as to tell the *Monuments* of *Stonehenge*, upon *Salisbury Plain*: a Task, moſt *Engliſh Writers* have reported *difficult*.

How many little Pyramids the Au-

I look'd as nicely, as I cou'd direct my *Eyes*, from the *abovenam'd Place*, and cou'd diſtinctly tell no more than five and twenty: *Other Authors* have re-

reported them an hundred; many *Modern Writers* ſay, there are but eighteen, or at moſt, but twenty.

thor told, from the top of the great one.

WHENCE theſe *different Accounts* ſhou'd riſe, I cannot gueſs, unleſs a kind of *Foggy Weather*, often known in *Egypt*, might obſcure the Proſpect, at ſuch times as thoſe, who *leſſen* the juſt Number of the *Pyramids*, have chanc'd to take their Obſervations.

A probable Cauſe, of the different Accounts on this Subject.

IT is a Queſtion, *not a little curious*, how the *Ancients* cou'd contrive to carry *Stones*, of ſuch amazing *Bulk*, to ſuch an *Altitude*, whereby the *Fabrick* was erected; and to this I anſwer, that I have collected all the Notions *worth Remark*, which, with the *Draughts* of ſeveral *fine Machines*, and *admirable Engines*, I deſign to Publiſh, when I find *this Book* ſo well receiv'd, that *Gratitude*, not *Recompenſe* may urge me to the ſetting forth the *Treatiſe*, I ſo lately ſpoke of.

A Queſtion, how the Stones were rais'd.

To be anſwer'd in another Treatiſe.

I hope, the Reader will not think me *blameable*, in that I have not dwelt much longer on the Subject, ſince it was ſo *copious* to afford me *Matter*; thoſe, who may imagine me *too ſhort*, muſt certainly forget, how many Things I am to treat of, *equally* deſerving Notice, and how much I ſhou'd *out-ſwell* the *Volume*, I propos'd, ſhou'd I *enlarge* to a *Prolixity* on every Subject, which afforded *Room enough* to bear that way of Writing.

Why the Author is not fuller on this Subject.

CHAP. XXXV.

Of the Trade of Egypt.

A Conquer'd Nation muſt be Subject, among other Shocks of *inauſpicious Fate*, to deviate from her *Genius*, as ſhe dwindles from her *Power*, and the ſame deſtructive Hand, whoſe unreſiſted Violence has cruſh'd the *Liberty* of a ſubverted Country, may *undoubtedly* be ſaid to triumph o'er the *Minds* of her unhappy *Natives*, when it has depreſs'd their *Courage*, and enſlav'd their *Perſons*.

The Introduction.

AS therefore *Egypt*, wholy Subject to the Lawleſs Tyranny of an inſulting Monarch, knows no wiſh'd partiality of *Freedom*, nor is ſuffer'd to poſſeſs *peculiar Tolerations*, it muſt conſequently follow, that her fix'd Dependance on the *Turkiſh Government*, muſt ſtrongly bend her *Biaſs'd People* in their Modern Slavery, to an encourag'd Practice of thoſe very *Cuſtoms*, *Forms*, and *Ceremonies*, which are Publickly profeſs'd by their Imperious Maſters.

Egypt brought to *Turkiſh* Cuſtoms.

HENCE the Reader, having *long ſince* been inform'd of the prevailing *Genius*, which has ſtill inclin'd the *Warlike Turks* to never reſting ſearch of Conqueſts, will be apt to gueſs, that their *Egyptian Subjects*, aping eagerly their ſtrange Example, cannot be *inclin'd*, or *qualify'd* indeed, for the encouragement of any thing, ſo different from the perpetual Hurries of *fatiguing War*, or *Martial Studies*, as the ſofter Practice of a Trading Life, and the leſs dangerous *Rudiments* of Peaceful Traffick.

Why the *Egyptians* love not Traffick.

Extreamly fond of War.

AMBITIOUS Aims and ſwelling Hopes, which take their *Beings* from a love of War, have chang'd this Nation, from her ancient Searches after *Arts* and *Sciences*, to an imperious diſregard of every Vertue, not exerted in a *Martial manner*; Arms alone are the encourag'd *White*, they univerſally direct their tow'ring *Shafts* at, and a different Cauſe has now produc'd *among them all* the ſame effect, which animated glorioufly the *ancient World* to ſcorn of *Danger*, and the Practices of War, which how eſteem'd, may plainly be diſcover'd, in the numerous Writings of thoſe *early Ages*, handed down to late Poſterity, with a deſerv'd Applauſe and univerſal Admiration, particularly in the following Verſes of *Tyrtæus*, a *Greek Poet*, flouriſhing about the *thirty fifth Olympiad*.

Tyrtæus a *Greek* Poet, in the 35th Olympiad.

Οὐκ ἂν μνησαίμην, οὔτ' ἐν λόγῳ ἄνδρα τιθείην,
Οὔτε ποδῶν ἀρετῆς, οὔτε παλαισμοσύνης,
Οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθός τε σίνν τε,
Νικάη δὲ θέων θρηΐκιον βορέην.
Οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἴη,
Πλουτοίη δὲ Μίδεω καὶ Κινύρεω πλέον.
Οὐδ' εἰ Τανταλίδεω Πέλοπος βασιλεύτερος εἴη,
Γλῶσσαν δ' Ἀδρήστου μειλιγόγηρυν ἔχοι.
Οὐδ' εἰ πάσαν ἔχοι δόξαν, πλὴν θούριδος ἀλκῆς.
Οὐ γὰρ ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ,
Εἰ μὴ τετλαίη μὲν ὁρῶν φόνον αἱματόεντα,
Καὶ δηΐων ὀρέγοιτ' ἐγγύθεν ἱστάμενος.
Ἦδ' ἀρετὴ, τό δ' ἄεθλον ἐν ἀνθρώποισιν ἄριστον,
Καλλιστόν τε φέρειν γίγνεται ἀνδρὶ νέῳ
Ξυνὸν δ' ἐσθλὸν τοῦτο πόληΐ τε παντί τε δήμῳ,
Ὅστις ἀνὴρ διαβὰς ἐν προμάχοισι μένῃ
Νωλεμέως, αἰσχρῆς δὲ φυγῆς ἐπιπάγχυ λάθηται,
Ψυχὴν καὶ θυμὸν τλήμονα παρθέμενος.
Θαρσύνῃ δὲ πεσὼν τὸν πλησίον ἄνδρα παρείων,
Ὅστις ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ.

The Quotation Engliſh'd.

I ſcarce can think, a Man deſerves a *Name*,
Or can *Regard* from Fellow Creatures claim,
Not, tho' in *Wreſtling* he is grown Compleat,
And Skill'd in all the *Virtues* of the *Feet*;
Not, tho' he boaſts a *Cyclops* Strength and Grace,
Or can outrun the *Northern Winds* of *Thrace*;
Tho, in his *Form* he *Tithon's ſelf* excells,
And midſt ſuch endleſs Heaps of *Riches* dwells,
As not King *Cynara's*, or *Mida's* Fate
Gave, in Poſſeſſion of their *wealthieſt* State;
Not, tho' he had more *Pow'rful Kingdoms* won,
Than e'er bleſs'd *Pelops*, *Tantalus's* Son;
Not, tho' more *Muſic* on his *Accents* hung,
Than ever grac'd the *ſweet Adraſtus's* Tongue;
Not, tho' he was with *ev'ry Talent* bleſs'd,
And all *Heav'ns Gifts*, but *that of War* poſſeſs'd;
Nor can *He* truly boaſt a *Martial Soul*,
Who cannot bravely ſtand, where *Seas of Slaughter* roll;
Who does not nobly ſcorn *repeated Blows*,
And dares not *wiſh* to *Fight*, ſurrounded by his *Foes*;
This is *true Valour*, and *this Grace* poſſeſs'd,
Of all *Rewards*, we aim at, is the *beſt*;
He's well adorn'd, who has *ſuch Actions* done,
And *that Youth* richlieſt Dreſt, who his own *Trophies* won;
Hence *Common Good* to *ev'ry City* flows,
And *ev'ry Subject* ſome advantage knows;

He,

He, who, *amidſt the Battle*, graſps at Fame,
Forgets baſe *Fear* and a *retreating Shame*;
Who hazards *Life* on a *conteſted* Plain,
And *bends his Soul* to a *content* in *Pain*;
Who tempts his *Right Hand Man* to loſe his Breath,
And yield, without *one groan*, to an *approaching Death*;
This is the Man, whoſe *Praiſe* ſhall echo far,
And ſpeak him *bravely fit* for the great Toils of *War*.

Egypt not quite deſtitute of Trade.

YET is not *Egypt* wholly deſtitute of ſuch *Commodities*, as, notwithſtanding all theſe diſadvantages, entice the *Merchant*, to advent'rous ſearch of profitable *Traffick*: which their *Sea-Port Town* of *Alexandria* is, in its Situation, ſo extreamly fit for; Thither once a Year repair the Gallies of the *Turkiſh Sultan*, loading firſt with *Wood* from the *Black-Sea* (a ſcarce Commodity in *Egypt*) and returning back, with many rich and coſtly *Manufactures* of *Grand Cairo*, and the Country round it, ſuch as *Drugs* of excellent and noted Virtues in *Medicinal Operations*, *fine Perfumes*, the *Skins of Beaſts*, peculiar to this Place, vaſt quantities of *Dates*, much larger, and of better taſt than any other, *Sugar Canes* in great abundance, and a ſtately kind of *Carpets*, made at *Cairo*, in appearance richer, and by far more durable, than thoſe, they make in any other Part of the *Grand Signior*'s Empire.

The Manufactures of *Egypt*.

What *Engliſh* Ships import from *Egypt*.

BESIDES theſe Merchandizes, which our *Engliſh Ships* have conſtant Trade with *Egypt* for, we often are ſupplied at eaſy Rates, with many of the rich and valuable Silks, and other Products of the *Indian Countries*, brought to *Cairo* by the *Monthly Caravans*, and thence exported, at convenient Opportunities, to every diſtant Part of *Trading Chriſtendom*.

What they export to it.

BY way of Barter for the Merchandizes, we receive from thence, we load our Ships with nothing more than theſe Commodities (the Product of *our own* and *Foreign Manufactures*) which I have largely mention'd in the Chapter, treating of the *Trade*, at preſent carried on, between our *Countrymen*, and thoſe of *Turkey*.

How the *French*, *Dutch*, and *Venetians* trade with *Egypt*.

THE *French* and *Dutch* both carry on a Trade with *Egypt*, but inferior much to *that*, we manage in the *Port of Alexandria*; but the *Venetians* deal for a peculiar kind of *Aſhes*, made of *Lime*, calcin'd with the broad Leaves of *certain* low and ſpreading *Herbs*, which grow on the *elſe Barren Deſarts* of this Country; of which, when they have us'd ſome Arts at home, in the refining and new moulding it, they make the famous *Chryſtal*, and ſo celebrated *Glaſſes*, which are much eſteem'd, and numerouſly ſent about to every Part of *Europe*.

BEFORE I cloſe this Chapter, 'twill not be *digreſſive* from the Subject, I am treating on, to tell the *Etymology*, from whence we give the Name to *Paper*.

Whence our Writing Paper took its Name.

THERE is a very common *Herb*, which grows in the *Egyptian Marſhes*, call'd of old *Papyrus Nilotica*, from the Appellation of the River; 'tis a kind of *ſtringy Leaf*, of *Filamental Subſtance*, which the *Ancients* us'd to ſtrip in *Flakes*, of which 'tis almoſt naturally compos'd, then ſpreading them upon a Board, they moiſten'd them with certain Waters of a *ſtiptic Compoſition*, and by preſſing them with *weighty Inſtruments*, ſo well enabled them to bear the Writing on, that they were us'd by all Men for that purpoſe, and compos'd moſt part of thoſe unnumber'd Volumes in the *Library* of *Philadelphus*.

'TIS

Why the Author is so short upon this subject.

'TIS needless to enlarge on the particulars of the abovenam'd Manufactures, hence exported, since they are not only *long since* extant in the lists of many Writers, but are now become Familiar to the Trading part of *England*, who alone are those, to whom a full Account thereof might *even formerly* have been imagin'd *welcome*.

CHAP. XXXVI.

Of the Revenues *of* Egypt, *and to what Uses they are Applied.*

The Revenue how gather'd in *Egypt*.

AS the unbounded Power of the *Turkish Sultan* Authorizes his Pretensions, to an undisputed sway in the *Egyptian Government*, so does it thence entitle him, to the Possession of a certain Annual income or *Revenue*, which is Rais'd, Collected, and in all kinds Manag'd (as I have before Related, in the other Parts of his Dominions) till deposited at *Cairo* in the Hands of the *Bashaw*, then Governing, as *Viceroy*, for the *Turkish Empire*.

How Employed.

THENCE, Guarded by proportion'd Bodies of the Standing Forces, kept in *Egypt*, it is *severally* employ'd to certain setled uses, and from *Hand to Hand* deliver'd carefully, in order to be us'd for the respective purposes, to which it was decreed, since first the Arms of the *Victorious Selym* made him Master of this Fertile Country.

A Calculation of the whole Revenue.

THE whole *Revenue*, as it has been Calculated justly by some late Inquirers, into the Condition of the *Turkish* Treasures, is no more than *Eighteen Hundred Thousand Gold Chequins*, that is *Nine Hundred Thousand English Pounds a Year*, and such a Sum is Annually rais'd, and distributed with great exactness, in the just proportions of the Three Divisions following.

The First Third, how dispos'd of.

THREE Hundred Thousand Pounds a Year are set apart, for the Possession of the *Turkish Sultan*, and deliver'd to the Care of certain chosen *Regiments of Horse*, whose Duty 'tis, to Guard it safely to *Constantinople*, and receiving a Discharge from the *Lord Tefterdar* or *Treasurer*, return, when they have left it in his Custody, to be employ'd according to the Will and Pleasure of his Master, the *Grand Signior*; sometimes it happens, that the *Turkish Fleet*, with formidable strength, is ready to depart from *Egypt*, at the time, wherein the Guards set forward with the Money, and in that Case, 'tis Embark'd on Board the Admiral, who saves the Soldiers their expected Trouble, and acquits them from their Charge at *Alexandria*, tho' this but rarely happens, and is found a very dangerous way, because the *Treasure* undefended by a Mighty Naval Force, would probably become a Prey, to the Industrious valour of the *Christian Squadrons*, ever Cruising on the Coasts of *Turkey*.

THREE

THREE Hundred Thouſand Pounds a Year are next appropriated, to defray the Charges of the numerous Offices, dependent on the *Great Baſhaw*, and other neceſſary Uſes in relation to the *Poſts*, incumbent on ſuch Men, as are *deputed by*, and *thence ſubſervient to* the Great, Supream, and Arbitrary Monarch of the *Conquer'd Egypt.* The ſecond third, how diſpos'd of.

THE Third Three Hundred Thouſand Pounds a Year are ſtill employ'd, in bearing the *Expences* of the many thouſand zealous Pilgrims, who reſort each Year with a *Bigotted Faith*, to the great *Rendezvous* at *Cairo*, whence they all ſet out with wonderful Devotion, and a ſuperſtitious Ignorance, in order to compleat the neceſſary *Pilgrimage to Mecca*, their Falſe *Prophet*'s Birth Place. The laſt third, how apply'd.

THESE three above-nam'd Uſes are the only ones, to which the *Turks* apply the Sums, they gain from the *Egyptian Tribute*, nor is it lawful by the fix'd Decrees of the *Grand Signior*'s Empire, that the Sums thence riſing, ſhould be any ways perverted to what Uſe ſoever, devious from the ends, to which they are appointed.

'TIS true, nine hundred thouſand Pounds a Year are no great Income, from the Conqueſt of a Country, ſo exceeding famous for her known Fertility; that, when the *Romans* conquer'd her of old, ſhe gain'd the Name of *Granary* to that ſucceſsful Empire. But as *Wealth* decreaſes by a long continued Series of *deſtructive War*, 'tis no great wonder, if we *now* find *Egypt* far from the Capacity, of yielding ſuch amazing heaps of *Spoil* and *Plenty*, as in ancient Ages bleſs'd the Plunder of *Victorious Legions.* Why the Revenue is ſo ſmall.

HOWEVER, tho' the Sum, exacted thence by the *Grand Signior*, is a ſmaller Burden than they well might bear, yet are the *Turks* ſo dexterouſly skill'd, in managing Authority, to the Advantage of their *Purſes*, and their Maſter's *Safety*, that the *vanquiſh'd Natives* are not only cruſh'd, beyond all hopes of growing rich, but kept below the very poſſibility of framing, with the ſmalleſt ſhadow of Succeſs, a dangerous Rebellion. How the Turks make up the deficiency.

CHAP. XXXVII.

Of the Egyptian Catacombs, *and the* Mummys, *which are found in the Ancient Sepulchres of their Dead.*

BY the *foregoing* Deſcriptions of *Cairo*, *Memphis*, *Babylon*, and the Stupendious Workmanſhip of thoſe prodigious *Pyramids*, whoſe *outward* Magnitude, *interior* Paſſages, and *ſubterraneous* Cavities, have ſo deſerv'dly ſtil'd them the Worlds Chief *Wonder*; the Curious Reader may have form'd a Notion, no ways diſagreable, of the *valuable* Antiquities, whoſe *ſtill remaining* Splendours ſpeak *amazingly*, the former Grandeur of the *Egyptian* Nation.

The Antiquity of ſome of the *Mummys*.

I ſhall now proceed to give a ſtrange, but true Account of thoſe vaſt *Catacombs*, wherein the Old *Egyptians* were Embalm'd and Buried, and whoſe black, horrid Wombs do yet contain a formidable Proof, how long our Humane Bodies may preſerve their Subſtance, when defended by the help of *Art*, from the deſtructive Power of a *Natural* Corruption: For in the dark Receſſes of thoſe Gloomy Caverns, to this Day remain unnumber'd Thouſands of thoſe very *People*; who liv'd and triumph'd o'er the Subject *Iſraelites*, before the Hand of *GOD* deliver'd that *ungrateful* Nation from their long Captivity.

'TIS a Curioſity, however *Dangerous*, extreamly *Satisfactory* for an Adventurous Traveller, to behold thoſe *Lifeleſs* Bodies, which from Age to Age have been Interr'd in theſe ſurprizing *Monuments*, and bidding ſtrong Defiance to the Courſe of *Nature*, remain untouch'd by piercing *Putrefaction*, and have for ſeveral Thouſand Years, lain undiſturb'd, *entire* and *ſound* in every Part, nor will undoubtedly for many Ages yet to come, be any ways ſubject to the *ſmalleſt* Diminution.

The Extent of the *Catacombs*.

THESE *Vaults* and dark *Sepulchres* of their Ancient *Dead*, extend themſelves in greateſt Numbers, from the Neighbourhood of *Memphis* to the diſtant Borders of the *Libyan Deſart*, containing Thirty Miles in *length*, and *breadth* proportionable: Many have been broken up from time to time, and often enter'd by the daring Curioſity of *Europæan* Travellers; but many yet remain unopen'd; nor is it an Attempt, conſiſtent with the Dictates of a *Self-preſerving* Humour, to Viſit frequently thoſe *Dusky* Palaces of Death, known only by the ſight of ſome large Stone, *unnatural* to the Place, which turn'd aſide, diſcovers under it a narrow Deſcent, not much unlike the Mouth of ſuch a Well, as we may often ſee in *Britiſh* Villages: The Paſſage down was form'd by gradual Steps, cut circularly thro' the Neck of this Deſcent; but Time, or *accidental* Ruin having now defac'd thoſe *old* Conveniencies, ſome *Rope*, or other *neat* Contrivance is made uſe of, to let down thoſe, who are deſirous of *enlivening* their Contemplations, by ſuch a *ſtrange* and *melancholy* Proſpect. The bottom of this ſteep Deſcent admits them inſtantly to one large Vault, which leads to many others, high, and diſmal, built ſecurely with a ſmall ſquare Stone, of Colour black and ſhining, not unreaſonably ſuppos'd by ſome, thoſe famous *Bricks* ſo Celebrated in the Scripture, for the Workmanſhip of the Poor Captiv'd *Iſraelites*, who labour'd hardly under the harſh Injunctions of an *Egyptian* Bondage.

The manner of deſcending the Vaults.

THE greateſt part of theſe dark Arches remain entirely whole, and ſtately, but in ſome few Places are defac'd and fallen, ſo as to render the Paſſage thro' them, almoſt *impracticably* difficult: *Some* are diſtinguiſh'd by ſmall Pillars, oppoſitely plac'd in graceful Order. *Others* wholly unadorn'd and naked, leading like the Streets of *Chriſtian* Cities one through another, and forming with a ſort of *venerable* Majeſty, a Gloomy *Labyrinth* of Death and Horrour: For on either ſide, lie rang'd in *meaſur'd* Order, at near Three Foot diſtance from each other, promiſcuous Bodies of *Men*, *Women* and *Children*; ſome whereof (ſuch likely as were Rich and Honourable) have flat Stones, a little elevated at the Head and Feet, plac'd neatly under them. Others lie meanlier in the Common Sand, but all *Embalm'd*; and wrap'd about with numerous folds of Searcloth-Linen, which, forcibly untwin'd from their defenceleſs Bodies, looks not much unlike the middle Rind of ſome decaying *Oak*, and leaves the Corps entirely Solid, *Whole* and *Perfect* in its full dimenſions; of a *blackiſh* Red, or *dusky* Brown in Colour; its Subſtance *hard*, like Pitch or Roſin; their *Backs* and *Breaſts* are often ſtain'd with *Hieroglyphick Cyphers*, and on their *Boſoms*, lie ſmall *figur'd* Idols, made of *Artificial* Stone, Bak'd hard and dura-

TheOrder, in which the *Mummys* lie.

ble,

ble, or ſometimes folded Scroles of *rough* and *painted* Parchment, ſome of which Devices I ſhall, in the courſe of *this* Chapter, deſcribe to the Judicious Reader, with my own Opinion of the *likelieſt* Significations of their *diverting* Fancies, and *Hieroglyphical* Contrivances.

The Danger of too great a Curioſity.

THE Danger of Deſcending ſuch of theſe *Repoſitories*, as are moſt Curious, is extreamly great, by the diſtance they are at, from the *Cities* aforemention'd, which expoſes frequently the *unwary* Traveller, to the barbarous Violence of the Inhumane *Arabs*, who, watching ſecretly for a favourable Opportunity, will often cloſe the Mouth of the *Sepulchre*, and by that means Starving the *unhappy* Strangers, return ſome few Days after, to divide the Plunder of thoſe *Miſcarried* Gentlemen.

A ſtrange Accident which befel the Author in a Vault amongſt the *Mummyes.*

AN Accident occurring *unexpectedly* to my own Experience, may perhaps, divert the *Reader*, in the Relation of what I can with Pleaſure *now* reflect on, tho' it gave me little Satisfaction, when I was liable to its Danger: About 15 Miles *South-Eaſt* of *Memphis*, lie ſeveral Famous *Catacombs*, but (*as dangerouſly ſeen*) are commonly neglected; *however*, a ſtrong Deſire of ſeeing ſomething, that for ſo many Ages had continu'd ſhut from Mortal View, excited my Curioſity to forget the *Hazard*, and procure, as Guide, a *Native* of that Country, to conduct me with three Fellow Travellers, to the Place abovemention'd. The Fellow was a little backward, alledging, in excuſe of his *unwillingneſs*, that 'twas an Inconveniency, to lie a Night abroad upon the *Open Deſart*; but aſſuring him, we wou'd rather Travel all Night long, he conſented to go with us. We Rode on *Mules*, and Travell'd with a wonderful Delight thro' a *rough* and *ſandy* Country, till we arriv'd at a Place, where Stones of *vaſt*, *uncommon* Sizes, pointed out the Paſſages to what we look'd for. We were pleas'd to ſee the Coaſt ſo clear, that not the ſmalleſt Tract of *Man* or *Beaſt* appear'd to give us cauſe of Jealouſy. We alighted from our *Mules*, and tying them together, went towards the *largeſt* Stone, we ſaw amongſt them, and turning it with much ado aſide, were all ſurpriz'd to ſee ſecurely faſtned, and rowl'd up on the inſide, a *Ladder* of *Ropes*; but imagining it might have been left there, by ſome, who had deſcended *formerly*, we ſpar'd the trouble of making uſe of a Conveniency, our *Guide* had with him, and having unfolded what we found *there* ready, went *backwards down*, with each Man a *Piſtol* in one Hand, and a *lighted* Torch in the other: A ſtrange *uncommon* Smell ſaluted our firſt Entrance, with an Odour, not to be imagin'd by ſuch, as have not known it by Experience, and the *blazing* Torches, ſtriking a faint glimmering Light thro' the thickneſs of the *Gloom*, diſcover'd, as we walk'd along on either ſide, the *diſcolour'd* Faces of the *Dead*, with a *ſtrange* and *inexpreſſible* Horrour: We had ſcarce paſs'd three Yards within the Vault, when the *foremoſt* of our Company, ſtumbling accidentally on ſomething, that lay in his way, fell *headlong* over it; whereupon, holding down our Torches, we perceiv'd two Men in *Chriſtian* Habits, extended croſs each other, and appearing *newly* Dead, with all the *pale* and *frightful* Marks of a Convulſive Horrour, in their contracted *Joints* and *Faces*: Between the Feet of one there lay a *Pocket Book* and *Pencil*, which taking up and opening, we read with great Difficulty and more Concern the following Lines, *there* Written in *Italian*, but in a Character, that was hardly legible; for beſides the Confuſion of one Letter running into another, the Lines were *here and there* writ upon certain *others*, which ſeem'd to have been deſign'd, as *Memorandums* for ſeveral private Buſineſſes.

Two Gentlemen found dead in a Vault.

" *LORENZO* and *FERDINANDO BONAVOGLIA*,
" Dear Unhappy Brothers, born at *Piſa*, a City of *Italy*, dy'd here by
" *Grief* and *Hunger*, barbarouſly ſhut in and loſt for ever, *June* 18*th*,
" 1701. Good Chriſtian, if thy dear Eyes ſhall read our Miſery, Pray

" for our Souls; O *Jeſus*, O *Mary*, Mother of God, hear and pity " us.

IT ſhould ſeem by the melancholy Contents of this ſmall *Pocket Book*, that theſe unfortunate Gentlemen had been obſerv'd to enter, by ſome *Arabian* Murderers; and the *ſequel* of this Relation will I think, incline the Reader to the ſame Opinion. By the Date of the *above-nam'd* Sentences we found, they had not long been there, for to the beſt of my Remembrance, 'twas on the *Twenty Second* of the ſame Month, that we came *thither*.

AMAZ'D, and half confounded at the miſerable Objects, which we ſaw before us, we began to think upon the Danger, we were in; the Apprehenſion whereof encreas'd immediately to a *double* Magnitude, by the *ghaſtly* Looks and *trembling* Agonies, which ſhook the heartleſs *Guide* with fierce Convulſions: *As* we knew him *more* familiar than our ſelves with the Cuſtoms of his Country, *ſo* we gueſs'd our Danger more extraordinary by the Fright, we *ſaw* him in; and judging it a neceſſary Prudence, to make the beſt of Time and Opportunity, *we* retreated with the utmoſt haſt to the Place, *we* came in at, but to our great Surprize, perceiv'd the *Stone* plac'd over the *Mouth* of the Deſcent the very Moment, *we* came directly under it; with all the fright imaginable *we* began to ſeek the *Rope*, by which *we* had Deſcended, but 'twas taken up, and all the hopes of our Deliverance from that *dreadful Priſon*, were entirely daſh'd to nothing, by the unexpected turn of ſuch a ſad *Cataſtrophe*: 'Twas *here we* felt the fear of Death, in all its roughеſt *Attributes*; and the Guide, *who* ſhou'd have giv'n us Comfort in our deep Extremity, encreas'd the *weight* of our Concern, by piercing *Cries* and oft-repeated *Curſes* on our raſh Attempt, which had involv'd *our ſelves*, and *him* in one promiſcuous Ruin; and would deſtroy in him, the chief Support and poor *Subſiſtence* of his unhappy *Wife* and *Family*. For my part, tho' expos'd in equal meaſure to the threatned Miſery, I *was* ſo ſtrongly mov'd by the Sighs, Groans, Tears, and *wringing* Hands of this complaining Wretch, that I forgot the Nature of the Place, I walk'd in, and forming *ſtrange* unreaſonable Hopes, that *we* might find ſome other Paſſage, urg'd the Company to ramble farther thro' thoſe diſmal *Cavities*; but conſidering the Horror, *which in ſuch a Place*, the want of Light wou'd ſoon produce, and *willing* to keep back the evil Hour, as long as poſſible, *we* extinguiſh'd Four of our Five Torches, and with the ſickly Light of the *remaining One*, walk'd on with heavy Hearts from *Vault* to *Vault*, quite thro' thoſe diſmal *Manſions*; till at a little diſtance from the *Guide*, who bore the Light before us, *we* perceiv'd with *more* than *common* Terrour, the *faint* Idea's of ſix Pale Faces, cloſe againſt the Wall, that ſtood before us; *we ſtarted* at the Sight, and ſaw them move as if they ſtalk'd to come upon us *undiſcover'd*; ſo that rightly gueſſing they deſign'd no good, with one conſent *we fir'd our Piſtols*; 'tis impoſſible to make the Reader ſenſible, of the prodigious loud Report and rumbling Noiſe this *one* Diſcharge created in the *Vault*, it roll'd above our Heads like ſome uncommon Clap of *Thunder*, and continued, ſtill encreaſing, a conſiderable time: Whether *Fear*, or ſome unlucky *Accident* produc'd the Cauſe, I cannot well determine, but the frighted *Guide* let fall his *Torch*, which preſently extinguiſh'd, and running *backwards* with *impetuous* Fury, beat down a Gentleman of our Company, and tumbling on the Ground, lay ſtill in a moſt *profound* and *breathleſs* Silence: When the *Report* was over, *we* expected every Moment to have *heard* or *felt* the Perſons, *we* had ſeen before us; but all was ſtrangely ſtill, no *Tread* or *Voice* alarm'd our Fears, nor could *we* gueſs, what Accident had rid us of our Danger; till thro' the Wall *before us*, *we* perceiv'd a ſudden Ray of Light break briskly in; and coming to the Place, found *there* a Hole, dug thro' the Stone, or *Brick*, which

A dangerous Surprize.

PLATE

OF THE

EXPLANATION

AN

AN EXPLANATION OF THE PLATE,

Which Repreſents

The Strange Particulars of an Accident, that hap'ned to the *Author*, in

The *Catacombs* of *Egypt*.

A. THE Entrance, by which we Deſcended to the *Catacomb*, with the *Mules*, tied together about it.

B. The Stone, that Cover'd the Mouth of the Deſcent.

C. The Guide.

D. The Pocket Book.

E. The Two *Italian* Gentlemen, found *Dead*, in the firſt Vault.

F. One of the *Engliſh* Gentlemen, who fell, by Stumbling over them.

G. G. G. G. *Mummies*, in ſeveral Allies of the *Catacomb*.

H. The Six *Arabs*, againſt the Wall.

I. The Stone, that Cover'd the other Entrance of the *Catacomb*.

K. Two of the *Arabs*, making their Eſcape from the Vault.

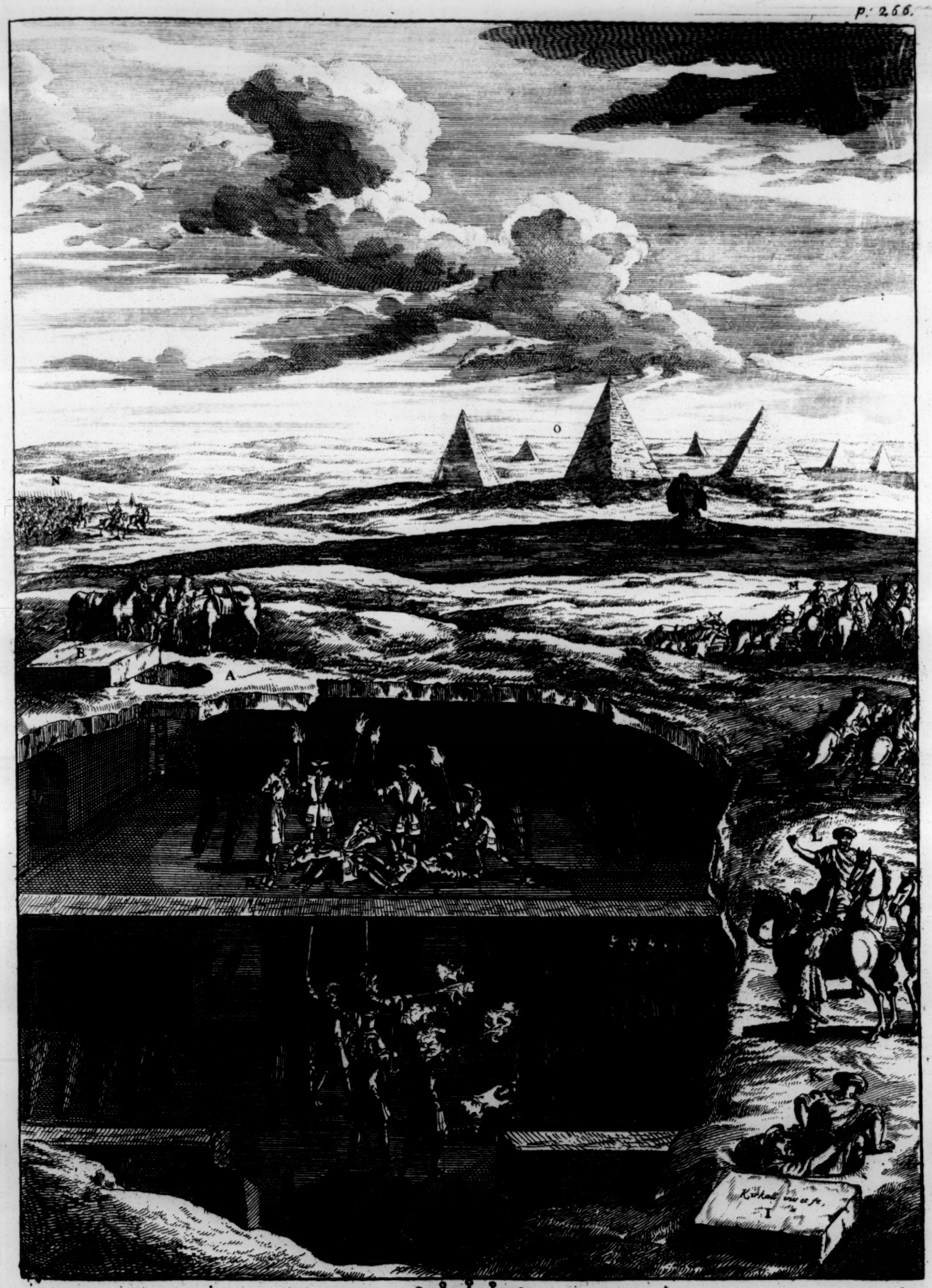
L. L. Others of them, Riding away haſtily.

M. M. Their Companions, carrying off our Mules.

N. The *Turkiſh* Party of Horſe, appearing at a Diſtance.

O. O. O. The Pyramids of *Egypt*.

P. The *Æthiopian* Head, call'd *Sphinx* by *Pliny*, and other Writers.



To the Right Hon.ble Charles Earl of
Peterboron and Monmouth y Authors
Honour'd Patron & Encourager of his
Undertaking this Plate is Most
humbly Dedicated.

BRITISH
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MUSEUM

which open'd largely into another *Catacomb*, thro' which *we* ſaw the Paſſage, that had let in ſo much Light upon us, and heard an *unintelligible* Noiſe of Hallowing deſcend, as from the Mouth of that uncover'd *Cavity*; thro' which, *we* could perceive diſtinctly *Six* Tall Men, climb ſwiftly up, and ſeem'd confus'd, as if afraid of ſome *approaching* Danger: The fear of dying in that *horrid* Place, had baniſh'd every other from our Thoughts, ſo that getting *eagerly* tho' the broken Wall, *we* ran immediately to the Entrance of the *Vault*, and hearing neither *Voice*, nor any *other* Sign of their continuing above, *we* ventur'd to aſcend, as *they* had done; and certainly the Light of Heaven did never more *Enliven* Man, than it did our joyful Company, at ſuch a ſtrange Deliverance.

The Author's ſtrange Eſcape from the Vault.

NO ſooner were *we up*, but looking round, *we* could perceive Four *Arabs*, riding haſtily towards the left ſide of the *Deſart*, leading away our *Mules*, as lawful Booty, and follow'd, at ſome diſtance, by *Six others*: On the right of our unlucky Station, *we* perceiv'd a Troop of *Turkiſh Horſe-Men*, whom *we* knew by their Appearance, to belong to the *Baſhaw*, and to be part of thoſe convenient Forces, kept on purpoſe to *Patrole* from Place to Place, and guard the Country from the preſumptuous Inſults of theſe *Arabian* Villanies: *Till then*, I never met a *Turkiſh* Party with the ſmalleſt Satisfaction, but was now tranſported with a boundleſs Joy, at the *welcome* Proſpect of their firſt *Appearance*.

WE walk'd to meet them, and informing their *Commanding* Officer, of what had paſs'd, he ſtrait detach'd a Number of his Men to gallop after them, who were no ſooner ſeen advancing by the *Wary Arabs*, but they ſet our *Captiv'd* Mules at Liberty, and ſoon outran the hopes of their *leſs-ſwift* Purſuers: However, *we* were very well contented to have ſped ſo well, and fearing we might loſe our Safety, by the dangerous Abſence of our new-come Champions, *we* agreed to give the *Officer* the value of Five and Twenty Shillings *a piece*, upon Condition, he would ſee us ſafely to the *Neighbourhood of Cairo*; He accepted the *Propoſal*, and invited us to deſcend again, while *he* with ſeveral of his Men, would keep us Company, and leave the reſt *above* to watch for our Security: His offering to accompany us, *convinc'd* us of his *Honeſty*, and miſſing the poor *Guide*, who had been left below, *we* ventur'd once again, to viſit the *late* Scene of our Misfortune; being enter'd with *three Lights*, which the *Captain* order'd to be carried, ſuch as I have *elſewhere* largely treated of, and which afford a Flame, much *brighter* and more *powerful* than our ſmall Torches, *we* proceeded gradually *from Place to Place*, , and ſearch'd in vain o'er all the Vaults for the *poor frighted Fellow*, we had left behind us, till *at laſt*, arriving at the fartheſt end of that firſt *Catacomb*, which *we* deſcended, we obſerv'd one *Mummy* higher than the reſt, and drawing near, to view it more particularly, *we* could perceive it ſtir, at which ſurpriz'd, and calling for the *Lights*, to know its meaning, the firſt thing, *we* ſaw, was the *poor Guide*, who, being crowded in between the *Wall* and the *Mummy*, was creeping under it, as far as he was able, and turn'd his Eyes upon the *Lights* and *Company*, with ſuch a diſmal Languiſh, that it threw us into a long and violent fit of Laughter. The Honeſt Man's Simplicity, had perſwaded him that, if he lay cloſe, he might paſs for a *Mummy*, and having crawl'd *from Vault to Vault*, he choſe that Place for his *Aſylum* from thoſe *Arabs*, for whom he *now* miſtook the *Turkiſh Soldiers*.

They deſcend again.

They find the Guide, hid under a Mummy.

HE heard us *laugh*, and looking earneſtly about him, found with a ſurprizing Joy, that he had been *miſtaken* in his Apprehenſions, and the rapid Tranſports, thence oppreſſing his recover'd Spirits, made him *ſtart* from his unneceſſary Shelter, and embracing me, who then unluckily ſtood neareſt him, expreſs'd the Senſe, he had of his *ſcarce credited Delivery*, with ſuch

A joyful Tranſport.

Ungovernable ſigns of Satisfaction, in the Leaping *up and down*, that Treading frequently upon my Feet, I was oblig'd to ſhake him off with *Roughneſs*, unbecoming *the Soft* Airs of due Congratulation.

NOW had we time, without the *fear* of a ſucceeding Danger, to inſpect, with all the *Zeal* of an unlimitted Curioſity, thoſe gloomy Tracts of Death and Terrour, in whoſe dismal Paths we had *before* been ſo amazingly ſurpriz'd, by dangerous Interruption.

The Obſervations, they made in their Second Deſcent.

THE Obſervations *then*, which, favour'd by ſo fair an Opportunity, we made, were theſe; the Bodies of the *Mummies*, not exceeding *in their Stature* thoſe of common Height *now Living*, are a certain confutation of that *old miſtake*, which Teaches many to believe that, as the World Increaſes in her *Age*, Mankind decreaſe in *Strength* and *Magnitude*.

THE many Thouſand Folds, which *Swath'd* ſome Bodies *in the Catacomb*, were Wound about the *Corps*, with ſo much ſmoothneſs, and ſuch admirable Art and Neatneſs of Contrivance, that the Niceſt Hand *Modern Times* would fall ſo ſhort of *equalling*, that they could never *Imitate* the Beauties of the Practice, ſhould they *now* attempt it.

WE all took Notice, that the Heads of many *Mummies* were divided from their Bodies, and perceiv'd *that Part* the Weakeſt, and moſt prejudic'd by Time, even in thoſe *Corps*, which ſeem'd intire, and no ways Rob'd of their Original Proportion.

THE Faces of ſuch Bodies, as appear'd the Richeſt, by their *Ornaments* and *ways of Lying*, we obſerv'd all coverd over with a very *thin and Shining Aromatic Searcloath*, of ſuch admirable form and ſuch a Skilful Preparation, that it only ſerv'd to keep the Head more *laſting* and *entire* (which *elſe* was found a Part moſt ſubject to decay) without obſcuring the Appearance of the Countenance, or altering *even the Minuteſt turn* of any *Feature*.

The Painted Rolls.

THE *Rolls*, which lay on many of their Breaſts, contain'd, *as I have ſaid before*, a Thouſand different kind of *Hieroglyhic Figures*, ſome done in *Gold*, ſome *Red*, ſome *Blew*, ſome *Green*, and others *Black*, *in ſhort* of every *Form* and *Colour*; thence a Man may reaſonably claim the Liberty to gueſs, he could diſtinguiſh many things, relating to the *Age*, *Death*, *Quality*, *Life*, *Vertues*, and *Profeſſion* of the Perſon, to whoſe Breaſt they are Affix'd.

THUS *for Example*, on the Boſom of one *Mummy*, *whole* and *Fair* in every part, there lay a *Roll*, whereon in Lines of *Gold* and *Azure*, we diſtinguiſh'd plainly among many more the following *Figures*.

An *Hieroglyphic* Image, in the Catacombs.

UPON a very *High* and *Craggy Rock*, there ſtood a Throne, whereon in all the *State* of *Ancient Monarchs*, ſat a Man in *Royal Robes*, and Wearing on his Head a *Regal Diadem*; his *Right Hand* highly Elevated, held a Sword with Threatning Fury, and his *Left* extended with a kind of a diſdainful Air, appear'd to Mock the Fruitleſs Efforts of a Numerous Company of *Men in Arms*, who ſeem'd with eagerneſs to *graſp the Rocks*, and *vainly aim'd* with angry Looks, at *Reaching the Defended King*, who ſat ſecure, and Triumph'd in their Diſappointments.

BUT

BRITISH MUSEUM
9 JUL 08

AN

EXPLANATION

OF THE

PLATE,

VVhich Repreſents, Exactly an

Egyptian Hieroglyphic,

Found upon the Boſom of a *MUMMY*, in the

CATACOMBS.

A. A King, upon his Throne, or an Emblem of a Prince, who Governs Juſtly.

B. An Emblem of Deſigning, Underhanded Treachery.

C. An Emblematical Deſcription of the Great Stability of Juſtice, and Moderation.

D. D. D. D. An Emblematical Repreſentation of Ungovernable, Head-Strong Treaſon, and its Difficulties.

AN EGYPTIAN HIEROGLYPHIC



To the Right Hon.ble Cary Countess of
Peterborough &c This Plate is Most
Humbly Dedicated

BRITISH
MUSEUM

BUT on the other ſide the Rock, behind the Monarch's Back, appear'd a brisk and fiery *Youth*, who, having mounted by the help of a *tall Ladder*, was juſt ſteping, from its *topmoſt Round* upon the *Rock it ſelf*, with ſeeming reſolution to attack and kill the *King*, with a long Spear, preſented at him, was witheld from his Intent by means of a *large Chain*, deſcending from a *Cloud* above his Head, and twining ſuddenly about his Arms, while *he himſelf* was wounded in the Boſom by a Sword, directed by a Hand, which iſſued likewiſe from the *Cloud* abovenam'd. An Emblem of crafty Treaſon.

NOW in my Imagination, *'tis a Task of no great difficulty*, to unfold the Myſtery, contain'd in this intelligible *Hieroglyphic* ; perhaps I am miſtaken, but as probably am not ; however, right, or wrong, I'll give the Reader my *Opinion*, let him judge, as he thinks proper.

THE *Monarch*, repreſented in his *Regal Ornaments* I take, to mean a *King*, who Rules with *State* and *Power* : The *Sword* denotes the Juſtice of his *Office* : The *diſdainful Look* implies a ſcorn of *Treaſon*, and its *Practiſers*. The meaning of the Hieroglyphic.

THE *Rock*, whereon he ſits enthron'd, was doubtleſs meant, to ſignify his *Governments Solidity* ; *its craggy Roughneſs* was deſign'd to ſhow, what dangerous Precipices, we are led to by Ambition.

THE *Raſh, arm'd Multitude*, who ſtrive *in vain*, before the Face of the above-nam'd *Monarch*, to aſcend and wound him, are as *Emblems* of of thoſe daring and imprudent *Rebels*, who will openly preſume to carry on their Hate to *juſt Authority*, and proſecute the Dictates of their Impious Wiſhes in the *Face* of *Majeſty*. Emblem of Open Rebellion.

THEIR *numerous Repulſes*, and the *fruitleſs Efforts* of their eager Application ſerve to *ſhew*, how much it is impoſſible, by open Practices of *Lawleſs Villany*, to *ſhock* the Throne of an *eſtabliſh'd Government*, or ſucceed in the Endeavours of a *treacherous Inclination*.

THE fiery Youth, juſt mounting from a Ladder to the *ſummit* of the *Rock* behind the *King*, and holding up a *Spear*, as if with deſign to *kill* him, ſignifies in my Opinion, that more crafty kind of *Treaſon*, carried on by underhand Intrigues and ſubtle Secrecy, and powerfully aſſiſted by *prevailing Parties*.

THE *deſcending Cloud*, from which appears the *Chain*, that binds him, and the *Hand*, which wounds his Boſome with a *Spear*, was meant by the *Egyptians of Antiquity* to repreſent *that Great*, but *unknown Power*, by whoſe ſure, tho' ſecret means of Juſtice, they perceiv'd the ſacred Perſons of *Juſt Monarchs*, ſafely guarded from *deſigning Treachery*, and very rarely knew a *Villain* Die unpuniſh'd. Emblem of Heaven's Juſtice.

NOW, if the Ingenious Reader will but *put together* theſe Interpretations of the *Hieroglyphic Myſtery*, he will ſoon perceive a *nice connexion* of its ſeveral Parts, which we may read, as follows.

> *That Prince's Throne, who governs juſtly, is ſo ſtrongly ſeated on the Rock of Power, that he can look with ſcorn upon the vain Attempts of thoſe Mad Rebells, who, invading his Prerogative with open Violence, encounter ſuch prodigious and undreamt of Difficulties, that they fall in their Endeavours wretched Victims, to the diſappointment of Ambition.* The Hieroglyphic literally Interpreted.

But

But that more Crafty, Politic, *and* Private Traitor, *who ungenerouſly aims at a Succeſs in his Rebellion, from the undiſcover'd Practices of cloſe Diſloyalty, tho' he may proſper for a while in undetected Villanies, is, notwithſtanding his great Cautions, watch'd in every Step, he makes, by the* unknown Omniſcience *of ſome Heavenly Being, who, when his Plot ſeems ripe for Execution, chains his Will, o'erthrows his Treaſon, and amazingly converts his unſuſpecting Malice to his own Deſtruction.*

The particular Application of the Hieroglyphic.

THIS general Interpretation led me to conclude, the *Hieroglyphic* was deſign'd a Monitory Lecture, to diſſwade Mankind from Practices of *Treaſon*, by an artful Declaration of its fatal Conſequences; and the *Application* in particular directed me to gueſs, the *Mummy*, on whoſe Body it was repreſented, had been formerly ſome Youth, made wretched by the *Knowledge*, if not Executed for the *Practice* of ſome *Treaſon* or Rebellion.

They reaſcend from the Catacomb.

WHEN we had made as many Obſervations, as we could, we reaſcended by the way we enter'd at, and were conducted ſafely to *Grand Cairo*, by the *faithful Captain* and his *Party*, on the *Terms* beforenam'd.

INQUIRING, when we were return'd, if any News had reach'd the City, of the loſs of *two Italian Gentlemen*, and hearing nothing of it, we imagin'd it our Duties to acquaint a Perſon of *that Country*, who reſided there *in Public Buſineſs*, with the ſtrange Particulars of the above-nam'd *Accident*: He preſently inform'd us, that he knew too well the *Gentlemen*, we ſpoke of, that they had been recommended to him in their Travells *thither*, and had been forewarn'd, how *dangerous* it was to viſit thoſe *remote*, and *diſmal Catacombs*; that they refus'd to liſten to Perſwaſion, and had taken a *Guide*, and ſeveral *Servants* with them, none of which had *ſince* been heard of.

What became of the dead Bodies of the two *Italian* Gentlemen.

IN ſhort, the *Gentleman*, with melancholy Marks of Thanks, rewarded our *Civility*, in giving him this ſorrowful Intelligence; he hir'd the *Captain*, who had been our *Convoy*, to remove the Bodies of the *two unhappy Brothers* from the *Catacomb* to *Cairo*, whence he afterwards Embark'd them on a *Veſſel*, which was bound for *Europe*, and which brought them ſoon (*God* knows a *ſhocking* and *unwelcome Cargo*) to their Country and Relations.

How they were betray'd.

IT ſeems their *Guide* (ſince *taken* and *Impal'd alive* for his abominable Villany) had held a Correſpondence with the *Arabs*, and betray'd his *Charge*, by ent'ring with them to the *Catacomb*, and giving them the *Slip* at a convenient Opportunity thro' the other *Hole*, ſet open purpoſely; the *Servants*, who remain'd *above*, were ſiez'd on, and made Priſoners by the *Arabs*, who return'd to Plunder their *dead Maſters* at a time, when they unhappily found *us*, an unexpected Booty in the Gin, they came to.

PROBABLY, the reaſon of their leaving the *Italian Gentlemen* unplunder'd, when they ſhut them in, was owing to the diſtant Proſpect of ſome *Turkiſh Party*, frequently *Patroling*, as I ſaid before, from Place to Place about thoſe *Deſarts*.

AS our *Eſcape* was wonderful, ſo were our *Praiſes* and *Thankſgivings* Great and Hearty; yet the Horror, whoſe *unnatural Shock*, when we ſuſtain'd the Danger, *ſtartled* Nature, is *by time* converted to a certain inexpreſſible Contentment in the ſweet Remembrance, and Reflection on the oddneſs of the Accident, nor is it a new thing to change our Paſſions with the

the Change of Time, in ſuch a manner, *Seneca* has left us his *Authority*, to prove it common in the following Words,

Quæ fuit durum pati,
Meminiſſe dulce eſt. *Sen. Trag. Herc.*

Mens *Mem'ries* commonly *delighted* are,
To *think* on, what they *once* found hard to *bear.*

I could enlarge extreamly on the *Subject* of the *Catacombs*, but think it altogether needleſs, ſince the fineſt of them all are thoſe, which I have here ſo largely treated of, and which are very ſeldom viſited by any *Travellers*, nor to my *Knowledge* have been ever yet deſcrib'd, in any of their *Writings*; all the *Wells*, or little Places nearer *Cairo*, which contain the Bodies of *Egyptian Mummies*, are not only ſo inferior to theſe *Catacombs*, as ſcarce to merit mention, but have been already taken notice of ſo frequently by other *Travellers*, in almoſt every Book of this kind, extant in our *Language*, that 'tis neither worth *my Trouble* in repeating the Particulars, or an *Ingenious Readers* in peruſing the Relation. The Catacombs, nearer *Cairo*, not worth deſcribing.

CHAP.

CHAP. XXXVIII.

Of that Part of Egypt, *formerly* the Land of Goſhen, *and of the Paſſage of* Caravans, thro' *the* Libyan Deſarts.

Delta, why ſo call'd.

AMONGST the many *fertil* Tracts of Land, enriching *Egypt* with an annual Plenty, there is one, call'd *Delta* by the *Ancients*, in regard to the Reſemblance, it was thought to bear the *Græcian* Letter of that Name.

Two Streams of *Nilus*.

THE River *Nilus*, not above four Miles below *Grand Cairo*, is divided into two diſtinct and navigable *Streams*, one running *Eaſtward*, and the other towards the *Weſt*; the firſt emits his Waters into the *Mediterranean*, not far diſtant from the *Old Peluſium*, now call'd *Damiata*; and the ſecond loſes his ſwift Channel in the ſame *Sea*, juſt below *Roſetta*.

THESE two abovenam'd *Channels* form, by their triangular Courſe, a very rich and ſpacious *Iſland*, even the fatteſt Soil, and moſt delightful Part of Fruitful *Egypt*, and it is this Portion of the Country, which, as I have ſaid before, was once diſtinguiſh'd by the Name of *Delta*.

The Land of *Goſhen*.

THIS, Tho' many contradict the Notion, I imagine to have been in former Times, the *Land of Goſhen*, and am much confirm'd in my Opinion, by the *Holy Scriptures* undeniable Authority. As, *for Example*, in the tenth Verſe of the forty fifth Chapter of *Geneſis*, where *Joſeph* tells his *Father*,

Gen. chap. 45. v. 10.

And thou ſhalt dwell in the Land of Goſhen, and thou ſhalt be near unto me, thou, and thy Children, and thy Childrens Children, and thy Flocks, and thy Herds, and all, that thou haſt.

BY the Words *near unto me*, in this Verſe, it's evidently *certain*, that we cannot gueſs with greater probability, than in believing *Delta* to have been the Place, ſince 'tis the neareſt fruitful Spot of Ground to *Memphis*, (then the Reſidence of *Joſeph*,) in the whole *Egyptian* Country.

Goſhen prov'd a fruitful Country.

AND, that the *Land of Goſhen* was not only *near* the *Capital*, but *preferable* in a thouſand other Bleſſings to the reſt of *Egypt*, we may be aſſur'd by the Authority, I juſt now quoted, and ſome other Places.

IN the fourth, fifth, and ſixth Verſes of the ſeven and fortieth Chapter of *Geneſis*, we find the Sons of *Jacob* pleading for, and *Pharaoh* granting them the *Land of Goſhen* in the following Sentences.

Gen. chap. 47. v. 4, 5, 6.

They ſaid moreover unto Pharaoh, for to ſojourn in the Land are we come; for thy Servants have no paſture for their Flocks, for the Fa-

Famine is ſore in the Land of Canaan: Now therefore we pray thee, let thy Servants dwell in the Land of Goſhen.

And Pharaoh ſpake unto Joſeph, ſaying, Thy Father and thy Brethren are come unto thee.

The Land of Egypt is before thee; in the beſt of the Land make thy Father and Brethren to dwell, in the Land of Goſhen let them dwell.

AGAIN, in the ſix and fortieth Chapter, *Pharaoh* ſpeaks to *Joſeph* in the following manner,

And take your Father, and your Houſhold, and come unto me: And I will give you the good of the Land of Egypt, and ye ſhall eat the fat of the Land.

Alſo regard not your Stuff: For the good of all the Land of Egypt is yours.

BY theſe abovenam'd Paſſages of *Holy Writ*, we may without abſurdity conclude, that the triangular Tract of Land, call'd *Delta* by the Ancients, or at leaſt ſome part thereof is cettainly the ſame, which formerly was dwelt in by the *Bondag'd Iſraelites*, and bore the Appellation of the *Land of Goſhen.*

Delta, by the Author, thought to be the Land of *Goſhen.*

BUT many are of an Opinion, oppoſite to this, and judge the *Land of Goſhen* to have been that part of *Egypt*, ſituate betwixt *Grand Cairo* and the *Libyan Deſarts*. Not to enter into a Diſpute on that account, I only ſhall beg leave to make one *Obſervation*, and that is, A Country, ſo extreamly *Barren*, nor Productive of the ſmalleſt Mark of competent *Encreaſe*, much leſs of flowing *Plenty*, cannot reaſonably be imagin'd reconcilable to the Idea's of *Fertility*, we take from the Accounts, the *Scriptures* give us of the *Land of Goſhen.*

The common Notion of it.

Why abſurd.

PROCEED we now from *Egypt* to the *Holy-Land*, to which the common Paſſage from *Grand Cairo* lies, thro' Part of *Idumæa*, and the dangerous *Deſarts* of *Arabia the Stony.*

CARAVANS, which I have elſewhere in this Book explain'd the meaning of, paſs to and fro continually, and afford Conveniencies for *Chriſtian* Travellers, who either ride upon a *Camel* or a *Dromedary*, not unlike it, but a little ſmaller. Certain *Bails* of *Merchandize* are bound on either ſide the Shoulders of the *Beaſt*, and in the hollow, thence occaſion'd, there is plac'd a kind of *Quilt*, or *Cuſhion*, whereupon we are oblig'd to ride Croſs-legg'd, defended from the *Sun* by a large *Canopy of Canvaſs*, purpoſely erected.

The way of Travelling in *Caravans.*

'TIS a very toilſome and fatiguing way of Travelling, by reaſon of the native height of *Trott*, peculiar to thoſe Creatures; who without the ſmalleſt ſign of diſcontent, will Travel four whole Days together, deſtitute of *Water*, but upon occaſion, can ſo far exert this *Bleſſing* of their Nature, as to live without it, near a Fortnight.

THE *Caravans*, which paſs from *Paleſtine* to *Egypt*, commonly conſiſt of ſix, ſeven, eight, nine hundred, or a thouſand *Perſons*, with their *Camels*, and *Conveniencies*, which we muſt all provide from the *Braſs-Kettle*, to the *Frying-Pan*, if we wou'd Eat or Drink with *Chriſtian Decency*. An admirable *Order* is obſerv'd among them, and continual *Watch* kept Night and

The *Caravans* how order'd.

Day, to guard the *Caravan* from the *Attacks* and *Robberies* of the *Wild Arabs*, who infeſt the *Deſart*, and of whom I ſhall more fully treat, when I am come to the Deſcription of their *Laws* and *Ways of Living*.

Jews, who go to die at *Jeruſalem*.

'TIS really a diverting Entertainment, for a ſprightly *Fancy* to obſerve, what Multitudes of *ſuperſtitious Jews* ſwarm up and down in every *Caravan*; the *oldeſt*, *uglieſt*, and moſt *decrepit* of all Mankind, who flock from every diſtant Corner of the *ſpacious Univerſe*, to die as near *Jeruſalem* as poſſible, and load *themſelves* and *other Beaſts of Burthen*, with the muſty Bones, and tatter'd Reliques of their *Dead Relations*.

Three Caſtles in the Deſarts.

YOU traverſe *deſart Sands* and *miſerable Countries*, for about a Ten-Days-Journey, then arrive at *Gaza* in the *Holy-Land*, firſt paſſing by three ſeveral *Caſtles*, ſtrongly Garriſon'd, who claim a certain *Sum*, by way of *Toll* from every *Paſſenger*, both for himſelf and Camels; nor is this the only *Trouble*, Travellers are ſubject to, for ſuch is the prodigious Power and inhumane Nature of the *upſtart Officers*, commanding in theſe Places, that they never fail *exacting*, with the utmoſt Inſolence and Avarice, whatever Force makes eaſy to their Rapine: So that every Stranger, who wou'd Travel *unoffended*, from *Grand Cairo* to *Jeruſalem*, muſt purchaſe a *full Paſſport* from the *Great Baſhaw*, reſiding at the *firſt* of thoſe *two Towns*, by which he may be ſure of a *Protection*, tho' he meets with no *Reſpect*; but if, *imprudently*, he ventures, undefended by the Virtue of *that neceſſary Safe-guard*, ten to one, the *Perſecutions*, he muſt meet with, *damp* his *Curioſity*, and he returns, deep loaden with *Repentance* in the room of *Satisfaction*.

The neceſſity of a Paſſport from the Baſhaw of *Cairo*.

CHAP.

CHAP. XXXIX.

Of the Preſent State of the Holy-Land.

AT laſt the Reader is arriv'd in *Paleſtine*, the *Land*, which anciently was choſen by the Voice of *God* himſelf, for the Poſſeſſion of a People, whom he long diſtinguiſh'd by an undeſerv'd *Partiality* of Favour and Affection: A Country, juſtly call'd the *Holy Land* by Chriſtian Piety, becauſe our *Saviour* bleſs'd her Cities with his Reſidence and Converſation, and in this *ſelected Climate* paid the Debt of an aſſum'd *Humanity* in ignominious Death and bitter Agonies.

Paleſtine juſtly call'd Holy by the *Chriſtians.*

BUT far from *Holy* has it ever been, if we conſider the Rebellious Principles, incorrigible, ſtrange, and unexampled Wickedneſs of the unhappy *Jews*, her *Old Inhabitants:* A Nation diſregarding *Laws*, impos'd by *God* himſelf, who in their very Sight vouchſaf'd to hold a Converſation with their more Religious Leader, the neglected *Moſes.*

Not elſe deſerving of the Title.

A *Nation*, who in midſt of the Poſſeſſion of thoſe ſhow'ring Happineſſes, conſequent to the encreaſing favour of their *Great Creator*, and deliver'd by amazing Proofs of his Affection; nay defended in their *greateſt Perils* by a thouſand Miracles, and oft repeated Marks of the *Almighty*'s Mercy; I ſay a Nation, who poſſeſſing theſe, and many more peculiar *Bleſſings*, could, amidſt their *Obligations*, ſlight their Duty, and neglecting Him, from whom they boaſted all their Fortune, deviate from the *Rules*, he ſet before them, to the ſhameful Practices of *black Idolatry.*

The obſtinacy of the *Jews.*

BUT as the heinous Nature of theſe Peoples Sins, exceeded far the moſt enormous Crimes of other Nations, ſo does that ſurprizing *Puniſhment*, inflicted on them, full as much exceed the Miſery, which even the moſt deſpis'd and wretched Outcaſts of the ſpacious Univerſe are forc'd to ſuffer.

How greatly Puniſh'd.

ABHORR'D in the Society, and baniſh'd from the Habitations of Mankind in general, they wander miſerably up and down, poſſeſs no *Property*, and wiſh no *Excellence* in any *Art* but that of *Cheating*, ſcorn'd and perſecuted, whereſoe'er they come, and *to ſo ſhocking a degree* the *Tennis-Balls* of Fortune, and unpity'd Exiles of the World, that they are no where greater Strangers, than in *Paleſtine* it ſelf, of Old the Right of their ſubverted Anceſtors, and making them, while they poſſeſs'd her, not alone the *Pride*, but *Terrour* of the Univerſe.

Strangers in their own Country.

NOT any Country of the *Habitable World* is known, to have been ſubject to ſo many Changes, or has felt the ill Effects of ſuch ſtupendious, bloody, and ſucceſſive Revolutions, as if the *Juſt*, *All-Wiſe*, and Mighty Hand of *Heaven* inflicted never reſting Torments on the Place, for having been the Scene of our *Redeemer's* Sufferings, by the inſolent Decrees, and obſtinate Stupidity of her Inhumane *Natives.*

Palestine in the *Turks* Possession.

AMONG the many Changes, she has felt, she groans *at present* under the severest Weight of galling Slavery, that ever she was subject to, entirely in Possession of the *Turks*, and Govern'd by *Bashaws*, *Sangiacks* and *other Officers* in all degrees *presiding*, and *exerting* their Authority, as in the other Countries, subject to the Government of the *Unlimited Grand Signior*.

How Inhabited at prelent.

HER Old Inhabitants, *Eradicated wholly* by successive Shocks of *War* and *Poverty*, have left the Ancient Seats of their Possession, to be Peopled by a Mixture of the *Scum* and *Refuse* of most other *Eastern Nations*, such as *Greeks*, *Armenians*, *Moors*, *Egyptians* and the like; for *Turks*, there are but *very few* among them, nor would *those* continue there, but out of a design to *Plunder* and *exact*, *as much as possible*, from the Unhappy *Wretches*, subject to their *Tyranny*.

The Soil itself Chang'd.

NOR is, *the once sublime*, *and Flourishing Condition* of her Ancient Government, the only thing, which time has chang'd to this Surprizing disadvantage, *even the Land itself*, as if a Curse from *Heaven* attended the detested Climate, has disrob'd her *Surface* of those amiable Beauties, and attracting Excellencies of Fertility and Prospect, which in former times, were wont to Crown, not only the *Vallies*, but the very *Hills* and *Rocks* themselves, with a Productive Gayety.

Reflections.

METHOUGHTS it griev'd me, when I trod the Paths, which, in forgotten Ages, have perhaps been trac'd by the repeated Foot-steps of the Ancient *Patriarchs*, and their Posterity. Methoughts I say, it griev'd me then to think, that Lands, *of Old*, possess'd by the Religious *Patrons* of *GODS Holy Doctrine*, should now be own'd by the Defiling outcasts of Humanity, by Swarms of *Infidels*.

IT Shock'd me strangely, when I cast my Eye *from Hill to Hill*, about the Country, and beheld almost on every *Mountain*, the remaining Ruins of some *Chalky Fabrick*, Mourning, as it were, its Founders Downfall; It shock'd me, when I saw such rugged Reliques of o'erturn'd Antiquity; and yet by what my Guides inform'd me, was oblig'd in looking on them, to reflect, *there* once stood *Jericho* in all her Grandeur, *there Damascus* anciently erected her aspiring Head, *there* stood the Fam'd *Metropolis* of *Israel*, bright *Samaria*, and in former Ages, *yonder* despicable Heap of Ruins was the Proud *Jerusalem*.

Moral Reflections.

OH! How can *Man* be led to Flatter his ambitious Passions, with the Groundless hopes of *Riches Permanence*, or an unshock'd Possession of the Smiles of Fortune, when that very Ground is grown a *Dunghill* for the *Filth* of *Nature*, which the promises of *Heaven*, and the *GOD* of *Abraham* confirm'd to his Posterity, with the repeated Character of *a Land*, *that Flow'd with Milk and Honey*, and the strong assurances *that it should dwell with* Him, *and with his Seed for ever*.

Bread made of Roots.

I know not, whether it proceeds from the Defect of Nature, in some wondrous Alteration of the Soils Fertility, or Universal Negligence, or want of skill in those Inhabitants, who now possess it, to improve it, as they ought to do, but this is certain, that the Land is so extreamly Barren, or Deficient in producing *Corn*, that for the space of many *Miles* about *Jerusalem*, the People Eat no other *Bread*, than what is made of *Beans*, or certain *Roots*, of an *Unsavory Relish*, but they say, of *Mighty Vertue*, as to the *Effects*, they have on those, who Eat them.

IT

IT is, indeed, a Dyet, only fit for thoſe mean Slaves, whoſe abject *Souls* can ſtoop to Servitude with a regardleſs Eaſineſs, and ſuch alone would condeſcend to live among ſuch Arbitrary Tyrants, as oppreſs all kinds of People by Extortion and Injuſtice, in this miſerable Country.

'TIS true, the Practice of unbounded *Rapine* is *allow'd*, nay even *encourag'd* in the mildeſt Scenes of *Turkiſh* Government, but here in ſo particular a manner, that Honour, Power, and Riches can by no means be obtain'd, but by the help of ſuch unjuſt and wicked Courſes, as by univerſal Cuſtom are become, not only *ſafe* but *faſhionable.* Rapine encourag'd, in *Turkey.*

AND indeed, where not alone licentious Education *tolerates* an Evil, but an univerſal Approbation *juſtifies* its Practice, 'tis a Task, extreamly difficult for any Man to ſhun the common Courſe of *Vice*, he ſees before him; an Evil Converſation and the ill Examples, ſet Mankind, deceive their Senſes into an Opinion, that ſuch Practices are *juſt*, as they ſee *common*; *Hence* Injuſtice is become ſo natural to the *Turkiſh* Government, and *hence*, we find, how uſeful it would be for all young Men, to ſtudy well the Precepts of *Theognis* in the following Verſes. The evil conſequences of Example.

The Advice of *Theognis.*

Σοὶ δ' ἐγὼ εὖ φρενέων ὑποθήσομαι, οἷά πες αὐτὸς
Κύρν', ἀπὸ τῶν ἀγαθῶν, παῖς ἔτ' ἐὼν, ἔμαθον.
Πεφνυσο, μηδ' ἀισχροῖσιν ἐφ' ἔργμασι, μηδ' ἀδίκοισιν,
Τιμὰς, μηδ' ἀρετὰς ἕλκεο, μηδ' ὄφενος.
Ταῦτα μὲν ἤτις ἴδοι, κακοῖσι δὲ μὴ ξυνομίλει
Ἀνδράσιν, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο.
Καὶ μετὰ τοῖσιν πῖνε, καὶ ἔδιε, καὶ μετὰ τοῖσιν
Ἵζε, καὶ ἄρδυνε τοῖς, ὧν μεγάλη δύναμις,
Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ μαθήσεαι. ἢν δὲ κακοῖσι
Συμμιχθῇς, ἀπολεῖς καὶ τὸν ἑόντα νόον.

Cyrnus, I'll kindly teach thoſe Rules to Thee,
Which *Good Men* taught my unfledg'd Infancy.
Be *Wiſe*, nor *Pow'r*, nor *Wealth*, nor *Honour* gain
From Deeds, whoſe foul *Injuſtice* all will ſtain.
Be careful next *Ill Company* to ſhun,
But to a *Good Mans Converſe* always run;
Eat, *Drink* and *Sit* with him, and ſtill take care,
To make your *Court* to ſuch, as *Pow'rful* are,
From *Good Mens* Converſation *Good* will flow,
Whilſt with the *Ill* you loſe, what you already know.

PROCEED we now, to take a view of the remaining Tokens of Antiquity and Zeal, which yet adorn the Modern State of loſt *Jeruſalem.*

CHAP.

CHAP. XL.

Of Jeruſalem. *The Sacred* Antiquities *therein contain'd, and the Entertainment of Strangers in the* Chriſtian Monaſtery *on* Mount-Calvary.

Old Jeruſalem's Condition.

NOW, Reader, we are come to a deſcription of the celebrated Queen of ancient Cities, whoſe aſpiring Turrets rais'd her Pride beyond a *Rival*, whoſe peculiar Bleſſings ſpoke her long the Miſtreſs of Command, and Glory of the Univerſe, whoſe impious Walls contain'd the Scene of our *Redeemers* Agonies, and ſhook with Earthquakes at his mighty *Crucifixion.*

How different from the Modern.

BUT now, alas! She can no longer boaſt thoſe Gayeties of Nature and combining Art, which ſwell'd her Excellence in former Ages, all thoſe bright and tow'ring Marks of Splendour and Authority are ſunk to nothing, Rocky Barrenneſs, now ſtares a Stranger wildly in the Face, where *once* he might have charm'd his Senſes, with a glitt'ring Proſpect of refin'd Magnificence, and craggy Precipices in the very midſt of this depopulated Scene of Sorrow, ſeem to groan out in complaining Murmurs, *Mortal Glory cometh up, and is cut down like a Flower, and paſſeth away like a Shadow, and is no more ſeen.*

Reflections on Jeruſalem.

OH! Poor, unhappy City, *Great even in the Memory* of what thou once wert thought deſerving of; how fully haſt thou ſeen accompliſh'd the Prophetic Sentence of thy *Crucified Director*; Oh! how much better had it been for thy deluded Natives, to have liſten'd gratefully to the repeated *Woes*, denounc'd againſt them; Then had thy ſplendid Temple ſtood unſhock'd, and not expos'd to verifie a Sentence, which, had ſhe deſerv'd no Overthrow, had never been inflicted. *Verily, verily, I ſay unto you, there ſhall not be left here one Stone upon another, that ſhall not be thrown down.*

Math. 24. ch. v. 2.

HOW evident alas! are all thy Miſeries; how vainly doſt thou groan in an unpitied Ruin; and how ſtupidly inactive muſt be that Man's Fancy, who, beholding thee ſurrounded by thy preſent *Curſes*, does not mournfully reflect, how much in vain our Tender *Saviour* pitied thy Misfortunes, when he breath'd theſe piercing Proofs of Heavenly Compaſſion mildly over thee!

Math. 24. ch. v. 37, 38.

O Jeruſalem, Jeruſalem, *thou, that killeſt the Prophets, and ſtoneſt them, which are ſent unto thee, how often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings,* and ye would not!

Behold, your Houſe is left unto you deſolate.

THE Shocking Weight of thoſe *Oppreſſions*, thou art ſubject to, give lively proofs of the juſt cauſe, our *Bleſſed Saviour* had to ſay, *Weep not for me, but for your ſelves O ye Daughters of* Jeruſalem.

MODERN *Jeruſalem* has Chang'd her Situation, from the very Ground, on which the old one ſtood; for when ſhe Flouriſh'd in her Ancient Grandeur, *Mount Moriah*, and *Mount Sion*, ſtood directly in the Center of the City, and the *Mount* call'd *Calvary*, the *Place of Crucifixion*, was without the *Northern Gate*, at a conſiderable diſtance, but the *New Jeruſalem* is built ſo much more towards the *North*, that *Sion* is without the Wall, upon the *South-ſide* of the *Modern City*, and *Mount Calvary* now ſtands almoſt directly in the *Middle*. *New Jeruſalem*, how Situated.

UPON the Right Hand of the *Weſtern Gate*, there ſtands an Old Decay'd *Caſtle*, inconſiderately *Garriſon'd*, and Mounted with a uſeleſs Number of *Great Pieces of Artillery*. The Caſtle of *Jeruſalem*.

THE Walls are Weak, and all the *Town* much ſtronger by her Natural Situation than the Art, wherewith ſhe has of late been *Fortify'd*; the *Gates* are Guarded by a conſtant Number of *Foot Soldiers*, and defended by the largeſt of their *Cannon*; the Remaining *Houſes*, (for I cannot ſay there is a *Street* now ſtanding) are of very low and humble *Fabrick*, Built of *Mud*, and not exceeding one *Poor Story*, widely Straggling from each other, and without the ſmalleſt ſign of *Order*, or an *aim* of *Regularity*. The Walls, and Gates, how Fortify'd.

SOME broken Remnants of old Buildings, which the *Natives* tell us, were the *Palace of King David*, *Theatre of Herod*, and the like, ſerve only to remind a *Traveller*, that *once Jeruſalem was*, what ſhe *now is not*: No *Jews* are ſuffer'd to Inhabit here, the Town being wholly Peopled by *Zealous Chriſtian Bigotts* of promiſcuous Nations, and ſuch *Turks*, as Dwelling there, in hopes to uſe an Arbitrary Power to the beſt advantage, are *Subſervient* to the Government of a *Sangiack* or *Deputy Provincial*. No *Jews* ſuffer'd to Inhabit *Jeruſalem*.

SINCE then there is not any thing uncommon in the form of Government here practis'd, and abundance of our Modern Writers have deſcrib'd the Place with *Geographic Nicety*, and as for the Hiſtorical Accounts thereof, they are already fully known, I'll purpoſely omit the Naming any thing, but what is ſhown moſt Travellers, as Reliques of Antiquity, which, I believe is, what an *Engliſh Reader* will receive moſt welcomely, at leaſt 'tis, what I chiefly aim'd at, in this Treatiſe, and will conſequently lead me into no Unneceſſary Deviation from the Tenour of my Subject.

FIRST then, I will inform my Reader, what we ſee within *Jeruſalem*, and round about it, not including the *Franciſcan Monaſtery* on *Mount Calvary*, or near it. Secondly at large deſcribe both that, the *Sepulchre of Chriſt*, the *Temple over it*, and every other thing, worth Notice, thereunto belonging.

I ſhould Firſt inform you, that the *Chief* of the *Franciſcan Monaſtery*, is Entitled to the Name of *Father Guardian*, from the Privilege, he has of granting his Protection to all *Chriſtian Travellers*, whether *Proteſtants* or *Roman Catholicks*, who are conſtantly oblig'd, as long as they continue in the City, to take up with a *Monaſtick Entertainment* in the *Convent*; for a Stranger (not of the *Mahometan Perſwaſion*) is not ſuffer'd to reſide in any of the *Turkiſh Houſes*, or indeed in any other Corner of *Jeruſalem*. The Father Guardian, why ſo call'd.

THE

The Convent at *Jeruſalem*, how maintain'd.

THE *Europæan Princes* of the *Romiſh Church* contribute largely, towards the Maintenance of theſe *Religious Fryars*, who expect Rewards, of far more worth, than is the Entertainment, which they give to Travellers, and leaſt ſuch Gentlemen, as Curioſity has led to ſee *Jeruſalem*, ſhould poſſibly be ignorant, of what is ſtill expected from their Purſes, they are ever careful by repeated Declaration of their Poverty and Want of *Chriſtian Charity*, on all occaſions to inſinuate, how welcomely they would receive a generous Gratuity.

How the Fryars live there.

THUS live they eaſily in flowing Plenty, uſing all the pampering Gifts of *Liberal Nature*, with an unreſerv'd and gratifying *Luxury*, which is ſo fully known to the deſigning *Turkiſh Governors*, that they are ſeldom found to miſs the ſmalleſt Opportunity of *ſqueezing* their Poſſeſſions to the beſt Advantage.

A Ceremony, us'd to Strangers.

THESE Politic *Franciſcans*, vers'd politely in the well diſſembled Practice of a great Humility, receive all *Strangers* with a wonderful reſpect, the *Father Guardian* always condeſcending, by a long continued Cuſtom, to *kneel down* and *Waſh* their Feet, while others *Wipe* them, many of the *Order* ſtanding round, devoutly Singing certain *Hymns*, appointed for that purpoſe.

How they are treated.

AFTER this, a certain Number of the *Fryars* are directed by their *Padre*, to accompany the Strangers *up and down*, *within* the City and *without*, and ſhew them every Place, worth obſervation, which they conſtantly perform with *admirable Artifice*, appearing wond'rous Civil, and exciting thoſe, they guide, to think their *Curioſity* a *Meritorious Zeal*, in hopes thereby, that others may at their return to their reſpective Countries, be induc'd to undertake a Journey *thither*, and by that means ſwell the *Perquiſites* of their Dependance to additional Abundance.

A Queſtion always ask'd at *Jeruſalem*.

IT is a Queſtion, always ask'd, if you deſign your *Viſit* to thoſe *Holy Places*, from a Motive of *Religious Zeal*, or *Common Curioſity*; If from the *firſt*, they peſter you with *Beads*, and other ſuperſtitious *Tokens* of Devotion, which direct the ſtrict Injunction of repeating two, four, ſix, eight, ten or twenty *Pater Noſters*, at ſuch and ſuch *more* Sacred, or *leſs* Holy Places; but if you *aſſure* them, that the *latter Motive* tempted you to Travel thither, they are complaiſantly *paſſive* in the matter, and accompany you about from *Place to Place*, without obſerving your *Deportment* in them.

A Regiſter kept in the Monaſtery.

THE *Fryars* of this *Monaſtery* keep a *Regiſter*, wherein they enter both the Names and Country of ſuch *Travellers*, as viſit the renown'd *Jeruſalem*: It is impoſſible to know exactly the juſt number of our Countrymen, who have been there, becauſe the different Inclinations of ſome Men engage them to pretend themſelves *Italians*, when they are really *Spaniards*, *French Men*, when they are *Britons*, and renounce their Countries for ſome ends, which they believe moſt prudent.

How many *Engliſh men* have been there, theſe hundred Years.

HOWEVER, we were ſuffer'd to look back upon the *Books*, which have been kept theſe hundred Years laſt paſt, and found there enter'd (to the beſt of my Remembrance) One Hundred and Ninety Eight, who, *ſince that time*, have in their Travels from the *Engliſh Shore*, had *Will* and *Opportunity* to ſee *Jeruſalem*.

THE Sacred *Reliques*, Ancient *Buildings*, or whatever elſe deſerves *Remark*, are theſe, which follow, eagerly aſſerted by the *Prieſts* to be the ſame, whoſe *Reputation* they have taken on them.

THE

THE glorious Palace of the haughty *Herod* ſpeaks (in a *Decay*, not quite ſo bad, as *Ruin*) the unbounded *Pride* of its Imperious *Founder*: There ſtill remain ſome Rooms entirely whole, particularly, that, wherein he us'd to ſit, *Enthron'd* beneath a *Canopy*, and liſt'ned to the Buſineſs of his numerous *Addreſſers*; near which they ſhow another *Square*, but low Roof'd Chamber, where our *Saviour Chriſt*, derided by the *Scoffs* of Impious *Villains*, was ſaluted on the *Knee* with the *Ironical* Addreſs of *Hail King of the Jews.* *Herod's* Palace.

SOME ſtately Arches prove the *Architecture* to have been *Magnificent* and *Lofty*, and the Place is now ſo well repair'd, that 'tis the Reſidence of the *Sangiack* or *Turkiſh Governor.*

THEY ſhow a Building, which they call the *Temple of Solomon*, but are neither ſuffer'd to *go in themſelves*, or *gain Admittance* for a *Chriſtian Traveller*, not even tho' *Bribery*, an almoſt never failing Orator among the *Turks*, ſhould plead for the Permiſſion. *Solomon's* Temple.

THE Houſe of *Pontius Pilate* ſtill remains, and there they ſhow the Place, where ſtood our *Saviour*, when they crown'd him with the *Thorns*, and bound him to a *Pillar*, which ſupported the Apartment: But, oh! ſhocking Thought! and ſtrange Effect of *Times* vaſt *Changes!* that very Place, where *Chriſt* was Scourg'd by the Command of *Pilate*, is at preſent made a Shop, where an Old Man, of Seventy Years of Age, frys *Cakes in Oyl*, and ſells them in the Street to *Common People.* *Pontius Pilate's* Houſe.

INCLINING to the *Eaſt-ſide* of the City, ſtands the Celebrated *Pool* of *Bethesda*, now almoſt dry'd up and fill'd with Rubbiſh, where the *Angel* formerly deſcended, and by troubling the *Waters*, made them *efficacious* in the Cure of *Great Diſeaſes.* The Pool of *Bethesda.*

WITH *melancholy Sighs* we walk'd along the *melancholy Way*, thro' which our *Saviour* paſs'd, o'erloaden with the Burthen of his *Croſs*, in order to the Tragedy of his ſtupendious *Crucifixion*: Here we paſs by an old Ruinated Place, where liv'd the Pious *Veronica*, who beheld, when *Chriſt* went by, that he was fainting with his *Load*, and brought him out a Napkin, to wipe off the *Sweat* from his afflicted Face, which *Napkin* amongſt other *Reliques*, is retain'd and ſhown to Strangers in the *Chappel* of the *Monaſtery.* The melancholy Way.

NEXT, ſtand almoſt *contiguous* to each other, two old heaps of *Building*; in the *firſt* whereof they ſay liv'd *Lazarus*, whom *Chriſt* reſtor'd to Life, when he had long been buried; and the *other* they report, to have been formerly the Habitation of that *Simon*, who, perceiving *Jeſus* faint before his Door, took up the *Croſs*, and bore it for him to the Place of *Execution.* The Houſes of *Simon* and *Lazarus.*

HARD by there ſtands a *Chappel*, Dedicated to the *Virgin Mary*, where they ſay, ſhe ſtood, to ſee her *Son* go by, in order to be *Crucifi'd*, and *Swoon'd*, when ſhe beheld him. The *Virgins* Chappel.

THE Priſon, where St. *Peter* was confin'd, is ſtill remaining, and employ'd at preſent by the *Turks* for the ſame Purpoſe: Here they ſhow a *Hole*, cut deeply in the *Wall*, to which they would ridiculouſly force you to believe, the *Chain* was faſtned, which was us'd in binding the Impriſon'd *Saint* abovenam'd; and not far diſtant from this Place, they ſhow a Remnant of the *Judgment Gate*, thro' which our *Saviour* was conducted to the Sentence of his *Condemnation.* St. *Peter's* Priſon.

The Houſe of *Annas.*

THEY ſhow the Houſe, wherein our *Saviour*, viſiting one *Annas*, then its Owner, ſtumbling accidentally, and almoſt falling down a little *Precipice*, in order to ſupport himſelf, laid hold on the *ſharp Corner* of a *Wall*, the Stones whereof, to this Day bear a Mark, which repreſents the *Print* of his *four Fingers*, if we may depend on the Aſſurances, our *Fryars* gave us.

A miraculous Stone.

THE Houſe of *Simon* the *Phariſee* contains a *Stone*, whereon appears the *Print* of a *Man's Foot*, the *Mark*, they told us, which our *Saviour* made, when ſtanding on it, he forgave the *Sins* of *Mary Magdalene*. It ſeems the Sacred *Vertues* of this *Stone* are ſo extraordinary, that tho' the *Turks* have frequently attempted to remove it from its Place, it has not only ſtrangely baffled all their Efforts, but when once, the *Governor himſelf*, a mighty Enemy to any, who profeſs'd *Chriſtianity*, endeavour'd it with Obſtinacy, *Flames of Fire* broke fiercely from the Floor, and ſcorch'd away his *Reſolution*.

The Room, where the *Virgin Mary* was born.

BENEATH the Hollow of a certain *Rock*, on which was built the Houſe of *Joakim* and *Anna*, there is ſhown a ſmall, low, ſquare Apartment, where was born the *Virgin Mary*, as the *Fathers* told us.

St. *Mark*, and St. *James*.

THEY ſhow the *Ruins* of a little Chappel, ſituated, where St *Mark* once liv'd, and not far from it a ſmall *Church*, firſt founded by the *Spaniards*, in Commemoration of St. *James*, and Dedicated to him, for *I think*, they ſay, it ſtands upon the *Ground*, on which he was *Beheaded*.

THESE, as far as I remember, are the moſt remarkable of all the *Places*, we were ſhown *within* the City; I will now proceed to give you an Account of *others*, equally deſerving Obſervation, which are found without the *Walls*, at ſeveral diſtances.

A Monaſtery in the Place, where Jeſus met the two Diſciples in the Road to *Emaus*.

IN the Road to *Emaus*, *Weſtward* of *Jeruſalem* near *Six Miles*, there ſtands a *Monaſtery* founded by the *Pious Empreſs Helena*, directly on the Place, where *Jeſus* met his *two Diſciples*: Not far from hence they ſhow a *Valley*, where they ſay was fought the *famous Battle*, before which the *Sun* and *Moon* ſtood ſtill, at the deſire of *Joſhua*.

The Sepulchre of the Prophets.

AT five Miles diſtance from the *North-Weſt-Gate*, are ſeveral *Hollow Caves*, cut deeply in the bottom of large *Rocky Mountains*, one whereof was formerly the *Sepulchre* of the Inſpir'd and Celebrated *Jewiſh* Prophets.

The Burying Place of the Kings of *Judah*.

ALMOST directly oppoſite to that, remains the *Burying Place* of the Renown'd and Formidable Kings of *Judah*, which is enter'd by a ſquare Deſcent, of near five Foot each way.

A narrow Paſſage.

THIS leads us thro' a Paſſage, ſomewhat narrower, and ſtill deſcending with no little difficulty, by reaſon of great heaps of Rubbiſh, driven by Time to choak the *Entrance*: The Paſſage, fifteen Foot in length, is terminated by a broad and lofty Level, Arch'd above, and Bench'd, tho' roughly, upon either ſide.

A wonderful Door.

THE end of this large Place, which I may term a *Gallery*, admits you to a very wide and graceful *Chamber*, which you muſt deſcend to from the *Gallery* by two or three *Stone-Steps*, of admirable *Workmanſhip*: This *Chamber* has a *Door* belonging to it, which we found quite open, of an exquiſite Contrivance, made entirely of the *Rock it ſelf*, with *Hinges* of the ſame, on which it moves, tho' of prodigious *Weight* and *Bulk*, with an *incredible facility*.

ON

ON either ſide the *Chamber*, into which you are admitted by the *three Stone Steps* abovenam'd, ſtand the *Monuments* of ſuch, as formerly were buried there; the Number is conſiderable, and the Order, they are rang'd in, very regular.

THE *Tombs* are form'd alike, and of a Magnitude, exactly equal. They are ſmaller, otherwiſe they differ little from the *Monument* of *Porphyry*, I mention'd in the Chapter of the *Pyramids* of *Egypt*; ſome retain their Covers ſtill upon them, others have been open'd by the eager Curioſity of *Chriſtian Travellers.* Deſcription of the *Tombs.*

UPON the inſides of them all, we found *Decypher'd* certain unintelligible *Characters*, which, could we have interpreted their meaning, might have probably inform'd us, who was buried in each Stony and Capacious *Hollow.* That they were the Kings of *Juda*, we have no great cauſe to diſbelieve, but that among them were Interr'd King *David*, and his *Son*, the Mighty *Solomon*, (as the too credulous Inhabitants of *Paleſtine* are taught by their *Tradition*) appears too widely diſtant from the reach of Probability, to fix a Reputation on the groundleſs Notion. Characters, within them.

HOWEVER it is certain, that, at breaking open any of theſe *Tombs*, we may be ſure to find the Body of a Man, *Embalm'd*, and *Uncorrupted*, but extreamly different from the *Mummies*, found in the *Egyptian Catacombs*, for theſe are ſo incredibly diminiſh'd, both in Bulk and *Stature*, that they ſcarce retain the bare *Reſemblance* of the *Shape*, they once were Maſters of. The Corps, found in them.

THE broken Pieces, and disjointed Bones, left careleſly about the bottom of ſome *Tombs*, afford a very odd and melancholy Proſpect; and, in others, the remaining Firmneſs of the jointleſs Bodies, Light and Thin, like ſome dry'd Fiſh, which I have ſeen in *England*, gave our *Thoughts* a mournful Subject for the following *Contemplations.* A melancholy Sight.

Is *this* alas! our boaſted *Mortal State?*
Is it for *this*, we covet to be *Great?*
What *Happineſs* from *envied Grandeur* ſprings,
When theſe *poor Reliques* once were mighty *Kings?*
O Frail *Uncertainty* of Human *Power*,
While *Graves* can *Majeſty it ſelf* devour!
While *Death* diſtinguiſhes nor *Sex*, nor *Birth*,
And *Regal Graces* moulder into *Earth!*
Alas! how *ſtrange*, how *ſad* a *Change* is here,
In what a *Dreſs* does *Royalty* appear!
O where is *now* the *Globe* of thy *Command?*
Or where the *Scepter*, that adorn'd *this Hand?*
Where's *now* the *Crown*, which *once* theſe *Temples* bound?
Or where thoſe *trailing Robes*, which ſwept the *Ground?*
Where are thoſe *brawny Guards*, which aw'd thy *State?*
And where thoſe *cringing Crowds*, which *once* were proud to *wait?*
Are thoſe *thin Jaws* the *ſame*, which us'd to treat,
Thy *Pamper'd Palate* with ſuch *Choice* of *Meat?*
Can *narrow Limits*, ſuch as *theſe*, contain
The *chang'd Extent* of thy *once* larger Reign?
Canſt *Thou*, at whoſe *leaſt Frown* a *Nation ſhook*,
And dreaded *Lightning* from thy *ſtormy Look?*
Canſt *Thou* alas! be *paſſively Content*,
To let *Intruders* ſearch thy *Monument?*
Thou, who wert *once too Great* for *Vulgar Touch*,
Can thy *Proud Majeſty* be *chang'd ſo much?* Contemplations On it.

That *Common Men*, unknown to *Kings* like you,
Thus *poize* you, *turn* you round, and *wonder* at the view.

Bethlehem, how Situated.

WEST from *Jeruſalem* about ſix Miles, ſtands the Renown'd and Ancient *Bethlehem*, our *Redeemers* Birth-place; and upon the *Road*, which leads you to it, you are made to obſerve the following *Reliques* of *Antiquity*, by your Guides, the *Fryars*, who attend you thither.

Solomons Aquæduct.

THE Ruins of a Great, and Noble *Aquæduct*, which formerly brought Water to the Celebrated Temple of the Glorious *Solomon*, appear between two *Rocky Mountains*, every here and there, delightfully conſpicuous, high above the Superficies of a Flow'ry Valley.

Bathſheba's Fountain.

THE Fountain, where *Bathſheba* Waſh'd her ſelf, when *David* ſpy'd her from a Neighbouring *Tarret*, ſtill continues extant, or at leaſt a Spring, inheriting its Reputation by the Virtue of *Tradition*; and a little higher, on the *Summit* of the utmoſt Corner of *Mount Sion*, ſtand the Ruins of the *Tower*, whence ſhe was diſcover'd by that *Powerfull Monarch*.

Elias's Rock.

ANOTHER Rarity, they ſhow moſt Travellers, is a large Rock, whereon they zealouſly affirm, the Prophet *Elias* us'd to Sleep; and to confirm the Story, they oblige us to take Notice of ſome Natural Hollows, which are found upon the *Rock*, Created, as they ſay, by the Miraculous Impreſſion, that the *Prophets Body* made, in his repeated Slumbers.

Jacob's Houſe.

THE Ruins of a *Church*, or *Monaſtery*, point out the Ground, whereon in former Ages, ſtood the *Houſe* of the *Old Patriarch Jacob*; and the *Tomb* of *Rachel* ſtands within Six *Furlongs* of this Place, not far from which the Town of *Rama*, where the *Voice was heard of* Rachel, *Weeping for her Children*, ſtill continues a conſiderable *Village*.

THESE, and many other Rarities of venerable Age and Sacred Virtue, if the *Prieſts* may be believ'd upon their *Verbum Sacerdotis*, give a Stranger frequent Opportunities of Gazing round him, in the Road, which lies between *Jeruſalem* and *Bethlehem*, to which laſt, however, we are now arriv'd.

A Temple, Built by *Helena*, at *Bethlehem*.

DIRECTLY in the Place, where ſtood the *Inn*, in one of whoſe *Mean Stables*, the neglected *Virgin Mary* was oblig'd to lie, when ſhe ſo greatly Bleſs'd the *Sinfull World*, in our *Dear Saviour* Chriſt's *Nativity*, the *Pious Helena*, that Happy Mother of the *Glorious Conſtantine*, Erected, long time ſince, a Stately *Temple*, repreſenting in its form, the Figure of a *Croſs*, near which is Built a little *Monaſtery*, now poſſeſs'd by certain *Fryars* of *Franciſcan Order*, and in all kinds of the ſame *Fraternity* with thoſe, I mention'd in the *Convent* at *Jeruſalem*.

Three diſmal Grotto's.

THEY give all Strangers *Torches* in their Hands, and lead them thro' a Narrow Dark, and Winding Paſſage to *three ſeveral Grotto's*; *one* a *Vault*, wherein they ſay the *Children*, Murder'd by the *barbarous decree* of *Herod*, were thrown *Headlong*, to be Buried; and within the *ſecond*, ſtand the *Tombs* of good *St. Jerom*, and his *Scholar*, fam'd *Euſebius*, the *Confeſſor*; The *laſt Cave*, containing nothing but a *Monument*, erected o'er the *Grave* of the *Fair Convert Paula*, a great *Roman Lady*, of the Nobleſt *Extract*, who together with her *Son Euſtochius*, was Interr'd at *Bethlehem*, were ſhe Built *Four Monaſteries* and endow'd them Richly, which are *now* entirely Ruin'd.

WITHIN a little ſpace of the abovenam'd *Grotto's*, you deſcend to a large *Chappel*, flagg'd with Marble, Gilt and Ornamented in the richeſt manner: Here they ſhow the very *Spot* of Ground, whereon the *Virgin* was deliver'd of her *Son*, the *Holy Jeſus*, with the *Manger*, into which ſhe laid him, and the *Place*, where 'tis reported, that the *Wiſe Men* of the *Eaſt*, directed *thither* by a *Star*, knelt down and Worſhipp'd, whilſt they offer'd up their *Preſents*. The Birth Place and Manger of *Chriſt*.

IT is at *Bethlehem*, that they ſhow the *Field*, where *Jacob* fed his *Flock*, and where the *Angels*, viſiting the *Shepherds*, raviſh'd them with the tranſporting *News* of our *Great Saviours* bleſs'd *Nativity*: The Field to this Day bears the Name of *Jacob's Meadow*. *Jacob's* Meadow.

NOT a Mile without the *Town*, they ſhow the *Houſe*, where *Joſeph* liv'd before he fled to *Egypt*, and the *Cave*, wherein he hid the *Virgin* and her *Son*, while he prepar'd Conveniences for his intended Journey. *Joſeph's* Houſe.

BESIDES the *Places*, which I have already mention'd, there are many others, equally deſerving Obſervation; but as twou'd oblige me to an inexcuſable Prolixity, ſhould I ſo much as *name* them all, I will omit enlarging any farther, than to give you a Deſcription of ſome certain things, which juſtly claim the Reader's Notice, who may reſt aſſur'd, that not one memorable Place in *Scripture* has eſcap'd the Knowledge of the *zealous Romans*, and *Bigotted Chriſtians* of ſome other *Churches*, who will boldly undertake to ſhow you almoſt every thing, you poſſibly can ask for. Many other Places, worth Remark.

SOUTH of *Jeruſalem*, and not far diſtant from the *Walls* thereof, is that curs'd Piece of Ground, *of Old Acceldama*, the *Field of Blood*, a Purchaſe, made by the reward of Villany, return'd again by the repenting *Judas*: This in former Times, the Scriptures tell us, was employ'd as a *Receptacle* for the Dead Bodies of all kind of Strangers. *Acceldama*, or the Field of Blood.

NOR has Time had Power to change the *Uſe*, to which it was ordain'd ſo long ago: 'Tis ſtill the common *Burying Place* of all thoſe *Chriſtians*, undiſtinguiſh'd by the Name of *Franks*, that is, all ſuch, as are the *Subjects*, or at leaſt the *Tributary Slaves* of the *Grand Signior*. A Burying Place for *Chriſtians*.

THE Field is all enclos'd by a *Stone Wall*, of mighty thickneſs, Roof'd with Art ſo very cloſely, that there is no *Paſſage* to the *Soil* within it, but by certain *Holes*, conſiderably broad, which riſe, like *Cupola's*, upon the top, and are from time to time, ſet open in a different Place, to let down ſuch Dead Bodies, as have *right* to be Interr'd within that *Compaſs*, where the Earth is certainly endued with ſuch a *penetrative Virtue*, that in two Days time, the Soundeſt Body of a *Man*, or *Woman* will be eaten to a *Skeleton*. How Wall'd round.

Corps, that rot in a days time.

TO ſearch the Cauſes, which may probably produce this odd Effect, is devious from my Subject; I will therefore only tell you, that the *Stench* is ſo offenſive, that 'tis no agreable Amuſement, to inſpect that *horrid Manſion* of *Corruption*, yet we ventur'd to look down the *Hole*, which then ſtood open, and diſcover'd, as diſtinctly as the *Places Duskineſs* cou'd poſſibly permit, the lately buried Bodies of ſome ſix or ſeven Perſons; four of which were ſo far *Skeletons*, that there appear'd the *Fleſhleſs Bones* in many Places, and the reſt were coming on to ſuch degree, that they appear'd *half rotten*, and afforded ſuch a *ſtrange* and *diſmal Spectacle*, that we were frighted from the *Thoughts* of an *exact Remark* or *curious Obſervation*. A horrid Proſpect.

THE

Ship-loads of Earth.

THE *Roman Catholicks* have frequently Exported whole *Ship-loads* of this prodigious Soil, which has been long known publickly at *Rome* and *Paris*; and at *Piſa*, I my ſelf have ſeen a *Church-Yard*, cover'd four Foot deep therewith, in which they us'd to *bury* Perſons only of an *high Diſtinction*.

Other Sepulchres.

BESIDES the *Sepulchres* abovenam'd, all the Rocks, *for a conſiderable diſtance round this Place*, are full of *Caves*, againſt the Mouth of every one of which is roll'd a *Stone* of ponderous Magnitude, according to the ancient *Cuſtom*, mention'd in the *Holy Scriptures*.

IT wou'd be endleſs to enumerate the many venerable Places, ſhown a *Traveller*, on every ſide, without *Jeruſalem*; I'll only therefore ſay *in general*, that we *ſaw* them all, but took a more than *common Notice* of the following *Places*.

Memorab'e Places.

THE *Valley* of *Jehoſaphat*, the *Old Oak Roguel*, the *Pool* of *Siloa*, the *Sepulchre* of *Zachariah*, and the ſtately Pillar, which was built by *Abſalom* with a deſign to *eternize* his Memory, before the *Period* of his *black Rebellion*.

Other memorable Places.

WE likewiſe ſaw *Mount Olivet*, the famous *Gethſemane*, and the Garden, where our *Bleſſed Saviour* was betray'd by *Judas*, with the Place, whereon he Pray'd in his amazing *Agony*; the *Village Bethany*, the Place, where the Repenting *Judas* was Interr'd, and a *Remainder* of the Tree, whereon he *hang'd* himſelf; the Place, where once ſtood *Bethphage*, a conſiderable Village, whence our *Saviour*, on an *Aſſes Colt*, came riding to *Jeruſalem*.

Bethphage.

LET theſe ſuffice to give the Reader an *Idea* of the Entertainment, *Chriſtian Travellers* receive, who, led by *Curioſity*, or ſometimes *Zeal*, engage the *Fryars* to direct their *Notice* to the moſt conſiderable Reliques of *eſteem'd Antiquity*. Proceed we now to take a *View* of the beforenam'd *Temple*, founded on *Mount Calvary*, a very low, but craggy *Hill*, all cut and poliſh'd from its *ancient Form*, for the Conveniency of Building this Illuſtrious Temple, which was left by the Religious *Helena*, a *memorable Monument* of the *Reſpect*, ſhe bore *profeſs'd Chriſtianity*.

Helena's Temple.

Its Situation.

THE Temple is Magnificent, and covers not the *Hill* alone, but a conſiderable *Part* of the ſurrounding *Plain*, one ſide whereof was *that*, into whoſe unfrequented Wildneſſes the *ancient Jews* were us'd to throw the ſtripp'd *Dead Bodies* of their *Executed Malefactors*, from which common Cuſtom it receiv'd the *Name*, it bore of *Old*, when it was call'd the Valley of *Carcaſſes*.

Its Deſcription.

THE fineſt Buildings of the Temple *front* the *South*, the Roof thereof is Arch'd and ſtately, Ornamented in two Places by a couple of indifferently large, but ſomewhat ruinated *Cupola's*, the *one* to be aſcended by a kind of *Stair-Caſe* on the outward ſide, the *other* open at the *Top*, and riſing from the *Chappel*, which encompaſſes the *Sepulchre* of *Chriſt*.

YOU pay a certain Sum of Money to the *Turkiſh Officers*, who grant a *Licence* for your *Entrance*, which you have no ſooner made, than you perceive upon your *Right Hand*, an *Old Faſhion'd Tomb*, and on your *Left* another, which encloſe the *Bodies* of the *famous Godfrey* of *Bulloigne*, and *King Baldwin* his *Succeſſor*, the two firſt *Chriſtian Monarchs* of Redeem'd *Jeruſalem*.

Two Tombs.

UPON the Tomb of *Godfrey*, on the *Right Hand*, as I ſaid before, is found the following *Latin Epitaph.*

Godfrey of *Bullen's* Epitaph.

HIC JACET INCLITUS GODEFRIDUS DE BUGLION,
QUI TOTAM ISTAM TERRAM
ACQUISIVIT CULTUI CHRISTIANO,
CUJUS ANIMA REQUIESCAT IN PACE. AMEN.

HERE LIES THE FAMOUS GODFREY OF BUL-
(LOIGNE,
WHO CONQUER'D ALL THIS COUNTRY
TO THE CHRISTIAN WORSHIP,
O MAY HIS SOUL REST IN PEACE! AMEN.

THE other Monument upon the *Left Hand* of the *Entrance* tells the *Traveller*, it is *King Baldwin*'s by the following *Inſcription.*

King *Baldwin's* Epitaph.

REX BALDWINUS, JUDAS ALTER MACHABEUS,
SPES PATRIÆ, VIGOR ECCLESIÆ, VIRTUS UTRIUSQ;
(BANT,
QUEM FORMIDABANT, CUI DONA TRIBUTA FERE-
CEDAR, EGYPTI DAN, AC HOMICIDA DAMASCUS:
PROH DOLOR! IN MODICO CLAUDITUR HOCTUMULO.

ANOTHER JUDAS MACHABEUS, FAM'D
(NAM'D,
FOR GLORIOUS ACTS, LIKE HIS, KING BALDWIN
(PION TOO,
HIS COUNTRY'S HOPE, AND CHURCHE'S CHAM-
IN WHOM UNITED BOTH THEIR HONOUR KNEW,
WHOM CEDAR, THE EGYPTIAN DAN, NAY MORE,
DAMASCUS WITH HER HOMICIDIAN STORE,
(POW'RFUL SWAY,
WHOM ALL THESE FEAR'D, AND TO WHOSE
(PAY,
THEIR WILLING DUTIES CONSTANT TRIBUTE
(DAY.
ALAS! IN THIS SMALL TOMB IS SHUT FROM

The Rent in the Rock.

NOT far from thoſe two Monuments you riſe upon *Mount Calvary*, and *there* are ſhown the Cleaving of the Rock, which ſplit aſunder at our *Saviour*'s *Crucifixion*, naturally rough and plainly proving, *Art* could have no hand in the *prodigious Rent*, wherein they tell us was diſcover'd *Adam's Head*, which had been buried there, unknown to *Mortals*, till the Death of *Jeſus*.

Chriſtian Chappels.

FARTHER in the Temple there are many *Chappels* or *Diviſions*, conſtantly Inhabited by ſeveral *different Sects* of *Chriſtians*, who imagining it is a very meritorious Act to ſpend their Lives within the *Temple* of the *Holy Sepulchre*, *embrace* Confinement, and *poſſeſs* Apartments, independent each on other, never ſtirring, but on great Occaſions, from the *Altars* of their *Worſhip.*

The Hole, wherein was plac'd the Croſs of *Chriſt.*

THE higheſt of theſe *Chappels*, *Chequer'd over* with a various colour'd Marble, which they will not let you *walk upon* with Shooes, is built upon the very *Spot* of Ground, on which our *Saviour* ſuffer'd on the *Croſs*; the Hollow of the Rock, wherein the *Croſs* was plac'd, remains unbroken, richly Plated with the *fineſt Silver gilt*, and piercing thro' the midſt of a large *Remnant* of the *Cliff*, which was not cut away at the *Foundation* of the *Chappel*, but

but continues whole, near half a Yard above the *Superficies* of the *Marble Pavement*.

The Ceremonies there perform'd by Pilgrims.

HERE it is, that *Chriſtian Pilgrims* in a *zealous Extacy*, are ſeen to practiſe *Airs* and *Poſtures*, not much differing from down right Madneſs, rolling *up and down* with ſtrange Extravagance, endeavouring to creep, as near the *Hole*, as poſſibly they can, *Embracing*, *Kiſſing*, and *half Deluging* with *Tears* the ſolid Stones, as if they knew them *not* to be *inſenſible*, and would extract a *Sympathetic Sorrow* from their *Rocky Hardneſs*.

The two Thieves Croſſes.

ON either ſide of the abovenam'd *Hole*, there ſtands a *Croſs* directly in the Places, where the *Thieves*, who ſuffer'd with our *Saviour*, hung in *Crucifixion*; *Here*, as in the other *Chappels* of the *Temple*, they adorn the Sides, and Roof, with a conſiderable Stock of *ever burning Lamps*, the melancholy Air of which Appearance helps to ſtrike a *Sacred Terrour* thro' the Breaſts of *all*, who enter.

The Place, where *Chriſt* was nail'd upon the Croſs.

ANOTHER Chappel, enter'd thro' the *former*, brings you to the Place, where *Chriſt* was *laid* upon the *Ground*, and *nail'd*, as uſual, upon the *Croſs* he Died on: On the *Floor*, which is compos'd of *many colour'd Marbles*, you perceive the Figure of the *Croſs*, directly, as the *Prieſts* aſſur'd us, in the Place, whereon lay *that*, which *this* is but deſign'd to repreſent the *Form* of; *Here* again, the *Pilgrims* of *both Sexes* exerciſe their *Vigour*, in thoſe zealous kind of Motions, I deſcrib'd ſo lately.

Another Sacred Place.

WITHIN a little diſtance from theſe Places, you are ſhown a *Marble Stone*, which covers, *as they ſay*, that very *Spot* of Ground, whereon the *Virgin Mary* ſtood, when from the *Croſs* our *Saviour* recommended *her* and his *belov'd Diſciple* to a mutual Love *from that time forward*.

The Sepulchre of *Chriſt*, how enclos'd.

YOU paſs by many little *Chappels* thro' abundance of large Pillars, to the *Sepulchre* of *Chriſt*, enclos'd by a ſmall *Temple*, upon which is built the open *Cupola*, I *lately* mention'd; the Wood *thereof* is *Cedar*, and the *Chappel* quite ſurrounded by a *Range* of Corniſh'd Marble Pillars, ſtanding cloſe againſt the *Wall*, and *thence* affording ſomething, that deſerves the *Name* of *Ornament*.

Deſcription of the Sepulchre.

DIRECTLY in the midſt appears the *Sepulchre* of our *Bleſſed Saviour*, hewn by *manual Labour* in the Rock it ſelf, near two Yards long, and one in breadth: 'Twas *anciently* expos'd to Publick View, Unpoliſh'd and in native roughneſs; but is *now* politely cover'd with a *ſpacious Marble*, to preſerve it from the zealous Robberies of ſuch *Religious Pilgrims*, as, imputing a Miraculous Effect to the *Poſſeſſion* of ſuch *Holy Reliques*, often us'd to break away ſmall Pieces of the *Rocky Sepulchre*.

Plac'd in a narrow Space.

THE *Tomb*, not quite a *Yard* in *Height*, enclos'd in ſuch a *narrow ſpace*, as ſcarce affords *ſufficient room* for four to *Kneel*, is *now* converted to an *Altar*, Ornamented *brightly* with a conſtant Number of *fine Lamps*, the dark Effects of whoſe *perpetual Smoak* have daub'd the Roof with an unſightly *Blackneſs*.

The Stone, which the Angel roll'd away.

NEAR the Entrance, in the Middle of the *Floor*, there lies a *Stone*, near two Foot ſquare, whereon *ſome* ſay, the *Angels* ſat, when they declar'd that *Chriſt* was riſen; *Others* wou'd perſwade us to believe, 'twas *that*, which had been roll'd againſt the *Entrance* of the *Sepulchre*, according to the *Jewiſh Cuſtom*, tho' they ſhow'd us *in another Place*, a Stone, which has *with more ſucceſs* aſſum'd *that Reputation*.

NOT

NOT far from hence they ſhow the *remnant* of a *broken Pillar*, which is ſaid to be a *Part* of *that*, whereto they bound *our Saviour*, while they ſcourg'd him. 'Tis four foot long, and *vein'd* with *dusky Clouds*, but ſprinkled on one ſide with certain *Spots* of *reddiſh Colour*, which they would perſwade us to believe, were made by the moſt *precious Blood* of the *Revil'd* and *Tortur'd Jeſus*. The Pillar of Chriſt's Scourging.

THIS Relique is enclos'd within an *Iron Grate*, thro' which it muſt be touch'd by *nothing*, but a certain *Stick*, the *Prieſts* provide you with, which being *thence* immediately convey'd to *Pilgrims Mouths*, is *ſtedfaſtly* believ'd of never failing *Power* to infuſe a certain *balmy Virtue* to the *Soul* of *Him*, who *bleſſes* his *internal Faculties* by kiſſing eagerly the *holy Stick*, which has been honour'd with the Touch of ſuch a Sacred *Relique*. The Honour paid the Relique.

THERE was a Cuſtom Inſtituted in the Year *One Thouſand* and *Ninety Nine*, of Conſtituting *Gentlemen*, *Knights of the Sepulchre*, by kneeling on the Place, and taking *there* a certain Oath to be Eternal *Champions* of the *Church* of *Chriſt*, and lead a *Life* ſincerely *Pious*, and continue *Members* of the *Roman Catholick Religion*, which, with certain other *Ceremonies*, ſuch as *girding* on *a Sword*, and hanging a Gold *Croſs* about his *Neck*, being perform'd by the *Father Guardian* of the *Franciſcan Monaſtery* upon *Mount Calvary*, he riſes, *Dignify'd* with that *Religious Quality*. Knights of the Sepulchre.

THE Sovereigns of this *once reſpected Order* were the *Kings of France*, who Inſtituted it Originally, but when the Avarice of the *Prieſts* inclin'd them to accept of any Man, *how mean ſoever*, who deſir'd the Honour of this *Sacred Knighthood*, cou'd he but afford to bribe them highly, it became at laſt ſo very *Common*, that 'twas *diſregarded* by degrees, and now is very rarely *practis'd*, or ſo much as *ſought for*. By whom Inſtituted. Now almoſt diſus'd.

THEY ſhow a little low and darkſome *Grotto*, hewn, but roughly, in the Body of the Rock, wherein they ſay *our Saviour* was confin'd, betwixt the *Hour* of his *Sentence*, and *Moment* of his *Crucifixion*. Chriſts Priſon.

HERE likewiſe is the Place wherein the *Soldiers* caſt their *Lotts*, according to the Cuſtom, *then* in Practice with the *Jews*, for our condemn'd *Redeemer's* Garments. Not far from thence, the *bottom* of a tedious narrow *pair* of *Stairs*, cut alſo from the *Rock it ſelf*, admits you to a kind of *Gallery*, ſupported by four *Marble Pillars* of a *greyiſh Colour*, which, for ever ſweating, or emitting a perpetual Moiſture by the native *Dampneſs* of the *ſubterraneous* Place, wherein they ſtand, are ſhown to *Strangers* for a Miracle, and ſaid to Weep with Sorrow for our *Saviour's Crucifixion*. The Place where they caſt Lots for his Garments. Weeping Pillars.

UPON the *Southern ſide* of *Calvary*, eleven Stone Stairs admit you to a Vault, which *Helena* firſt founded on that Part of the *Valley* of *Carcaſſes*, wherein, among vaſt *heaps* of *Rubbiſh*, *Bones of Men*, and *Moſſy Stones*, they found the *Croſs* of Chriſt, and *thoſe* of the *two Thieves*, who had been *Crucified* with him, after they had lain unthought of, and forgotten, full *three hundred Years*, or *ſomewhat upwards*. The Place where they found the Croſs.

I think that, having ſaid thus much, it wou'd be *needleſsly Prolix*, to *tire* the Reader with additional Relations, litrle elſe deſerving a *peculiar Obſervation*, gives me opportunity to ſwell the *Subject*, I have dwelt ſo long upon, and which, when I beheld the *numerous Scenes* of our *Redeemers* Sufferings, poſſeſs'd my Boſom with an *ardent Flame* of *Zeal* for that Religion, he ſo dearly fix'd amongſt us by his *Death* and *Paſſion*. The Concluſion.

GRANT, *Indulgent God of my Deſires*, that I may long retain a *freſh Idea* of thoſe moving *Scenes*, which ſtirr'd the *Paſſions* of my *melting Nature* to a lively Senſe of *Duty and Affection*, for that *Compaſſionate* and *Tender Saviour*, who deſcended from his *Father*, to aſſume the *Frailties* of a *Weak Humanity*, and Died for the *Offences* of an undeſerving Race of *ſtubborn Sinners*.

Nothing more, worth viewing.

NOTHING, after you have ſeen all this, can tempt your Stay in ſad *Jeruſalem*, you therefore take your leave of the *Franciſcan Fryars*, who pretend an humble *Condeſcention* to all kinds of People; but have often given *demonſtrative occaſion* to the *Proteſtants*, who Travel thither, to miſtruſt the Truth of their *fair-fronted Compliments*, by the Miſcarriage of ſome *Engliſhmen*, whole Companies of whom have *Died within one Week*, I fear by other Motives than the Complaiſant Intention of accompanying one another, to *the other ſide Mortality*.

CHAP.

CHAP. XLI.

Of the Cities *of* Paleſtine, *as they now are.*

I NOW proceed, to let the Reader know, that *ſuch* as is *Jeruſalem*, juſt now deſcrib'd, *ſuch* alſo are the *other Cities* of this miſerable Country; *Once* they flouriſh'd in a State of *Glory*, if not *equal*, yet not much *inferior* to their fam'd *Metropolis*; But *now like Her* ſubverted, and diſrob'd of ancient Beauties, they exhibit to the *View* of every *Traveller*, a melancholy Cauſe of Contemplation on the Changes, *Mortal Excellence* is ever ſubject to, and the undoubted Truth of *Seneca*'s aſſerted Maxim.

Quicquid Sol Oriens, quicquid & Occidens
Novit; Cæruleis Oceanus fretis
Quicquid vel veniens, vel fugiens lavat,
Ætas Pegaſeo corripiet gradu.

Sen. Tra. Troas.

What e'er the *Riſing*, or the *Setting Sun*
Knows in the *daily* Courſe, his *Glories* run;
What e'er the *Ocean* with *Sky-Colour'd Waves*,
Or in her *Ebbings*, or her *Flowings laves*;
Time ſhall with *Pegaſean Flight* devour.

I will not, in deſcribing the Condition of the Cities of the *Holy Land*, obſerve the nicety of *Geographic Regularity*, but taking *firſt* the *Sea-Port* Towns in order, as they lie to the *South-Eaſt* of *Egypt*, thence come back *the other way*, and ſo include a full deſcription of as much, as *now* remains worth *Notice*, in that Tract of Land, extending, as of Old, from *Dan* even to *Beerſheba*.

The Sea-Port Towns of *Paleſtine.*

THE moſt remarkable of *ſuch*, as were of Old, or ſtill continue *Sea-Port* Towns, or near the Sea, are theſe, which follow; *Gaza*, which I elſewhere mention'd, *Aſcalon*, and *Joppa*, *Acre*, *Tyrus*, and the Celebrated *Sidon*.

The Inland Cities.

THE Inland Cities, anciently of moſt *Repute*, and now remaining moſt deſerving of a Stranger's Obſervation, are no more than theſe, which follow: Old *Damaſcus*, *Cæſarea*, *Nazareth*, *Samaria*, *Jericho*, and *Hebron*, and to ſum up *all* the fam'd *Beerſheba*.

Gaza, deſcrib'd.

GAZA, now call'd *Gazra*, was in ancient *Times* moſt Famous, for the wonderful Performances of *Sampſon*'s Strength; 'tis ſituated on a *Hill*, and ſtands amidſt the fruitful Vallies of a pleaſant *Country*, Inhabited promiſcuouſly by *Turks* and *Chriſtians*, 'tis about a *Mile* in *Circuit*, all the Houſes low, and meanly built of *muddy* Subſtance, yet many *Reliques*, both of Marble Pillars, and a poliſh'd kind of *Porphyry* Buildings, give fair Proofs of her *Magnificence* in former *Ages*.

Ruins of the *Philiſtines* Temple.

THERE yet remain upon the *Hill*, the ſplendid *Ruins* of a Maſſy, Arch'd and Lofty Piece of *Architecture*, which is generally ſaid to have been anciently the Place, where *Sampſon*, ſtanding blind betwixt the *Pillars*, to make Sport for the *Philiſtine Noblemen*, pull'd down the Houſe with ſudden force, and *with himſelf*, deſtroy'd *ſuch mighty Numbers* of that Warlike People.

Sampſon's Foxes.

THEY ſhow the Field, wherein the juſt nam'd *Sampſon* ty'd the *Foxes Tail to Tail*, and burnt the *ſtanding Corn* of the *Philiſtines*; and among the many Places, Famous in his Memory, *oblige* you to take notice of a very ſteep and craggy Hill, to which, when he had been diſturb'd in *Gaza*, he aſcended, with the *City Gates* upon his Brawny Shoulders.

An Old Caſtle.

THERE is a Caſtle now remaining, Founded by *King Baldwin*, *in the Year One Thouſand, One Hundred and Forty Eight*, a very mean and deſpicable Fabrick, where the Great *Sangiack* of *Gazra* has his Reſidence, and Rules the *City* and the *Country* round it, with an uncontroul'd and arbitrary Tyranny.

Aſcalon deſcrib'd.

ABOUT twelve Miles *South-Eaſt* of *Gazra*, cloſe upon the Sea, is built the *City Aſcalon*, *now* call'd *Schalon*, Inhabited by *Turks*, and guarded by a kind of *Fort*, wherein they keep a ragged Garriſon. This Place deſerves Remark, in that it was of Old the City, where was built the Celebrated *Temple* of the Great *Philiſtine Idol*, *Dagon*, part of whoſe decay'd Foundations they pretend upon Inquiry, to point out to Travellers. 'Tis *now* a kind of inconſiderable *Village*, worth regard for *nothing*, but the Garriſon, the *Turks* maintain to guard their *Caſtle*.

Joppa deſcrib'd.

JOPPA, Famous in the *Scriptures* for a *Sea Port Town*, is ill accommodated with a dangerous *Haven*, open to the *fury* of the *Northern Tempeſts*; all her Buildings are of Mud, or an unpoliſh'd kind of Stone, of an-appearance, not agreeable. The Place is Peopled by promiſcuous Numbers of the *Turks* and *Chriſtians*. Certain Merchants have their Dwellings *here*, in order to Export ſuch quantities of *Cotton*, as they can *procure* about the Country. Other *Merchandizes* they are ſeldom ſtock'd with. Annual Numbers of the *Chriſtian Pilgrims*, Travelling to viſit the *Sepulchre* of *Chriſt*, and other Sacred *Reliques* at *Jeruſalem*, are landed *here*, and by their frequent Paſſages *maintain*, but not *enrich* the miſerable Natives of this *Worthleſs City*, which is Famous for the *boaſted height* of her *Antiquity*, reported to have been *firſt* built by *Japhet*, *Noah's Son*, or as ſome ſay, *before* the Deluge.

Acre deſcrib'd.

ACRE is a *Sea Port Town*, directly equidiſtant from *Jeruſalem* and *Tripolis* of *Syria*; 'tis built upon a Plain, its Form Triangular, two ſides *whereof* the Sea *for ever* waſhes; Once it was a Place of Strength, *Impregnable*, and Fortified by all the Helps of *Art* and *Nature*, which the mighty *Ruins*, ſtill remaining, like ſtupendious Mountains well *demonſtrate*.

How much Blood has been ſhed there.

SUCCESSIVE Seas of *Blood* were *ſhed* between the *Turks* and *Chriſtians* in the *Holy War*, each ſide alternately *poſſeſſing*, and oblig'd to *quit* the *fatal City*; It is *now* entirely govern'd by a *Turkiſh Sangiack*, and Inhabited by Men of pretty good Condition, on account of the Conveniency, the *Sea* affords them, of a Trade with *Britain*, *Holland*, *France*, and every other Navigating Part of *Chriſtendom*.

Tyre deſcrib'd.

TYRUS, the Fam'd *Metropolis* of *Old Phœnicia*, Celebrated *anciently* for *Wealth* and *Power*, and particularly Famous for her *Purple Dye*, which lives ſo frequently in many of the Works of *former Writers*, is *at preſent* Subject to the

the *Turkiſh Government*, and Peopled by a mixture of *Moors*, *Greeks*, and other kinds of *Chriſtians* and *Mahometans* together. It is Situated cloſe upon the Sea, to which ſhe opens on her *Northern ſide*, with a delightful and commodious *Harbour*.

ONCE ſhe was not only gloriouſly *Magnificent* in all her *Buildings*, but ſurrounded by ſuch Numbers of delicious Trees, and lovely Gardens, that ſhe ſeem'd to form the very *Paradiſe* of *Nature*, and miſled the Senſes of her Proud *Inhabitants*, to all the Practices of *Villany* and *Arrogance*, which tempted them to live a *Life* of *Luxury*, and *wallow* in the *taſte* of *Carnal Bliſs*, unmindful of a Truth, the ruinated Aſpect of her *Modern Figure*, ſadly teaches *every Stranger*, who may chance to viſit her, Her ancient State.

Nulla ſors longa eſt, dolor ac voluptas
Invicem cedunt, brevior voluptas.
Ima permutat brevis hora ſummis.

Sen. Trag. Thy.

No Lot is laſting, *Grief* and *Pleaſure* too
Alternately each other ſtill perſue,
But *Pleaſure's Reign* is ſhorteſt of the two.
One ſhort Hours *Change* makes *Meaneſt* Things moſt *Great*.

SIDON is of rather *more* than *leſs* Antiquity than *Tyre*, Built and Nam'd, as moſt agree, by *Sidon*, *Canaan's Eldeſt Son*. 'Tis Situated in a very rich and healthful Country, not far diſtant from the *Cedar Mountains* of the Famous *Lebanon*, and upon the other ſide made Pleaſant and Convenient by the Sea, which waſhes it. *Sidon* deſcrib'd.

THE Preſent *Sidon* ſtands on a Foundation, ſomewhat diſtant from the ancient *City*, and is very meanly Built and deſpicably Peopled, ſcarce worth mention, but upon account of ſome *Antiquities*, particularly an *Old Tomb*, which they affirm to be the *Sepulchre* of *Zebulon*: It ſtands among the ruinated *Buildings*, which appear to mark the Place, where the proud *Sidon* ſtood in former *Ages*. The modern *Sidon*.

MANY Merchants *here* reſide, Exporting Yearly Quantities of *Cotton*, *Silk*, and other *Manufactures*: The Town and Country round it, are entirely ſubject to the *Turkiſh Government*, but in a manner ſomewhat different from other Places, for their Great *Emir* or *Governour* poſſeſſes an Hereditary Power, and free Exerciſe of a *Religion*, between *Mahometaniſm* and *Chriſtianity*, by Virtue of a *Patent*, granted them on their Submiſſion to the *Turkiſh Yoke*, when they had long defended thoſe Poſſeſſions, left them by the Famous *Godfrey* of *Bulloigne* King of *Jeruſalem*, who brought them from their Native Country, *France*, to ſerve as *Chriſtian* Soldiers in the *Holy Land*, where their Poſterity have in the Courſe of Time, degenerated both from their *Religion* and their *Honour*, to the evil Principles and mean Subjection, they profeſs at preſent. Its Manufactures. The Government of *Sidon*.

EASTWARD of *Sidon*, two Days Journey ſtands, *Damaſcus*, Situated on a Plain, well Water'd, and Surrounded by a graceful Ring of fruitful Mountains, now the Seat of a *Baſhaw*, and Peopled with the Wealthieſt Inland Merchants of the *Turkiſh Empire*. All her Houſes are indifferently built of Stone, or Brick unbak'd, and of a ſmall duration. Numerous *Fountains*, *Fiſh Ponds*, *Orchards*, *Gardens*, *Avenues*, and *Grotto's* gracefully Adorn the Celebrated City, which of Old was Famous, and in great meaſure ſtill continues ſo, for the Invention or Improvement of Ingenious *Arts*, and Uſeful *Sciences*. Deſcription of *Damaſcus*.

CÆSA-

The Town *Cæſarea.*

CÆSAREA, once the Famous City *Dan*, is now extreamly chang'd to *Diſadvantage*, by the Courſe of Time, and Overthrow of Governments. 'Tis notwithſtanding, ſtill a Town of great Importance, Famous for a Caſtle of ſo ſtrong a Situation and Contrivance, that the *Turkiſh Sultans*, looking on it as a kind of **Berwick upon Tweed**, think fit to honour it with a perpetual mention in the Titles, they affix to every *Publick Proclamation*, in the following manner; *I, even I, the Mighty Sultan, amongſt whoſe numerous Places of Defence, the Impregnable Caſtle of* Cæſarea *is eſteem'd the leaſt, and in regard to whoſe vaſt Power, the* Macedonian Empire *was a very Trifle.*

Nazareth, in her preſent Condition.

NAZARETH, the Birth Place of the *Bleſſed Virgin*, ſcarce deſerves a mention upon any other Conſideration. 'Tis Situated in a Valley, all the Hills about it Craggy, and Unfruitful; not above an hundred *Houſes* form the *Village*, built at preſent on the old Foundation of the *Galilean Nazareth.*

How Inhabited.

POOR are the People, who Inhabit here, a mix'd Conjunction of the *Turks* and *Chriſtians*, yet the *laſt* by far the *feweſt*. Nothing here deſerves remark, but certain venerable *Ruins* on the Hills adjoining, and a kind of *Chappel*, which they ſay is built, upon that very Spot of Ground, whereon ſtood formerly the *Virgin Mary*'s Houſe, and Room of her *Nativity.*

Samaria, as at preſent.

SAMARIA, lying almoſt in the Center of the *Holy Land*, continues *ſtill* a Formidable City, Peopled only by *Mahometans*, and (but in that 'tis ſomewhat ſtrong) deſerving no Man's Obſervation, as to any thing, but ſome fine Ruins of *Antiquity*, which ſeem to have been formerly no leſs than *Kingly Palaces*, by their remaining Marks of *Faded Royalty.*

The City *Jericho.*

AMIDST a ſpacious Valley, *nine Miles* broad, upon the Ground, where once ſtood *Jericho*, we found a miſerable little *Village*, near the *Wilderneſs*, wherein is Situated the prodigious Mountain, *now* call'd *Quarantania*, becauſe 'twas from the top thereof, the *Devil* tempted *Chriſt*, by ſhewing him the *Kingdoms* of the *Univerſe*, and urging him without Succeſs, to think on *Sin* for *Forty Days together.*

Quarantania, an *Italian* Etymology.

JERICHO was *once* a Place of *Fame*, and the ſurrounding Country tolerably Fertil; *now* the very *Face* of *Nature* is ſo ſtrangely alter'd, that (the piercing Scarcity of all *Lifes Neceſſaries*, tempting the poor *Arabs*, who Inhabit the rough Mountains round it, to make *Prey* on all ſuch Paſſengers, as they can overcome by downright Force, or ſubtle Ambuſcadoes) 'tis become ſo dangerous an *Undertaking* to attempt a Journey thither, and the Place it ſelf ſo Barren and Unpleaſant, that it gave occaſion in the *Holy War* for the Original of an *Old Proverb*, when you wou'd revenge your ſelf on any Man, who has affronted you, to ſay in *England*, *Wou'd you were at* Jericho.

The Original of the Proverb, *Wou'd you were at* Jericho.

Hebron deſcrib'd.

HEBRON, which was once the Reſidence of *David*, till his Conqueſt of the *Jebuſites* poſſeſs'd him of *Jeruſalem*, ſtands not many Miles from *Gaza*, nor far diſtant from the Celebrated *Lake* of *Sodom* and *Gomorrah.* The Place is held in much eſteem, and often Viſited with wond'rous *Veneration*, by *Bigotted Jews*, who hold it as a meritorious Deed, to make a *Pilgrimage* on no account, but to perform a kind of Ceremonious *Mourning* o'er the *Tombs* of their *Old Patriarchs*, who here lie Buried.

NOTHING certainly can yield a more delightful Proſpect, than thoſe lovely Vallies, fruitful Hills, large Plains, and flow'ry Meadows, which, combining the Perfections of their natural Beauty, ſeem to paint the *Land*, round *Hebron* with ſo odd a Gayety, that even the *dulleſt Eye* is ſweetly raviſh'd with an *Object*, ſo delightful. A pleaſant Place.

BERSHEBA oppoſite to *Gaza*, and the *Southern Boundary* of Old *Judea*, *now* diſtinguiſh'd by the Name of *Geheblin*, remains an inconſiderable Village, boaſting neither Reliques of her own Antiquity, nor taſting the Advantages of other Cities, in her Traffick, Situation, or the Character, ſhe bears, when put in Competition with the Places, I have treated of. *Berſheba*, as at preſent.

AND now I think, I have as briefly as is poſſible, deſcrib'd, as largely as is neceſſary, all thoſe Cities of the hapleſs *Holy Land*, which may deſerve Remark, or bear regard enough in Modern Servitude, to claim a Place in the *Remembrance* of a Traveller.

I cannot help repeating the Concern, I had upon me, to behold this Country, once the Seat of *Juſtice* and *Religion*, groan in a Subjection to the Enemies of *Both*. 'Tis true the *Jews*, her Old *Inhabitants*, had more deſerv'd a Stranger's Pity, had they leſs invited their *Foretold Deſtruction*, for we may be allow'd to ſay with *Seneca*,

Quem Fata cogunt, ille cum venia eſt miſer; *Sen. Tra. Hip.*
At ſiquis ultro ſe malis offert volens,
Seq; ipſe torquet, perdere eſt dignus bona
Queis neſcit uti.

That *Man*, whoſe Troubles from *Fates Curſes* flow,
Tho' *Miſerable*, is with *Pity ſo*;
But *He*, who does, *unforc'd*, Self Torment chuſe,
Deſerves to *loſe* a *Good*, he knows not how to uſe.

CHAP.

CHAP. XLII.

Of the River Jordan, *and the* Dead Sea, *or* Lake *of* Sodom *and* Gomorrah.

I bring my Reader *now* to a Deſcription of a River, worth *Remark*, in that it is the *only noted one*, the *Holy Land* can boaſt of, and a *Memorable Monument* of the *Almighty Vengeance* on a Wicked People in the *Stagnate Sea* of heavy Waters, which *at preſent* covers thoſe *once-lovely* Plains, on whoſe delightful Surface ſtood the Cities, which by Obſtinate Adherence to the Blackeſt Vices, drew down Show'rs of *Fire* and *Brimſtone*, on their *Unrepenting* and *Supine Inhabitants*.

The Etymology of *Dan*.

D A N, of Old the *Southern Boundary* of *Paleſtine*, receiv'd its *Name* from a large *Fountain*, near to which the Town was Situated; And from a kind of *Lake* or *Well* of mighty *Depth* and *Magnitude*, ſome Miles above that Ancient City, *Flows* the celebrated River *Jordan*, running thence thro *Subterraneous* Paſſages to the aforenam'd *Fountain Dan*, emitting *there* (and at *another Fountain* ſomewhat *ſmaller*, very *near*, and *Anciently* diſtinguiſh'd by the *Name* of *Jor*) thoſe riſing Streams, which gradually ſwell to a conſiderable Breadth, and Form by their continued Courſe, the River *Jordan*.

The Etymology of *Jordan*.

Deſcription of the River.

NEITHER the *Length*, the *Breadth*, or *Depth* of *Jordan* are Extraordinary, where *Broadeſt* not exceeding half a Quarter of an *Engliſh Mile*, and no ways Navigable for a *Bark* of *Burthen*; *Slow* in motion, *Smooth* and *Clear*, in all her *Channels* and from *North* to *South*, dividing many Pleaſant Tracts of Land, for more than half the Length of *Paleſtine*.

Its Courſe and Beauty.

THERE is not in the Univerſe a River of a more Delightful *Proſpect*, or agreeable *Contrivance*, as to the *Meandring Forms*, and *Winding Labyrinths*, wherein it glides with an *Uncommon* Gentleneſs, along the midſt of *Plains* and *Vallies*, ſometimes thro' an open Country, then Inclos'd *on either ſide* by riſing *Ridges* of fine Woody Hills, and *every where* adorn'd on both its *Banks*, with Shady Groves of *Poplar*, *Alder-Trees*, the *Mournful Willow*, and a Thouſand other Lovely *Greens*, ſurprizingly Inchanting every Eye with *ſudden Wonder*, at the Unaſſiſted *Gayeties* of *Virgin Nature*.

YET does the River ſometimes change its proper Form, and Wander, till tis loſt *a while* in certain *Lakes*, amongſt whoſe Number *two* there are, which *Anciently*, were Famous for their *Magnitude* and *Depth*, and *ſtill* continue highly worth a *Strangers Obſervation*.

The Lake *Hoolee*.

THE Firſt is Situated in the *Upper Galilee*, and *now* call'd *Hoolee*, Spacious in the *Winter*, but in *Summer* almoſt Dry, and yeilding a Production of *ſuch Quantities* of *Reeds*, that commonly *Wild Beaſts* find Shelter *there*, and Dangerouſly lie in *Ambuſh* for the *Unſuſpecting* Traveller.

THE

THE other, formerly the *Lake* of *Tiberias*, or *Genezareth*, and ſometimes call'd in *Holy-Writ*, the *Sea* of *Galilee*, is Fifteen Miles in *Length*, and Ten in *Breadth*, affording *Numerous Kinds* of *Fiſh*, of admirable Reliſh, and ſo Strangely Fatning all the *Soil*, which Borders on it, that it well deſerves the *Name* of the moſt Fertil Part of all the *Holy Land*. The Sea of *Galilee*.

THUS Glides the River *Jordan* with a natural Face of Pleaſure, till 'tis Swallow'd up in the *Dead Sea*, to which it enters with a full diſcharge of all its *Waters*, but is ſeen no more *from that time forward*, nor the *Sea itſelf* obſerv'd to ſwell, by ſuch a *Tributary Affluence* of *Encreaſing Waters*, whence 'tis reaſonably gueſs'd, that there muſt be ſome *Subterraneous Channels* to diſgorge the Streams, receiv'd ſo Plentifully. *Jordan*, how Swallow'd up.

THIS Lake is call'd the *Dead Sea*, from the *Heavy Stagnate* Nature of the Water, it contains, which neither Currents, nor the Force of *Tempeſts* have the Power to ſtir from its amazing ſtillneſs, and it is obſervable, that, tho' the River *Jordan* runs into it, it continues a conſiderable ſpace entirely *Clear*, and long unmixing with thoſe *Thicker Waters*. Etymology of the *Dead Sea*.

THIS *Sea*, or *Lake* is Sixteen Miles in *Breadth*, and Seventy *Long*, *now* Drowning all that *Paradiſe* of *Pleaſure*, that *Delightful Plain*, *once* call'd *Pentapolis*, amongſt whoſe Five Aſpiring Cities, *Sodom* and *Gomorrah* were the two moſt Wealthy, ever ſince their Fatal Burning by the *Fire* and *Brimſtone* of *Vindictive Heaven*, entirely ſunk beneath the Surface of this diſmal *Lake*, which now o'erflows the Ancient Habitations of *Luxurious Wickedneſs*, and does at certain ſeaſons of the Year (eſpecially preceeding *Rainy Weather)* conſtantly emitt a kind of *Miſt* or *Smoaky Cloud*, in Five diſtinct and diſtant Places, which the Superſtitious People *thereabouts*, wou'd needs perſwade us to believe, *point out* the ſeveral *Situations* of thoſe Miſerable *Cities*. Its Extent and Original.

THE *Salt* or *Brackiſhneſs*, peculiar to the Waters of this *Lake*, is ſo extreamly great, that Heavy *Bodies*, thrown upon the Surface, ſink not down, without much difficulty, and it is reported, that the *Roman Emperor Veſpaſian* Commanded certain Sentenc'd *Malefactors* to be Bound, and thrown in *Head-long* for a Proof of the Experiment, which was confirm'd by their ſtrange *Floating up and down*, incapable of ſinking thro' the Surface of the Waters, whoſe *Sulphureous Quality* prevail'd ſo far upon their *Skin*, that it *Peel'd off* in every Part, as if they had been *Scalded*, and this laſt effect it *now* produces to ſo Piercing a degree, that it will *Flea* the *Fingers* of a *Man*, who Raſhly goes about to *Waſh his Hands*, in that Untempting Monument of Horror and Iniquity. Its Nature and Deſcription.

IT likewiſe bears the Name *Aſphaltites*, from a Prodigious quantity of *Pitchy* or *Bituminous ſubſtance*, call'd *Aſphaltum*, which is Bred *in time* upon the Surface of the *Lake*, and being caſt *on ſhore* all round it, *gather'd* by the Country People, and *employ'd* in many uſes; often Anciently exported into *Egypt*, for *Embalming* the *Dead Bodies* of the Vulgar, not capacitated to afford the Purchaſe of an *Aromatic Compoſition*. Why call'd *Aſphaltites*.

AMONG the many Names, it is diſtinguiſh'd by, 'twas juſtly call'd *the Lake of Sodom and Gomorrah*, in Commemoration of the Dreadfull Puniſhment, inflicted by the *Hand of our Almighty God*, upon a Sinfull People, *once* Inhabiting the Cities, which had *there* their Situation. Why the *Lake* of *Sodom* and *Gomorrah*.

IT has been commonly reported, and confirm'd by the Aſſertion of ſome *Modern Travellers*, that all ſuch *Birds*, as dare attempt the *Flying* over it, are ſuffocated with the Vapours, riſing from the *Lake*, and fall down dead A Vulgar Error concerning the *Dead Sea*.

dead upon its *Surface*: This I can aſſure my Reader, is a moſt *egregious Falſehood*, for I have not only ſeen vaſt quantities of *Fowl* fly *up and down* about it, but deſcend *ſometimes* in ſearch of Meat, upon ſuch *floating Reeds*, or other *ſwimming Heaps*, as lie upon the top thereof. Perhaps the Story took its Riſe from the Repute, which *Poets* gave *Avernus*, and ſome other *Lakes* on that Account. Thus touch'd on by *Lucretius*.

Lucr. Lib. 6.

——————— *Nomen id ab re*
Impoſitum eſt, quia ſunt avibus contraria cunctis,
E regione, ea quod loca cum advenêre volantes,
Remigii oblitæ pennarum vela remittunt;
Præcipiteſq cadunt molli cervice profuſâ.

——————— That *Name* is juſtly giv'n,
Becauſe the *Killing Nature* of the *Place*
Is *ſtill Deſtructive* to the *Feather'd Race*;
Who, when they leave their *Tracts* of *milder Air*,
And *hither* with *advent'rous Flight* repair,
Forgetting how to *Fly*, they ſtrangely *fail*,
Thro' the *Infected Air* on *Wings* to *ſail*,
And with *extended Necks* fall *headlong* down.

One good Quality of the *Dead Sea*.

I ſhall only add one Obſervation *more*, before I end this *Chapter*, and that is, *this Lake* among its many *Ill*, has one *Good* Quality; For by the *Briny* Nature of its *Waters*, and the *Soil* about it, it yields ſuch mighty Quantities of *Salt*, as furniſh all the *Holy Land* with unexhauſted Plenty of that *neceſſary Product*.

Lot's Wife, and the Pillar of Salt.

YET one Addition *more*, *accoſting* my Remembrance, muſt implore the Reader's Pardon, if I ſtay to mention it; It is, that 'mongſt a Ridge of *Mountains*, not far diſtant from the *Lake*, I have been treating of, they ſhow a Hill of an indifferent *Magnitude*, which is, or ſeems to be, a kind of Rocky *Salt*, unfit for *Uſe*, and *thence* unvalued upon any *other reaſon*, than the Reputation of being, what the *Scriptures* call *the Pillar of Salt*, into which *Lot's Wife* was Metamorphos'd, when her *Female Curioſity* inclin'd her to *look back* againſt the *Angel's Order*, and behold the Ruins of her *Flaming City*.

CHAP.

CHAP. XLIII.

Of the Preſent State of the Chriſtian Religion *in* Paleſtine.

TWO U'D be perhaps impoſſible, in Travelling about the ſpacious *Univerſe*, to find a *Scene*, more ſtrangely ſhocking to a *Chriſtian Zeal*, than what the *Holy Land* affords at *preſent:* For it cannot ſurely be a welcome *Contemplation* to a Man, who owns the *Faith* of *Chriſt*, to ſee that Place have *leaſt* of his *Religion*, which had *moſt* of his *Good Wiſhes.* A ſhocking Contemplation.

THE vileſt *Soil*, the *Earth* poſſeſſes, yields *Encreaſe*, when it is Sow'd with *Liberality*; But this *ungrateful Clime*, this *miſerable Country*, enrich'd by the *ineſtimable Blood* of *Chriſt himſelf*, is yet ſo far from an Improvement of her not alone *Prodigious*, but *Peculiar Bleſſings*, that the diſencourag'd *Practice* of *Repuls'd Chriſtianity* is diſregarded more in *Paleſtine*, than even the moſt *Remote* and *Barbarous Corners* of the *Turkiſh* Territories.

THE ſcatter'd *Chriſtians*, who Inhabit with the *Turks*, in any of thoſe Towns, I mention'd in the *former Chapter*, commonly are ſuch, as are attracted by the *Summons* of a Profitable Way of *Living*, and forgetting every *Call* of their *Humanity*, but that of *Intereſt*, give their Minds *entirely up* to a continued Practice of ſuch *advantageous Courſes*, as, engaging totally the *Bent* of their *Deſires*, prevent their *Souls* from the neglected *Execution* of thoſe *Holy Duties*, which wou'd better *far* become their Application. The common *Chriſtian* Inhabitants of *Paleſtine.*

HOWEVER, there are many different *Sects* of *Chriſtians* here, who led by Piety, and the prevailing Love of their *Religion* and its Practices, abandon all the gayeſt Follies of the gilded World, and ſpend their Days within *Jeruſalem*, nay commonly within the very *Temple* of our *Saviour's Sepulchre*, with all the Marks of a ſincere Repentance, and ingenious Reſignation to the Smarts of *Poverty*, and unalluring Rules of an unfeign'd *Auſterity.* Many Sects, who live in the Temple of *Chriſt's* Sepulchre.

SOME Hundreds of theſe zealous Families, perpetually reſide within the Temple, ſo as never to Eat, Drink, or Sleep, in any other Place, nor find a poſſibility of Converſation with the People of the Town, at any other time, than when they bring *Proviſions* thither, and by ringing *one*, of a great number of *ſmall Bells*, by different Cords made faſt within the ſeveral Apartments of the *Chriſtians* there, give notice to the Perſons, they deſire to ſpeak with, who immediately come out, to be acquainted with the reaſon of their *Summons.* How Converſe with Strangers.

BUT ſince it may not be an unacceptable Amuſement for the Reader, to be made acquainted with the *different Tenets* of the *different Sects*, reſiding at *Jeruſalem*, I will enumerate the ſeveral *Doctrines* of ſuch *Chriſtian Zealots*, as are comprehended in the following *Denominations.*

The Names of Christian Sects, residing in Jerusalem.

ARMENIANS, *Coptees*, *Abyssens* and *Græcians*, *Jacobins*, *Nestorians* *Georgians*, and a kind of People, who have many Monasteries on *Mount Lebanon*, and are distinguish'd *amongst Christians*, by the Name of *Maronites*.

The *Armenians*.

THE *Faith* of the *Armenians*, who are, next the *Græcians*, here most numerous, has been already told you in the *three and twentieth Chapter*; largely treating of those Peoples Customs, and their *Tenets* of Religion.

The *Coptees* and *Græcians*.

I likewise, have inform'd you, that the *Coptees* are the Remnant of the *Old Egyptians*, and at large describ'd their *Doctrine* and *Condition*, in the *four and twentieth Chapter of this Treatise*, nor can I enlarge, without a flat *Prolixity*, on what I have already said concerning *Greece*, and the *Religion* of her *Natives*.

The Toleration given them.

LET it then suffice to say, that all the three abovenam'd *Sects*, administer in the respective Offices of their Religion, at *Jerusalem*, with as unbounded a *Permission*, and the same degrees of *Ceremony*, as they are allow'd to use, when in their several distant Countries.

THE rest I will proceed to treat of, as distinctly as I can, and first the *Abyssens*, more ancient than their *Fellows* in *Conversion* to the *Faith* and *Worship* of our *Saviour Christ*, require the Preference.

The *Abyssens*.

THEY are no other than the *Æthiopian Race*, whose *Ancestors* embrac'd the *Christian Doctrine*, from the Preaching of their Queen *Candace*'s *Eunuch*, *Philip*'s *Convert*, much about the *Year of Christ*, Four Hundred and Seventy.

The Tenets of their Religion.

THEY *Circumcise* their Children, Authoriz'd, as they imagine, by our *Saviour's own Example*, and extend the Duty of that *manual Operation* to both *Sexes* equally.

THE *Man* at forty Days Old, and the *Woman* at threescore they constantly *Baptize*, repeating every Year that *Sacramental Ceremony*, on the *Twelfth Day of Christmas*, in Commemoration only of the Condescention of our *Lord*, who stoop'd that Day to be *Baptiz'd* in *Jordan* by St. *John the Baptist*.

CONFESSION, Keeping *Lent*, and Praying for the *Dead*, are Points, wherein they join exactly with the *Roman Catholicks*, as they oppose them rigidly, in not admitting *Images* in *Churches*, or the *Use* of *Crucifixes*, and permitting *Priests* to *Marry freely*.

A *Jewish* Inclination.

IN one odd *Point* they seem to favour the *Opinion* of the *Jews*, with whom they side in *Abstinence* from certain *Meats*, and keeping *Saturday* as *Holy*, as they do the *Christian Sabaoth*.

I need not tell the *Learned Reader*, that the *Jacobins* are call'd so from the *Founder* of their *Heresy*, a *Syrian* of mean Parentage and Fortune, nam'd *Jacobus*.

The Religion of the *Jacobins*.

HIS Dictates taught his Followers, and their Posterity, to make the *Godhead* of our *Saviour* Passive, and Subservient to his *Manhood*. They believe the *Soul of Man Immortal*, but with this *Reserve*, that it continues *Slumb'ring* with the *Body*, till the *Day of Judgment*.

CON-

CONFESSION, Purgatory, and the Prayers of *Roman Catholicks* for the Deceas'd, they diſregard, as needleſs Innovations. Their *Prieſts* may *Marry*, and Adminiſter the *Sacrament* in both kinds, and unanimouſly join to disbelieve the Truth, and diſobey the Orders of the *ancient Fathers*, and their *Synods*, for the moſt part.

NESTORIUS in the Reign of *Theodoſius*, was Biſhop of *Conſtantinople*, and a Native of the *Upper Germany*; he introduc'd an *Hereſy*, which has prevail'd extreamly in the *Eaſt*, and gives the Denomination of *Neſtorians* to its Profeſſors. The *Neſtorians.*

IN the Adminiſtration of the *Euchariſt*, this *Sect* deny the *Real Preſence*, nor permit the *Virgin Mary* to be call'd, *The Mother of God.* They read the *Scriptures*, and pretend to practiſe a reſerv'd *Humility*, but make a ſtrange *Diviſion* in our *Saviour Chriſt*, between his *Divine* and *Humane* Nature.

THE *Georgians*, call'd ſo from the *Country* of that Name, (in ancient Days, *Albania*, or *Iberia*) are in many Ceremonies and Opinions, Imitators of the *Greeks*, and moſt diſtinguiſh'd by the following *Principles*, to which they long have been moſt ſtrict *Adherers*. The *Georgians.*

THEY take a Liberty from their *Religion*, to indulge their Senſes almoſt to the higheſt Pitch of *Inceſt*, by permitting *Marriages* within the *Rules* of *Chriſtian Prohibition.* They are great Admirers of *loud Inſtruments* of *Muſick*, in their Churches, and have ſeldom deviated from an *honeſty of Mind*, which ſpeaks 'em juſtly Qualified for the Reſpect and Care of *Europæan Governments*, who might with little Charge or Labour, bring them over from their *in-offenſive Ignorance*, to a more lively and illuminated *Knowledge* of the *Chriſt*, they Worſhip.

THE *Maronites* took Name, from *Maro* an *Old Abbot*, who won 'em over from the *Jacobin Opinion* to a *new one* of *his own*; or, as ſome ſay, from a large *Village*, call'd *Marona*, ſituated near their famous *Monaſtery* on Mount *Libanus* or *Lebanon.* The *Maronites.*

THERE have been frequent Conferences ſet on Foot, between the *Roman Catholicks* and the abovenam'd *Maronites*, wherein the *former* have ſo well ſucceeded, that they are come wholly over to the *Church of Rome*, ſome few *Reſerves* excepted, *two* of which are theſe: They hold it as a Superſtitious *Ceremony*, to make uſe of *Extreme Unction*, *one* of the *Seven Romiſh Sacraments*, and look upon all *Prayers* for the Deceas'd, as helpleſs Offices of a miſtaken *Zeal*, or ineffectual *Bigottry.*

THESE then are all the noted *Chriſtians*, now Inhabiting *Jeruſalem*, or any other Part of *Paleſtine*, each ſeveral *Order* ſubject to the Government of their reſpective *Biſhop*, *Abbot*, or *Elected Guardian*, but ſo much more ſubject to the *Turkiſh Power*, that they muſt miſerably ſtand, depreſs'd by want of *Riches* or *Authority*, and ſee the *Ground*, which once the *Good*, the *Holy Jeſus* honour'd with his *Habitation*, made the Property, and ruin'd by the Inſolence of thoſe audacious *Infidels*, who dare, upon the very Scene of his prodigious *Agonies*, Blaſpheme his *Perſon*, and Deride his *Crucifixion.* The Government, theſe Sects are ſubject to.

IN

The Concluſion of the Chapter.

IN this Condition, *Reader*, lies the *Holy-Land* at *preſent*, ſcarce enough eſteem'd by the few *Turks*, who live therein, to make 'em gueſs their *Profits* worth their *Pains*, and yet in vain deſir'd with longing Wiſhes, by many *Chriſtian Princes*, who for want of a ſufficient Power, by ſingle Efforts, to expel the Conquerors, are forc'd to ſee that *Land* more wretched *now* than any other, which was *once* declar'd by *God himſelf*, the Happieſt of the *Univerſe*.

CHAP.

CHAP. XLIV.

Of Arabia *the* Stony.

NOW, let us look a little into the Dominions of the *Three Arabia*'s, many Parts whereof are ſubject to the *Turkiſh Sultan*, but far more, *are not*, yet do thoſe Lawleſs and Imperious Monarchs claim the Honour of the *Government of all*, by adding to their *Titles* an *Illegal Claim*, to the *entire Poſſeſſion* of the *wide Arabia.* *Arabia*, not all ſubject to the *Turk.*

SINCE therefore, *tho' not really his*, he calls them *ſo*, I will as briefly as is poſſible, to ſatisfie the Reader, give a juſt Deſcription of the *Three Diviſions* of this *Mighty Country*, and firſt attempt a thorough View of that *Arabia*, call'd *Petræa.*

ARABIA PETRÆA, or *Arabia the Stony*, either took its Name from *Petra*, now call'd *Rat-al-allah*, by the *Turks*, its Maſters, the *Metropolis* of Old of all the Country; or, as ſome will have it, from the *Rocky Mountains*, which confine it, and the great *Stone Quarries*, at the bottom of the Sand, in every Part within it. *Arabia Petræa* why ſo call'd.

'TIS bounded on the *Northern ſide*, by *Syria*, on the *Weſt* by *Egypt*, on the *Eaſt* it borders on the *Deſarts of Arabia*, and the *Southern* Confines touch the *Northern* Shores of the *Red Sea*, and the delightful Frontiers of *Arabia Felix.* The Situation of the Stony *Arabia.*

THE Land is very *deſolate*, and *barren* to a vaſt degree. The Ground lies waſt, o'erwhelm'd a thouſand times a Year, by fluctuating Waves of rolling Sand, if I may call them ſo, impetuouſly driven up and down, Hills chang'd to Valleys, and the Valleys ſuddenly transform'd to Mountains; nothing here can boaſt the certainty of one Half Hours Duration; all the Face of *Fickle Nature* varies in a moment, and you ſee no more the vaniſh'd Proſpect, you have juſt been looking on. Deſcription of the Soil.

NO *Tree* here flouriſhes, but now and then a ſolitary Palm; the Ground unſtable, can produce no more than two or three low kind of Herbs, the *Hyſſop*, and another with a ſpreading *Leaf*, which wanting little depth for Root, grow here and there upon the Graſs-leſs Surface of the Naked *Sand.* Its Barrenneſs.

BUT what is more than all the reſt intolerable, is the melancholy *want of Water*, Travellers are ſubject to, who often are oblig'd to ride till almoſt Dead with *Thirſt*, before they find a *Spring*, ſufficient to emit a *Pint of Water* for the Service of a Multitude. Great Want of Water.

EXCEPTING the *Wild Arabs*, whom I ſhall diſtinctly treat of by and by, thoſe miſerable Wretches, who Inhabit this untempting Country, commonly are ſuch, as being driven from their Native Places by a barbarous Oppreſſion, chuſe to change a forc'd, for a no leſs, but voluntary *Miſery.* The Miſery of the Inhabitants.

Reflections on the ill Effects of Poverty.

O pinching Poverty! That Men ſhou'd yield their *nobleſt Virtues* to be cruſh'd by thee! How ſtrange are thy Effects! And to what *unaccountable Attempts* doſt thou puſh on the Minds of ſuch as feel thee! No Men had certainly ran headlong to theſe *Deſarts*, to avoid the *Shame*, thy Power expos'd 'em to, unleſs thou art indeed as terrible as the *Old Poet* thus has repreſented thee.

Theognis, upon Poverty.

Ἀνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιϛα,
Καὶ γήρως πολιοῦ, Κύρνε, καὶ ἱππιάλω.
Ἣν δὴ χρὴ φεύγοντα καὶ ἐς μεγάκητεα πόντον
Ῥίπτειν, καὶ πετρέων, Κύρνε, κατ' ἠλιβάτων.
Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος ὅτέ τι εἰπεῖν,
Οὐθ' ἕρξαι δύναται, γλῶσσα δέ οἱ δέδεται.
Χρὴ γὰρ ὑμῶς ἐπὶ γῆν τε καὶ, ἔυρεα νῶτα θαλάσσης
Δίζεσθαι χαλεπῆς, Κύρνε, λύσιν πενίης.
Τεθνᾶναι, φίλε Κύρνε, πενιχρῷ βέλτερον ἀνδρὶ
Ἢ ζώειν χαλεπῇ πιεζόμενον πενίῃ.

Poverty, *Cyrnus*, tames a *Good Man* more
Than *Fevers*, *Age*, and all, he felt before.
To *fly* the heavy Curſe of *being Poor*,
What *Ills*, O *Cyrnus*, ſhou'd not Men endure?
They rather ought to meet ſome *Briny Wave*,
And 'midſt *th'unfathom'd Ocean* find a *Grave*;
'Twere better far to *ruſh* againſt ſome *Rock*,
And *daſh their Brains out* with the bloody Shock;
For ev'ry Man by *Poverty*'s depreſt,
Nor can he *Speak*, or *Act*, or *Live at Reſt*;
But *Tongue-tyed*, *Silence* binds his *knowing Breaſt*.
Thence, *Cyrnus*, ſhou'd we ſtrive by *Land* or *Sea*,
From *Poor Mens Burthens* to live ever *free*,
For 'tis far better, we ſhou'd *Death* endure,
Than bear the *Weight of Life*, if *Life* muſt ſtill be *Poor*.

Reflections on the vanity of Pride.

YET is it, *on the other Hand*, as wretched a Condition, to be *ſwell'd*, beyond the *Knowledge* of our Selves, and the *Remembrance* of our Frailties, by the tranſitory Preference, we gain above our *Fellow Mortals* by the ſhort-liv'd *Honours*, *Wealth* beſtows on our deluded *Wiſhes*; ſudden Changes, and undreamt-of Storms, invading our Poſſeſſions, may reduce us ſwiftly, even below a Level, with the *meaneſt* of our *Menials*, and to puniſh our *Ambition*, Ship-wreck our *Goood-Fortune*.

A Story, of a Proud, Rich Man at *Hamburgh*.

I very well remember, once at *Hamburgh* to have ſeen a melancholy Inſtance of the ſtrange *Viciſſitudes* to which *Mortality* is hourly Subject: For as I was looking on the *Monuments*, which grac'd a *Church* of the above-nam'd *City*, I took notice of a certain *Tomb-Stone*, fix'd up ſideways to the *Wall*, on which, beſides a deal of *Sculpture*, there were deeply cut the ſtrange Particulars of the *Relation* following, in the *German* Language.

A ſudden Riſe.

FREDERIC LEOPOLD LAUSSERBURG, a Perſon of obſcure Birth, and an Illiterate Education, grew ſo Rich by Great Mens Favour, and a thouſand unexpected Bleſſings of an undeſerv'd Good-Fortune, that he was advanc'd to the moſt envied *Dignities*, the *Magiſtracy* of the City cou'd beſtow upon him, and encreas'd in *Wealth* and *Power* to ſo prodigious a degree, that no ſix *Gentlemen* in all that Country, cou'd outbalance his *Poſſeſſions*.

PRIDE,

PRIDE, the Conſequence, and Common Tinger of *Triumphant Beggary*, quite turn'd his Senſes; In this Height of *Exaltation* he forgot the means, by which he *roſe*, and look'd upon the Bleſſings, he Poſſeſs'd, as Fram'd for his Enjoyment; Inſolence and Vanity ſo Clouded his ſmall ſhare of underſtanding, that he us'd all People with ſuch *Unbred Haughtineſs*, that he became the Univerſal hate of *Town* and *Country*. A weakneſs of Nature.

PROVIDENCE endeavour'd to oblige him by a Warning, from the Mouth of a Free Speaker his Relation, who attempting to diſſwade him from the Odious Practice of ſo Scornfull a Deportment, urging that tho' *now* he was above the Malice of the World, a time might come, when he ſhou'd ceaſe to be ſo, had this vain and ſenſeleſs anſwer thrown upon him.—— *Alas! Poor Fool, an Aſs might ſooner learn to Play upon the Bagpipes, than the Curſe of Poverty be Taught a Way to make me Miſerable.* Good advice unhappily Slighted.

ADVICE was ineffectual, and the Gentleman forbore repeating it, the Haughty *Lauſſerburg* went ſoon that Night to *Bed*, and *Wak'd* about the *Hour* of *Midnight* with a wonderfull Surprize, to hear the Noiſe of *Ruſtic Muſick* in the *Street* (and as he thought before his *Windows)* with a Hundred Exclamations, ſuch as *Lord deliver us*, *Protect us Heaven*, and the like, from all the Windows, oppoſite to his, whoſe Caſements ſhutt and open'd with a ſtrange Confuſion. A Midnight alarm.

TEMPTED by the Noiſes, he got out of Bed, and Running to his Chamber Window, threw it open, and the firſt Remark, he caſt his Eyes on, was a kind of *Phantom*, repreſenting the exact reſemblance of an *Aſs*, erected on his hinder Legs, and Dancing up and down to an uncommon Tune, of his own Playing on a perfect *Bagpipe*, while the Frighted Neighbours, all amaz'd *before*, were *now* far more ſurpriz'd, to ſee the *Apparition Vaniſh* in the very Moment, he look'd out at Window and beheld it. A wonderfull Apparition.

THE Startled *Lauſſerburg*, in Agonies at this Appearance, preſently Reflected on the Wicked anſwer, he had made his Friend, and from that Hour became ſo Melancholy, that he never reliſh'd former Pleaſures, but neglected ſtrangely all his Great Concerns, and ſunk almoſt to a downright Stupidity.

AMAZING Accidents by Fire and Robbers, Law-ſuits and Neglect, in two Years time conſum'd his Wealth to ſo incredible a Change, that being hated by the Townſmen, they refus'd to give him the relief, he wanted; ſo that he, who lately Judg'd himſelf too Great to know an Equal, or Converſe with an Inferior, was by Providence, reduc'd to Beg his Bread, from Door to Door, and hope a Charity from even the meaneſt of thoſe People, whom he had before Uncharitably dealt with; nay ſo far *Ill-Fortune* Tortur'd him, that, not admitted under any Roof, *That very Friend*, who had forewarn'd him of the poſſibility of Falling, coming late one *Moon-light Night*, along the Street, in very Cold and Rainy Weather, ſaw him ſitting huddled on a Heap of Dirt, half Naked, Sheltred from the Rain by nothing, but a kind of *Wicker'd Basket*, which being cloſe at Bottom, but as open as a *Cage* in every other part, he had drawn over him, to keep his Head from the Severity of Weather. A ſudden Downfall. A Miſerable Condition.

THIS Story, carv'd at large upon the *Tombſtone*, quickens Pity and Amazement at one time, and may be uſefull, as a *Mirror* to preſent the World, with an exact Idea of the riſe and fall of *Vanity*, and the Misfortunes, drawn by *Pride* upon the *Bubbles of Mortality*. The uſe of the Story.

Shells, and Shining Sand, upon the Deſart.

BEFORE I cloſe this Chapter, 'twill be proper to inform the Reader, that the Sandy Deſarts of the *Stony*, and indeed the other two *Arabia's*, are cover'd thickly with a Thouſand kinds of *Little Shells*, and *Nitrous Atoms*, which appear with Gliſtering Beauty, at a diſtance from you, which, with ſeveral other Proofs, are reaſonable Grounds for a belief, that *once* theſe Plains, *now Deſart Sands*, were a large Part of the *Main Ocean*.

CHAP.

CHAP. XLV.

Of Arabia *the* Deſart.

THE mighty *Deſarts* of the *Waſt Arabia*, *South* of the *Foregoing*, are confin'd that way, by the *Arabia*, well call'd *Happy*, from the Aromatic Bleſſings of its Climate: But on every other ſide, run wildly on towards *Babylon* and *Media*, *Meſopotomia* and *Armenia*, in ſuch endleſs Tracts of *Sand* and *Deſolation*, that the undiſcover'd Reach of their prodigious *Surface*, frightens Curioſity from Thoughts of ſearching, for the juſt Extent of ſuch a dangerous Territory. The Deſarts of *Arabia*.

HEAVEN has here laid Waſt the Work of *Earth's Creation*, or contriv'd theſe *Blots* of *Nature*, like a *Mole* in a *fine Face*, to ſerve as *Foils*, and add an Ornamental *Luſtre* to the Brighter Parts of the more *Temperate Univerſe*. Different from the reſt of the World.

THE *Elements* themſelves are here at War; The *Sun* inflames the *Sand*, and the Tempeſtuous *Sand* invades the *Air* with Waves of Fire, whoſe rolling Heaps like ſtormy Billows of impetuous *Heat*, hiſs dreadfully againſt the Breath of thoſe prodigious Tempeſts, which remove them hourly, and make a *Chaos* of the horrid *Deſart*.

NOT a *Shrub* grows here, or any thing at all, which looks like *Nature* in her common Decency; the *Hiſs* of every kind of Poys'nous *Serpent* aggravates the Terrour of a trembling Traveller, who, all inviron'd by the dangerous *Snakes* and ſalvage *Beaſts*, which, ſcaring others, are themſelves as often ſcar'd, by the unſtable Motion of the trackleſs *Deſarts*, is oblig'd to ſeem at *Sea*, upon the ſcorching *Continent*, and Travel *Day and Night* without the ſmalleſt *Guide*, but the Aſſiſtance of a *Compaſs*. Wild Beaſts, and Serpents in the Deſarts.

THE raging *Heat* of a perpetual *Sun* ſo burns the *Sands*, they Travel on, that they are ſcorch'd, as if they walk'd thro' half-extinguiſh'd heaps of *Aſhes*, yet are they ſtill oblig'd to carry *Fire*, and fix it round the Places, where they reſt, to fright away the Monſt'rous Creatures, who wou'd elſe aſſault 'em. The Virtue of Fire in the Deſarts.

THOSE *Arabians*, who are Knowing in the Nature of the horrid *Climate*, gueſs, by certain Motions of the Clouds, the coming of a Storm of *Wind* from any Quarter, and the diſtance, it is at, and conſequently ſuit their Travels thro' the *Deſarts*, to their Beſt Conveniency. The Skill of the *Arabians*.

BUT *Chriſtian Strangers*, wholly Ignorant of all thoſe *Signs*, nor daring to confide ſo far in the ſuſpected *Arabs*, as to take 'em for their *Guides*, are ſometimes miſerably overtaken by the danger of a *Storm*, which agitates the Ground, they travel on, with all the violence of the ſevereſt *Earth-quake*, lifting Men and Camels from the *Deſart*, or at leaſt ſo fills the *Air* with The Miſery of Chriſtians, Travelling without a Guide in the Deſarts of *Arabia*.

Clouds of Sand, driv'n up and down by unreſiſted *Whirlwinds*, that the Wretched *Traveller*, quite blinded with their Fury, ſtands, *unknowing what to do*, while the *Dried Dead Bodies* of Men and Women, who have periſh'd *Ages ſince*, in paſſing over, are with a ſurprizing Horror blown upon them, whisk'd like Paper thro' the Air, all Dreadful and Deform'd, with thoſe ſuſpended *Carkaſſes*, and Flocks of *Serpents* hurried violently thro' the Winds, with the uplifted *Tracks* of glowing *Sand*, they lately crept in.

WHO knows, but many of thoſe dead Mens *Bodies*, which are blown ſo frightfully about the *Deſart*, are the ſame, who periſh'd, when the *Roman Legions*, under *Warlike Cato*, bravely paſs'd this *Sultry Climate* in the Search of Glory, and on whoſe account the *Poet Lucan* thus deſcribes the Nature of theſe *Deſarts*.

Luc. L. 10.

Sic Orbem torquente Noto, Romana juventus
Procubuit, metuenſq; rapi, conſtrinxit amictus,
Inſeruitq; manus terræ ; nec pondere ſolo,
Sed nixu jacuit, vix ſic immobilis Auſtro,
Qui ſuper ingentes cumulos involuit arenæ,
Atq; operit tellure viros, vix tollere miles
Membra valet, multo congeſtu pulveris hærens ;
Alligat & ſtantes affuſæ magnus arenæ
Agger, & immoti terrâ ſurgente tenentur.
Saxa tulit penitus diſcuſſis proruta muris,
Effuditq; procul mirandâ ſorte malorum :
Qui nullas vidêre domos, vidêre ruinas,
Famq; iter omne latet, nec ſunt diſcrimina terræ
Ulla, niſi ætheriæ medio velut æquore flammæ.
Sideribus novêre vias ;

While thus (diſturbing Earth) the *South Wind* blew,
The *Romans* on the Ground their *Bodies* threw,
And fearing ſwiftly to be *blown away*,
Bound faſt their *Cloaths*, and graſpt the *Soil*, whereon they lay ;
Nor does their *Weight* alone ſecure them there,
A Clinging Strength they make the *Surface* bear ;
Scarce can they *thus* the *Southern* Storm withſtand,
Which o'er their Proſtrate Heads, rolls mighty Hills of *Sand* ;
Buried therein, the Soldiers ſcarce can lift
Their *Limbs*, the *Monumental* Duſt to ſhift.
Thoſe, who dare *ſtand upright*, *unmov'd* remain,
Kept *ſtrait* by heaps of Sand, which *over-whelm* the Plain,
Prodigious Stones, rent from ſome *broken Wall*,
Fly in the *Tempeſt*, which ſupports them all,
And in ſome *diſtant Clime*, with wonder lets them *fall*.
They *Ruins* ſee, who can no *Houſes* ſpy ;
No beaten *Path* ſalutes the longing *Eye*,
No different *Roads* in this *ſad Place* appear,
Like *Mariners*, by *Stars*, their doubtful *Courſe* they Steer.

The wretched Condition of Travellers, who are loſt in the Deſarts.

HORROR and Confuſion overtake the *Traveller*, who, by a thouſand little *Accidents*, is hourly liable to loſe his *Company*. Imagine, Reader, what a miſerable State you wou'd believe your ſelf reduc'd to, were you left alone, amidſt the wild, and unfrequented *Sands* of theſe unmeaſur'd *Deſarts* ; *Nothing* near you, nor within the reach of the moſt Sanguine Hope, but dreadful *Serpents*, unknown *Monſters*, and a thouſand barbarous Enemies to *Nature* and *Humanity* ; No diſtant Proſpect of a Smoaking *Chimney* to direct

rect your Footſteps, nor the comfortable ſight of Beaten *Roads*, to guide you in your *Journey*; *Day* aſſaulting you with ſcorching *Heats*, and *Night* confounding you with the repeated Shreicks and ſhrill Complaints of *Ghoſts*, or *Apparitions*, which, if you believe the People of the Country, wander Nightly up and down about theſe *Deſarts*. Ghoſts, and Apparitions, in the Deſarts.

THE *Arabs* told me fifty frightful Stories of the *Miſchiefs*, done by theſe *Hob-goblins*, who delight, (*it ſeems*) to exerciſe *Deceit*, and make poor Travellers not only loſe their way, but periſh in the *Deſart*. Miſchievous Hob-goblins.

HOWEVER, there was, ſome Years ſince, a Certain *Better natur'd Spirit*, than a Man has commonly an Opportunity to get *acquainted with*, and ſince 'tis pity ſhe ſhou'd loſe the *Honour*, due to her *Civility*, I will Record her, for as honeſt and obliging an *Hob-goblin*, as ever can be found in all *Arabia*.

THERE was, as I was told by my Judicious *Turkiſh Author*, an *Armenian Merchant*, call'd *Demetrio*, who liv'd for many Years in *Egypt*, and as I remember, in the City of *Grand Cairo*, till, by his induſtrious Application to the *Art*, he Practis'd, he became conſiderably Rich, and Flouriſh'd mightily. A Story of an *Armenian Merchant*, loſt in the Deſarts of *Arabia*.

IT ſeems the Man was of a Grateful *Temper*, and remember'd that, when he had liv'd, while *Young*, in *Babylon*, in a Condition very *Mean*, and much depreſs'd by *Servitude* and *Poverty*, he had receiv'd extraordinary *Civilities* from a *Good natur'd Turk*, by whoſe Aſſiſtance only, he had been enabled to engage himſelf in that ſucceſsful way of *Living*, which had *now* ſo happily improv'd his Former *Circumſtances*.

HE made a Reſolution, that he wou'd go pay a *Viſit* to his *Friend* in *Babylon*, and let him ſee that he remember'd gratefully the many *Bounties*, he had formerly receiv'd, and wou'd *reward*, at leaſt *acknowledge*, his extenſive *Obligations*; and accordingly, he went in Company with the Great *Caravan*, which croſs'd the *Deſarts* to the very *Place*, he had deſign'd a *Journey to*. The grateful Deſign of a dangerous Journey.

HE Travell'd pleaſantly enough, till he was got almoſt half thro' the danger of his *Paſſage*, when it hapned, that the *Caravan* fell ſhort of *Water*, which they ſearch'd in vain for among the Sands, ſo that their *Thirſt* encreaſing daily, almoſt all their *Beaſts* of *Burthen* fainted under it, and many of their Company, unable to ſupport the *Anguiſh*, it reduc'd them to, fell Sick, and Died in *Miſerable Torment*. The Water falls ſhort.

PRODIGIOUS Offers there were doubtleſs made, for the reward of any, who ſhou'd *then* diſcover the glad Tydings of a *Spring*, which tho' they cou'd not reaſonably hope to find, the *Zeal* of their *Deſires*, and *Sharpneſs* of their *Appetite*, inclin'd them to endeavour it, by ſending out Detachments every way, with *Orders* not to loſe the Sight of one another. They detach Parties to ſeek a Spring.

THE *Wants of Nature*, notwithſtanding this Precaution, urg'd their Courages to a contempt of any other *Danger*, than the *Death*, they dreaded from the *Want of Water*, wherefore little minding the Advice, they had receiv'd, they frequently divided their ſmall *Parties*, and wou'd ramble ſingly *up and down*, regarding nothing, but the Thoughts of keeping ſtill within the hearing of each others *Hollow*. They divide, and ſtraggle from each other.

AMONG

A dangerous Wandering.

AMONG the reſt one *Moonlight-Night*, *Demetrio*, (it ſeems) was gone a Water Hunting, and had ſtraggled to conſiderable *diſtance* from the *Party*, he went out with, but *imagin'd*, he diſcover'd all about him many Companies, belonging to the *Caravan*, employ'd on the ſame *Errand*, he was buſy in; at laſt he heard a Voice *on his left Hand*, which call'd, as from the *Neareſt Party*, with the welcome Repetition of theſe Words, *Ho! This way, this way, we have found out Water.*

A deluſive Proſpect.

FULL of Joy he look'd about him, and perceiv'd (at leaſt imagin'd he perceiv'd) the *Parties* of the *Caravan* run all one way, as if they follow'd the Tranſporting *Summons*, which invited them to *Crowd that way*, and taſt the *Water*, he believ'd ſo happily diſcover'd.

IN ſhort, he ran as faſt as he was able, cloſe upon the Heels of *Certain Men*, whoſe *Faces* he was very well acquainted with, and knew them to belong to the *Great Caravan*, he came with: Till *at laſt*, when he had follow'd them above an Hour, they turn'd upon him, *ſhook their Heads*, *laugh'd loud*, then *diſappear'd*, and *vaniſh'd* like a *Shadow*,

The malice of a Company of Ghoſts.

NATURES Dictates may inform the Reader, what *Convulſive Agonies* alarm'd the Breaſt of the *Deceiv'd Armenian*, when he ſaw thoſe *Guides* diſſolve to *Air*, on whom he had depended, as his *Safe-guards* and *Directors*: But his *Fright* encreas'd to double horror, when he look'd all round him, and cou'd ſee no Sign of *Man* or *Beaſt*, but found he had been led away from all his Company by the deluſive Beckons of Malicious *Ghoſts*, and Ill-deſigning *Apparitions*.

A ſad Condition.

IN vain he curs'd the hapleſs *Motives*, which inclin'd him to the Journey, and with bitter Cries bewail'd his *Miſery*; lamenting the Misfortune of his loſt *Condition* with a flood of Tears, which bath'd the *Sands*, o'er which he wand'red, void of Comfort, and inſtead of finding the far diſtant *Company*, he look'd for, hourly rambled farther in the *Deſart*, while his Aking *Eyes* ſaw nothing in his way but trackleſs Regions of unſtable *Sand*, and both his *Ears* were deeply pierc'd, by frightful Hiſſings of the *Serpents* round him, and the doleful Shrieks, and horrid Yells of unſeen *Ghoſts*, and Hovering *Hob-goblins*.

A deſpairing Reſolution.

TWO Days and Nights were thus paſs'd over, when deſpairing evermore of ſeeing *Man*, and weak'ned by *Fatigue*, and want of *Food* and *Water*, he laid himſelf upon the *Sands*, and was reſolv'd to wait his Death, with an *Heroic Reſignation* to the *Will* of Providence.

HE had not lain two Hours, before he ſtarted at the *Repetition* of a *Voice*, which call'd three times, in a ſhrill, melancholy Accent, *Demetrio*, *Demetrio*, *Demetrio*.

A Wife good-natur'd even after Death.

HE lifted up his Eyes, with great Amazement at the mention of his Name, in ſuch a Place as *that*, and ſcarce believ'd himſelf awake, when he beheld his *Wife* at two Yards diſtance from him, with a *Pot of Water* in *one Hand*, and a *Dry Biſket* in the *other*.

SHE plac'd 'em by him, and made Signs, that he ſhou'd *Eat* and *Drink*, which an half-famiſh'd *Appetite* oblig'd him to endeavour, after he had offer'd to Embrace *his Wife*, who glided from him like an *Airy Phantom*, and forbad him *touching her*.

The Speech of a Ghoſt to a Man in the Deſarts.

I am, *ſaid ſhe*, no more the *Partner* of your Earthly Bleſſings, Death has interpos'd his *Obſtacle* betwixt our *Meeting* to Embrace as formerly: Thy *Friend*

Friend at *Babylon* is alſo Dead, and thy poor *Children*, *Motherleſs* at *Cairo*, want thy *Comfort*. Follow me, and I will lead thee to thy *Company*, and ſhow thee *Water* for thy *ſelf* and *them*, which when thou haſt diſcover'd, and receiv'd the *Great Reward*, that will be given thee, *go back with me*, I'll lead thee ſafely to the Borders of the *Deſart*, whence thou may'ſt return to *Egypt*, tho' *alone*, in ſafety. But thou muſt not ask me any Queſtions of my preſent *Circumſtances*, too Myſterious for a *Mortal*'s Comprehenſion. A Check to Curioſity.

OVERJOY'D, but wond'ring at the ſtrangeneſs of the Accident, he follow'd his Obliging *Wife*, quite croſs another Part of the *Wide Deſart*, till ſhe brought him to a Place, where ſhe aſſur'd him if he *dug*, he ſhou'd find *Water*; but injoin'd him not to grieve, that ſhe was *Dead*, repeating many times, that ſhe was happier *now* than ſhe had been, while *Living*.

HE cou'd from hence behold the *Caravan*, a third Part of whoſe Number had already Periſh'd by the *Drought*, they were expos'd to. He immediatly went to them, brought 'em to the *Place*, and ſhow'd 'em where to *dig*, till they found *Water*, in ſufficient quantity to ſatisfie them all, and fill the *Veſſels* for their Uſe, in the remaining part of their ſad *Journey*. A lucky Diſcovery.

HIS *Wife*, inviſible to all, but *him*, attended all this while, and whiſper'd in his *Ear*, the beſt Directions, ſhe cou'd give him: A Conſiderable *Sum of Money* was preſented him by the *Commanders* of the *Caravan*, which almoſt doubled what he had before obtain'd by a ſucceſsful *Induſtry*. He preſently exchang'd the Preſent, for ſuch *Jewels*, *Gold*, and other Riches, as wou'd lie in the leaſt Compaſs, and conducted by his *Wifes kind Spirit*, left the Company, and went in ſafety back to *Egypt*, holding a delightful Converſation all the way, and being told a thouſand wond'rous Things by his *Aerial Guide*, who, having brought him to the Borders of the *Deſart*, left him with a Charge, to give her Love to all her *Children*, and adviſe 'em how to live, *ſecure of Happineſs*, by means, ſhe had inform'd him of. A dead Wife, doubles her Husband's Fortune. A happy Eſcape from the Deſarts.

HE did as ſhe directed him, and when he came to *Cairo*, found his *Family* in Mourning for the Death of his *Dear Wife*, who left the World, according to his Computation, juſt a *Week*, before he met her in the *Deſarts*.

THIS *Story*, Reader, told me by a *Turk*, who thought himſelf a Man of great Sincerity, and of no ſmall Judgment, pleaſe to take as I receiv'd it; 'twill at leaſt divert you, and may ſerve to give you an *Idea* of thoſe horrid *Deſarts*, on which Subject I ſhall add no more, than that ſuch *Travellers*, as find a *Spring* of *Water*, tolerably freſh, by digging in the *Sands*, too well acquainted with the *Miſery of wanting it*, endeavour to preſerve the Memory of the *Place*, by fixing up a *Pike*, or ſometimes *two*, bound faſt together, to make the *Mark* more laſting by its length; Theſe have a kind of *Enſign* at the top, but ſeldom ſtand a Month, before whole *Mountains* of the *Sand* entirely bury them, at leaſt ſo cover them, that ſcarce three Foot of all the *Pike* appears above the *Surface*; Such a dreadful Viſage bears the *Deſart Country* of the *ſcorch'd Arabia*. How they mark the Water Places in the Deſarts.

CHAP.

CHAP. XLVI.

Of Arabia, *the* Happy.

Arabia Felix, juſtly ſo nam'd.

THIS Country, *Aromatically Happy* in the *Spices*, She produces, and diſtinguiſh'd from the other two by all the *Bleſſings* of Indulgent *Nature*, ſometimes known to be a *Partial Mother*, well deſerves the Name of *Felix*, not alone becauſe moſt *Happy* in her *Wealth* and *Products*, but as ſhe is doubly ſo, when plac'd in Competition with the two *Arabia*'s, her Deform'd and Barren Neighbours.

Providences Bounty to this Country.

PROVIDENCE has here made full amends for the Deficiencies, ſhe caus'd in both the other; and the *People*, who Inhabit this delightful Country, are as far ſuperior to the reſt, in their *Humanity* and *Fair Deportment* to the Strangers, they Converſe with, as their *Soil* exceeds the other in its Beauties and Fertility.

Arabia Felix, how Govern'd.

ARABIA FELIX has a *Sultan of her own*, poſſeſſing *Arbitrary Power*, and Ruling in the *Inland Countries*; but the *Sea-Port Towns*, at leaſt moſt of them, have been long Subſervient to the *Turkiſh Government*, as valued moſt by that encroaching People, on account of the prodigious Profits, riſing to their Owners, from an open *Traffick* with the *Indian Countries*, and the great Advantages, they reap by *Exportation* of their own rich *Manufactures*, and the *Product* of their *Climate*.

The Cities of that Country.

THEY have many Cities of conſiderable Magnitude, the Chief whereof, are *Mocha*, *Zenan*, *Siam*, *Ermin*, *Surac*, *Demmar*, *Almacarhan*, *Nag-helſaamar*, *Raba-taaman*, *Tais*, *Mouſar*, *Doffar*, and the *Port* of *Aden*.

Their way of Building.

MOST of theſe, and many other Cities, are adorn'd with very fine and ſtately Buildings, of a laſting kind of *Stone*, well poliſh'd, and join'd cloſe with admirable *Mortar*: *Gardens*, *Orchards*, and large Ornamental *Suburbs*, generally grace the *Towns* with Beautiful Appearances, and many of them are indifferently Fortified with Walls and Out-Works.

The Merchandizes of *Arabia*.

THE Merchandizes of *Arabia Felix*, are the *Aromatic Gums* and *Spices*, it was ever famous for, *Olibanum* and *Frankincenſe*, and *Myrrh* of many kinds, *Rich Balſam*, *Sugar Canes*, *Large Coco-Nuts*, and *Coffee* in abundance.

THEY have *Grapes*, and almoſt every kind of *Fruit*, in fulleſt Excellency; *Mutton*, *Beef*, and other *Meats* both Good and Plentiful, and live in the Enjoyment of the Gayeſt Pleaſures, *Nature*, unaſſiſted by the Helps of *Art*, can furniſh their Delights with.

Plenty of Wild Beaſts bred there.

THE *Inland Countries* are extreamly *Woody*, and afford convenient Shelter for the numerous *Herds* of *Lyons*, *Leopards*, *Tygers*, *Wolves*, and other *Beaſts of Prey*, abounding greatly, not alone in this, but all the *Three Arabia*'s, I have treated of.

THE

THE *Air* is conſtantly ſalubrious, and notwithſtanding the warm Situation of the Country, reaching from near *Thirty* to *Eleven* or *Ten Degrees* of Northern *Latitude:* The *Heat* is ſo delightfully alloy'd by frequent *Breezes*, which like wanton *Zephyrs*, fan the *Air*, and waft the *Scent* of odoriferous *Spices* on their gentle *Breathings*, that you feaſt upon the richeſt Banquet, *Nature* can prepare you, as you travel on the *Road* from *Town* to *City*; and the moderated *Climate*, ſoftly mixing *Vernal Mildneſs*, with the *Beams* of *Summer*, makes all *Seaſons* equally engaging, ſo that the *Greek Poet*, who in the following Verſes, Wiſhes for a *Conſtant Spring*, may properly be ſaid to have deſcrib'd the Bleſſing of *Arabia Felix*.

The Air very Pleaſant, and Healthful.

Οὐκ ἐθέλω θέρεις ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπάζῃ.
Οὐκ ἐθέλω φθινοπώρην, ἐπεὶ νόσον ὥρια τίκτει.
Οὖλον χεῖμα φέρει νιφετὸν, κρυμός τε φορεῦμαι.
Εἴαρ ἐμοὶ τριπόθατον ὅλῳ λυκάβαντι παρείη,
Ἀνίκα μή τε κρύος, μήθ' ἅλιος ἄμμε βαρύνει,
Ἔαρι πάντα κύει, πάντ' ἔαρος ἁδέα βλαστεῖ,
Χ' ἁ νὺξ ἀνθρώποισιν ἴσα καὶ ὁμόιιος ἀὼς.

Bion's Choice of Seaſons.

I love not *Summer*, for the *Sun then Reigns*,
And *Scorches* me on the *unſheltred Plains*;
I love not *Autumn*, for *Diſeaſes then*,
Bred by her *Fruits*, afflict the *Healthieſt Men*;
Pernicious Winter does ſharp *Snows* create,
And all *Cold-Weather Nature* bids me hate;
Let *Spring*, that *long-wiſh'd Seaſon*, then appear,
And bleſs me with her *Preſence* all the *Year*,
For *then* we neither *Heat* nor *Cold* can fear;
All Things look *ſmiling then*, *Nature* grows *Gay*,
And *Men* divide their *Hours*, in *equal Night* and *Day*.

CHAP. XLVII.

Of the Red-Sea.

THE *Red-Sea* is ſo fully known already, by the *Geographical* Deſcriptions of our own Country Writers, and the exquiſite Performances of the *Mathematic* Authors of moſt *Chriſtian* Nations, that I mean not *here* to Touch on thoſe *notorious* Obſervations, which have *long ago* been made by others, but inform my Reader of ſome *new Diſcoveries* of little matters, which I made my ſelf.

BUT firſt, it will be Requiſite to ſay a Word or two, relating to the *Etymology* and *Ports* of the *Red-Sea*, which having done, I will proceed to mention the Remarks, I made, as they occur to my Remembrance.

Why the *Red-Sea* is ſo call'd.

RHYTHRA, in the *old Egyptian Language*, ſignifying *Red*, was formerly the Name of a *great Monarch* of that Country, who gave the *Sea* his own *Denomination*, which has been ſince miſtaken, by affinity of Sound, and *Miſ-interpreted* the *Red-Sea*, by thoſe, who fix'd the Name upon it, which it bears at preſent.

A Second Opinion.

OTHERS think, eſpecially the *Jews*, Inhabiting the *Eaſtern Countries*, that it was call'd the *Red-Sea*, from the prodigious ruin, and great overthrow of *Pharaohs* Army, in their Paſſage over it, in the *purſuit* of *Moſes*, and his *God-defended Iſraelites*, but as the Blood, there Spilt, was very little, tho' ſuch *Multitudes* were Drown'd, I look upon this gueſs, as an Improbable Opinion.

A Third, and the moſt probable.

ANOTHER Notion, and perhaps the trueſt of the Three, is, that 'tis call'd the *Red-Sea*, from the *Redneſs* of the *Sands*, o'erſpreading all the Bottom, whence the Waves receive a kind of *red Reflection*, and the *Water* thence appears, as if 'twere ſtain'd with certain *Juices*, of a *rediſh Colour*; This is made more Reaſonable from the Etymology of the *Euxine*, commonly call'd the *Black-Sea*, from the *Blackneſs* of the *Sands*, which lie at the Bottom.

THE *Sea Port Towns* are very numerous, and very different from each other, in *Magnificence*, or the *conveniency* of *Harbour*, ſome are much expos'd to dangerous ſhelves, and Rocky Shallows, others both commodious, large, and ſtately, but the only Place, deſerving a particular Deſcription, is the Port, call'd *Aden*, in Poſſeſſion of the *Turks*, and not alone the Largeſt, but the Richeſt, and moſt celebrated *Sea Port Town* of all *Arabia*.

Aden, the great *Sea-Port Town*.

Its Deſcription.

IT is Situated in about *thirteen Degrees of Northern Latitude*, directly in the Center of a kind of *Amphitheatre*, or *Semicircular Ridge of Mountains*, jetting out prodigious *Promontories* into the *Sea*, for a conſiderable Length, on either *Horn*; the *Harbour* is not only ſafe, but capable of holding at an *Anchor* near a *Thouſand Sail of Ships*, by the moſt modeſt Computation.

THE

THE Town it ſelf conſiſts of near four thouſand Houſes, built of Stone, and rendred Pleaſant by vaſt *Spaces*, unemploy'd to other Uſes, than the Planting *Orchards*, *Gardens*, and a kind of *Favorite Wilderneſſes*, much in Practice with the *Eaſtern People*. The Town how built.

THE *General Inhabitants* of *Aden* are conſiderably *Wealthy*, and enjoy their Pleaſures with a greater Guſt, than elſewhere is permitted them; yet is the *City* much decay'd from what it has been formerly, for *once* the *Town* extended to a double Length to that, it *now* contains, and all the Buildings (tho' they are not deſpicable *now*) were *anciently* adorn'd with a far greater *Beauty* and *Magnificence*. Now much decay'd.

THE *Turks* build Veſſels in the *Ports*, belonging to *this Sea*, and conſtantly maintain a Fleet of Gallies, for ſupport of their *Authority*, beſides the *Merchant Ships*, which *Trade* about from Place to Place, and by the *Cuſtoms*, paid on the *Commodities*, they carry, bring conſiderable Profit to the Coffers of the *Sultan*. The Fleets of the *Red-Sea*.

UPON the *Northern Shore* of the *Red-Sea*, not far from a ſmall Haven now call'd *Pozi*, ſtand the *Ruins* of a *Monumental Heap of Stones*, appearing very ancient, by their Forms and way of Building: By the Remnant of the *Work*, we may ſuppoſe it to have been Erected *Pyramidically*, and about one hundred Foot in height, the breadth of each ſquare of its *Baſis* much the ſame; upon the *bottom Stones*, and certain *fallen* ones, we cou'd diſcover unintelligible *Characters*, which ſeem'd to have been *Carv'd* to tell ſucceeding *Ages*, what the *Monument* was there *Erected* to perpetuate the Memory of. A new Diſcovery of a Monument, near the *Red-Sea*.

'TIS pity, *Ignorance* has incapacitated the Inhabitants from letting Strangers into any *Light of Knowledge*, in relation to *Antiquity*, elſe probably they had been able to inform us, what this *Heap* of *Ruins* was *Originally*; Now we can no more than gueſs at random for its doubtful *Origin*, unleſs we will believe the *not impoſſible* Traditional Account, the *Natives* give us, who wou'd fain perſwade us to believe, 'twas built by *Moſes*, when the *Iſraelites* miraculouſly paſs'd that *Sea*, and left by him, a *Memorandum* for *Poſterity*, to make *Mankind* depend on *God*, and not diffide in his *ſecure Protection*, tho' reduc'd to never ſo fatiguing, and oppreſſive *Exigencies*. Thought to be the ſame, which *Moſes* left in Memory of his Paſſage.

THERE grows upon the Shores of the *Red-Sea*, a certain heavy-headed *Poppy*, only differing, in the bigneſs of its *Stalk*, from ours in *England*: At a certain Seaſon of the Year, I think it is *July* or *June*, they gather many of theſe *Poppies*, beat 'em in a *Mortar*, lay them by for many Days, then take 'em out, and adding ſeveral unknown Herbs, make *Opium* of the Compoſition, but of far leſs Efficacy than the other ſort, more frequently *Exported* into Foreign Countries. *Opium* made of *Poppies*.

THERE likewiſe grows a little *Violet colour'd Herb* in mighty Plenty, all about the Sea Shore, which they take care to gather in the *Sun's Meridian Height*, and mixing it with certain *Weeds*, which float like ſcatter'd *Samphire*, on the Surface of the Waters, make thereof the *Die*, call'd *Indigo*, in full Perfection. *Indigo*, how made of an Herb.

MIGHTY *Rocks* in many Parts of the *Red-Sea*, erect their Heads above the Water, and it is not ſeldom, that they find upon them ſomething like a *Shell-Fiſh*, yet unlike an *Oyſter*, which is open'd with the greateſt Difficulty imaginable, and contains within it, great round *Pearls*, ſometimes but *one*, and ſometimes *more*, of equal Value with the richeſt of their *Magnitude*, from any *other* Part, imported into *Chriſtendom*. Pearls found in the *Red-Sea*.

A wonderful Fiſh.

AT certain Seaſons of the Year, it is a common thing to ſee a *Fiſh*, not much unlike an *Hippotamus*, or great *River Horſe*, whoſe Strength and Swiftneſs is ſo very wonderful, that 'tis almoſt impoſſible to take 'em, but by ſome Surprize, or Cunning Stratagem.

A rich Perfume.

THESE *Creatures*, when they happen to be caught, are carefully Diſſected; for, beſides a kind of rich *Perfume*, beyond the ſcent of *Ambergreaſe* it ſelf, which lies like *Fat* about their *Spinal Joints*, and yields a vaſt Advantage to the Man, who finds it, there often is diſcover'd in the *Head* of this ſtrange *Animal*, a glitt'ring *Stone*, which may be call'd a *Carbuncle*, for it is of *Globe-like Form*, and quite *Tranſparent*; yielding, if produc'd in a *Dark Place*, a *Light*, ſo ſtriking, that a Man may ſee to *Write* by its Aſſiſtance, in the duskieſt Winter's Midnight.

A Carbuncle, found in the Head of a Sea-Horſe.

The Danger of attempting more Diſcoveries.

THESE are all the Obſervations I cou'd make, deſerving my *Remembrance*; nor can any Man diſcover in this *Sea*, or upon its extenſive *Shores*, more *Rarities*, or *Creatures*, worth Remark, than have already been communicated in the Books of *Travellers*, unleſs his Curioſity, becoming Maſter of his *Reaſon*, tempts him to a raſh Endeavour of oppoſing *Laws* and *Dangers*, to Inſtruct himſelf in Matters, probably unworthy half his Labours.

CHAP.

CHAP. XLVIII.

Of the Turks *Pilgrimage to their* Prophet's *Birth-Place, and their Ceremonies at* Mecca *and* Medina Telnabi.

NEVER ſure did a *Bigotted Superſtition* lead away the *Minds* of Thoughtleſs *Mortals*, to ſo wond'rous a degree, as it has done in *Turkey*, where the *Annual* Practice of a *Pilgrimage* to *Mecca*, has prevail'd ſo ſtrangely by the fix'd Injunction of their *Prophet*'s Law, that 'tis by all believ'd the ſureſt *Paſſport* from *Mortality* to *Paradiſe*. The force of Superſtition.

NAY they carry it ſtill *farther*, and perſiſt in the *Aſſertion*, that unleſs a *Turk* ſhall *once* at leaſt, before he Dies, perform that *Pilgrimage*, or bear the Charges of ſome other Man to do it for him, (if the want of *Health* prevents his *Piety*) it is impoſſible that he ſhould ever reach thoſe groſs *Enjoyments*, they expect from the Romantic *Bleſſings* of another *World*, till they have Purified their Perſons from the *Guilt* of ſuch *Omiſſion*, by a long continuance in the *Tortures* of the *Grave*, inflicted on them, by the two *Black Angels*, as I have *at large* inform'd you in the *Part Foregoing*. A ſtrange Notion.

OH. Miſerable *Frailty* of deceiv'd *Mortality*, ſo ſtrangely open to the ſtrong *Aſſaults* of our *miſtaken Paſſions*, and unguarded commonly againſt the weakeſt *Efforts*, made by *Nature* to delude our *Senſes*, but by far more liable to the *Perſwaſive Ills* of *Superſtitious Zeal*, and the *Deceitful Gloſs* of an *Ill-choſe Religion*: *There* our Vices ſculk with undetected *Art*, behind the *Maſque* of a pretended *Vertue*. And how eaſily, *alas!* are we *miſled* in Execution of our Duty, when the *Dictates* of our *Reaſon* are themſelves too often *Biaſs'd* to a Partial Sentence, and our *Judgment*, which ſhould ever Rule a *Wiſe Man*'s Actions, *Brib'd* unfortunately by Erroneous *Principles*. Moral Reflections.

HOWEVER, e'er I enter on the *Subject* of the *Chapter*, I am *now* about to *treat of*, I will undeceive my Reader, who has probably been *led aſtray*, like many others, by a *Vulgar Error*, which inclines them to believe, that *Mecca*, as the Place, to which the *Turks* direct their *Pilgrimage*, is the Town, wherein the *Great Impoſtor Mahomet* lies Buried, when it really is no other, than his *Birth-Place*, and as ſuch, made *Holy* by his own Injunctions that, *with ſuch and ſuch appointed Ceremonies*, all his *Followers* ſhou'd Viſit that Great *City*, in Commemoration of his being *thence* produc'd amongſt them. A vulgar Error, concerning *Mahomet*'s Tomb.

SOME few Days Journey, *North* of *Mecca*, ſtands the Celebrated *Tomb* of *Mahomet* in a ſmall Town, diſtinguiſh'd by the Name of *Medina Telnabi*, where he Died, and *now* lies Buried in the *Form*, I ſhall deſcribe hereafter: No *Believer*, (as they call themſelves) is by their *Prophet*'s Law *oblig'd* to Viſit this Place in their *Pilgrimage*, but as they were aſſur'd by the *Impoſtor*, that, if not a *Meritorious*, 'twou'd at leaſt be an *Acceptable* Of *Mecca* and *Medina*.

Acknow-

Acknowledgment of *Zeal* for their *Religion* and *his Memory*, 'tis never known, that any *Annual Pilgrimage* is made to *Mecca*, but a certain Number of the moſt *Bigotted* of the *People*, turn aſide, and pay their Offerings, (e're they return) to *Medina Telnabi*.

Another Vulgar Error.

AND here another vulgar Error challenges a *Confutation*, which *Experience*, as the ſureſt *Judge*, may be allow'd to give it; 'Tis a general Belief, that *Mahomet* was never Buried, but is hung, ſuſpended in the *Air* within an *Iron Coffin*, by the ſtrange attractive Force of certain wond'rous *Load-Stones*, ſo ſurprizingly affix'd to the high *Roof* of a great *Temple*, that they cannot be perceiv'd by the moſt exquiſite *Inſpection*.

Very Groundleſs.

THAT this is *falſe* the Reader will diſcover preſently; but *whence* it grew ſo common a *Report*, I can by no means gueſs, ſince I have ever found the *Turks* ſo far from juſtifying the *Pretended Miracle*, that they *exert* their utmoſt *Wit* and *Raillery*, to ridicule the fond *Credulity* of *Chriſtian Nations*, *led* ſo eaſily to a *Belief* of ſuch a *Groſs Abſurdity*.

The Place of Rendezvous.

THE Numbers, which compoſe the Mighty *Caravan* of *Meccan Pilgrims*, generally ſwell beyond Imagination; *Zealous Turks* of every *Country*, *Quality*, *Profeſſion* or *Capacity* aſſemble at *Grand Cairo*, (the Great *Rendezvouz*, appointed for that purpoſe) by the firſt of *Auguſt*, or within a few Days after; for about the tenth, or fifteenth of that Month the *Caravan* moſt commonly ſets forward on the *Journey*.

Their Publick Proclamations.

WITHIN ſix Days of their *Departure*, Notice is, by *Publick Proclamation* given the *People*, to get ready by the *Time* then ſet, and that they muſt be ſubject to the Government of *ſuch a Perſon*, (whom they Name,) both *Going* and *Returning*, in whatever *Caſes* may require his *Arbitration*.

Their Chief, how choſen.

THIS *Officer* is call'd *Emir Hadgey*, which ſignifies as much as *Ruler* of the *Pilgrims*: He is always choſen by the *Great Baſhaw* of *Cairo*, and makes a vaſt Advantage of his *Poſt*, beſides the ſettled Sum of near two thouſand Pounds, which he receives from the *Grand Signior*'s Treaſury, by many *Perquiſites* and *Opportunities* of *Gain*, like *theſe*, which follow.

The Order obſerv'd in Regiſtring their Names.

AS ſoon as the *Emir-Hadgey* is Proclaim'd, all *People*, who accompany the *Caravan*, muſt preſently reſort to him, or one deputed by him, paying a conſiderable Sum of Money for the *Regiſt'ring* their *Names*, the number of their *Camels*, and the *Names*, *Religion*, *Quality* and *Sects* of every *Paſſenger*, they carry on them.

The *Emir-Hadgey*'s Power.

HIS *Power* is ſo Unlimited, and ſo Deciſive is his *Sentence*, while the *Expedition* laſts, extending even to *Life* and *Death*, and every little Matter, *Criminal* or *Civil*, that to Bribe his *Favour*, no rich Gifts are thought too Coſtly, nor that Money ill beſtow'd, which recommending thoſe, who give it, to the favourable Eye of ſuch an *Arbitrary Ruler*, frequently prevents the Hand of Rapine, from Invading their moſt valuable Property.

His Perquiſites.

ANOTHER Perquiſite, and that no mean one, riſes from a *Law*, Severe and Barbarous, by which all *Chriſtians*, whatſoever, are Prohibited from coming within three Days *Journey* of their *Prophet's Birth-Place*, or his Place of *Burial*, while the *Pilgrims* are employ'd at *either* in the Ceremonious Practices of *Zeal* and *Superſtition*: For, notwithſtanding this Decree, if any *Europæan Traveller*, has Courage to confide in the *Fidelity* of *Turks* (and really, where their *Intereſt* binds them, they are generally very Punctual in Performance of their *Articles*) he may, by making a conſiderable Preſent to the *Emir-Hadgey*, not alone be ſure of his Protection, in the

The *Turks* true to Intereſt.

Places

Places abovemention'd, but poſſeſs an undiſputed Liberty to Travel openly throughout the Journey, and ſelect what Company he pleaſes, to Converſe with in the *Caravan*, which he accompanies.

WHEN every thing is ready, all the *Caravan* have *Publick Orders* preſently, to quit the Town, and Rendezvouz Fifteen Miles from it, in an open ſandy *Plain*, along the Borders of a *Pool*, call'd *Birquey*.

HITHER, two Days after, the *Emir-Hadgey* comes, gallantly attended by a Company of ſuch among them, as pretend to be diſtinguiſh'd by the Name of *Gentlemen*, and have reſolv'd that Year to make the *Pilgrimage*: All theſe have many Servants waiting on them, with a tripple Change of *Camels*, to prevent the Inconveniencies, they might be otherwiſe expos'd to, by the accidental Deaths of thoſe, they rode on. The Gallantry of the *Emir-Hadgey*.

ALL the *Camels* are adorn'd,as finely as is poſſible,with *Ribbons*,*Spangles*, *Rich Capariſons*, and every other *Gay Contrivance*, which may ſerve to ſhew the *Univerſal Joy*, with which they ſnatch the *wiſh'd Occaſion* of ſo *Troubleſome* and *Dangerous*, but *Holy* a *Peregrination*. The Dreſs of his *Camels*.

AMONG the *Camels*, which compoſe the Number, for the proper uſe of the *Emir-Hadgey*, one Venerable *Old one* is elected, to be richly Ornamented with *Embroider'd Trappings*, thick beſet with *Precious Stones*, of admirable *Luſtre*, on whoſe Back is carried a ſquare Golden *Box*, which holds the *Alcoran*, extravagantly Bound, and all enrich'd with *valuable Jewels*, yearly ſent by the *Grand Signior*, as an *Offering*, due to the Great *Moſque* of *Mecca*, in reſpect to *Mahomet*. The *Alcoran*, how carried.

THIS *Camel*, if it happens to outlive the Journey, is for ever after *free* from *Labour*, as indeed moſt others are, which have return'd in Safety, if their *Owners* can afford it, and Interr'd, upon their *Death*, in *Orchards*, *Gardens*, or ſome other private Place, that ſo they may not be expos'd, like other Beaſts, to *Dogs* and *Vultures*. *Camels*, how reſpected at their Return from *Mecca*.

AS ſoon as the Arrival of the *Emir-Hadgey* has been confirm'd throughout the Camp, (for they Pitch Tents like Armies) all the *Caravan* make ready in an Inſtant, and the *Women*, *Children*, and *Acquaintance* of the *Pilgrims*, who have hitherto accompanied them, begin with *Prayers*, *Tears*, *Kiſſes*, cloſe *Embraces*, and a Thouſand Marks of Friendſhip and Affection, to take leave of all they know, and recommend them to the Smiles and Care of *Providence*; ſo that for a conſiderable time, there's nothing to be ſeen, but a confus'd Extravagance of Sorrow, and its Conſequences. The Departure of the *Caravan*.

NOW the *Caravan* begins to March, the *Emir-Hadgey* riding at their Head, or ſometimes in their Center, as he thinks moſt proper: All the *Camels* are ty'd Tail to Tail, and follow one another in ſtrait *Lines* of different length, ſome Hundreds often going in a Knot, their *Riders* ſitting on them in the Poſture, elſewhere ſpoke of in this *Treatiſe*, and ſome Thouſands of the moſt accompliſh'd *Warriors*, in a manner quite ſurrounding the whole *Caravan*, protect them from the Dangers, they are often ſubject to, in the Attacks, they meet with from the *Wild Arabians*, who infeſt the *Deſarts*. Their Order in Marching.

THEY are generally very Merry, ſounding all the way an Hundred aukward *Inſtruments* of *Muſick*, and diverting one another with the tedious Repetitions of ſuch *Old Wives Tales*, as commonly paſs Current, in the Converſation of the Vulgar People, of the *Eaſtern* Countries. Their Amuſements on the Road.

THE

Their Lights on the Journey.

THE Violence of Heat is ſo exceſſive in the *Climates*, they are bound to paſs thro', that they ſeldom Travel much by *Day*, and therefore carry a prodigious Quantity of *Links* or *Flambeaus*, for the Lighting them along; and really, when the *Moon* denies her Influence, in directing their *Advances*, they ſupply the want, occaſion'd by her Abſence, with ſuch glorious Numbers of theſe *Flaming Torches*, as afford a Proſpect, ſo ſurprizingly agreeable, that 'tis not to be gueſs'd by ſuch, as have not ſeen it.

The Dangers, they are ſubject to.

THE Sultry *Influences* of a *ſcorching Sun*, and *Peſtilential Blaſts* of an unwholeſome *Southern Wind*, together with the *want* of *Water*, (*Bitter Springs* excepted) and the Scarcity of all *Proviſions*, with a Thouſand *unavoidable Fatigues*, they meet with, in ſo long and diſagreeable a *Journey*, frequently occaſion ſuch *Mortality* among the *Caravan*, that 'tis a common thing in its *Return* to *Cairo*, to have left *Eight Thouſand Perſons* Dead behind them.

Their common Numbers.

AS for the *Numbers*, which this *Annual Caravan* does commonly conſiſt of, they are ſo uncertain, that I cannot form a General Calculation *better*, than by telling you, that they are ſeldom known below the Full of *Fifty Thouſand Souls*, but very often to a great degree exceed an *Hundred*.

Another of the *Emir*'s Perquiſites.

ALL the *Goods*, *Cloaths*, *Camels*, and *Conveniencies*, belonging to *ſuch* Perſons, as fall Sick and Die upon the *Journey*, are the *Property* by *Perquiſite*, of the *Emir-Hadgey*, who (unleſs a Man of admirable *Principles*) is conſequently no great *Well-wiſher* to the Welfare of his *People*.

The Diſtance between *Grand Cairo* and *Mecca*.

THE Diſtance between *Mecca* and *Grand Cairo*, is *Five and Forty large Days Journey*, in which Paſſage they are forc'd to *Reſt Three Days together*; ſuch is the Fatigue of Travelling upon a Deſart Country, where the *Sands*, unſtable to the Footſteps of their *Beaſts* of *Burthen*, ſlip away, and make the *Roads* extreamly tireſome.

A Remark concerning *Camels*.

AND here we have a ſpacious Scene for *Contemplation*, on the *All-directing Wiſdom* of the Hand of *Providence*, who in the Countries, naturally Stony, has provided *Horſes*, of a hard and ſolid *Hoof*, to ſerve the *Uſes*, they are there deſign'd for: But in Deſart Places, ſuch as theſe, I now am ſpeaking of, has form'd the *Camel*, qualified by Nature with her ſpreading *Foot*, to overtread more eaſily the ſinking *Sands*, which *Horſes Hoofs* with difficulty paſs thro'.

The Place, call'd *Marah* in the Scriptures.

TWO Days from *Cairo* bring the *Caravan* to a Place, call'd *Miz-Haana*, anciently that *Marah*, ſpoke of in the *Scriptures*, whither *Moſes* brought the *Iſraelites*, juſt *then* deliver'd from *Egyptian Bondage*, and, Miraculouſly Aided by *Almighty God*'s aſſiſting Hand, converted *bitter Waters* into *ſweet*, by throwing in a *Tree*, cut down on purpoſe, *thence* ſupplying all the Peoples raging Thirſt, who Murmur'd loudly, *that they cou'd not Drink, for the waters of* Marah *were Bitter*.

The Stages of the *Caravan*.

THENCE, proceeding onwards of their *Journey*, they Encamp on many of thoſe very Places, where, ſo many Ages ſince, the diſcontented *Iſraelites*, *then* wandring in the *Wilderneſs*, by God's Direction Pitch'd their *Tents*, and lay a while, in expectation of the Orders, *Moſes* was to give them, whither *next* to bend their *Progreſs*.

Abraham's Mountain.

WITHIN near Threeſcore Miles of *Mecca*, ſtands a Village, call'd *Babile*, ſcarce Three Furlongs diſtant from the Mountain of that *Name*, on whoſe high *Summit*, *Abraham* built the Altar, upon which he had deſign'd to Sacrifice his *only Son*, his *much-lov'd Iſaac*, in Obedience to the Will of that

Great

Great God, whoſe leaſt *Command* he knew it Sin to think of Diſregarding.

THERE is upon the Top of this fam'd *Mountain*, a low kind of *Turkiſh Moſque*, or *Chappel*, built obſcurely, of an Antique Model, in the midſt whereof they ſhow a ſmall ſquare Heap of Stones, join'd faſt together with a laſting Mortar, not much leſs than three Foot high, ſix long, and four in breadth, which they have dignified with a ſtrange Reputation, and are ſure to ſhow all Pilgrims, who come thither, by the Name of *Iſaac*'s *Altar*. *Iſaac*'s Altar.

'TIS, I muſt confeſs, a little inconſiſtent with *my Notion* of the *Rules* of *Reaſon*, to imagine *Abraham*, as we read the Story, ſhou'd have taken Pains to build ſo ſtrong and durable a *Monument*, whereon to *Sacrifice* his *Son* upon ſo ſhort a Warning; and it therefore muſt require a *Romiſh Faith* to look upon this *Altar*, as a *Relique* of *Antiquity*. The Story, why improbable.

THE *Moſque* however, which is built upon this *Hill*, is conſtantly Inhabited by ſome *Old Scheich*, or *Turkiſh Preacher*, who is bound by the *Conditions*, upon which he claims a *Salary*, belonging to the *Benefice*, to ſtand upon the *Hill*, and make a *Declaration*, or a kind of *Lecture* to the *Pilgrims*, who aſſemble round him, (thoſe, who happen to get neareſt, telling *thoſe* at greater diſtance, what they learn from the Perſwaſive Oratory of their *Preachers Doctrine*. The Ceremonies of the Pilgrims, on this Hill.

THE common *Subjects*, which are choſe on this Occaſion, for Employment of the *Doctor's Lungs* and *Faculties*, are ſuch, as an *Endeavour* to *Ingraft* a Pious Notion in the Peoples Breaſt, of that *Important Duty*, they are now performing, the Neceſſity there is of a *Repentance* after it, and the innumerable *Bleſſings*, they may certainly expect from *God's Indulgence*, if they never deviate from the Principles of *Zealous Muſſul-Men*, and *True-Believers* of the *Laws* of *Mahomet*. The Subject of a Sermon, there Preach'd.

THEY reſt a *Day*, upon the *Old Man*'s Sermon, to digeſt the *Entertainment*, he has gravely given them, and *then* are *led* by the *Emir-Hadgey* on Foot, without obſerving Rank, all one by one, to the abovenam'd *Moſque* upon the Mountain *Rabiie*, which they *enter* at one *Door*, and *go out* of by another, oppoſite thereto; firſt paſſing by the *Grave Old Scheich* aforeſaid, who is plac'd upon a *Step*, near two Foot high, directly in the middle of the *Moſque*, and touching every Man, as he goes ſwiftly by, with a ſhort *Stick*, repeats theſe Words, *May Sin here leave thee*. The *Turkiſh* way of quitting Sin.

NOW, you muſt underſtand, the *Holy Wiſhes* of this *Favorite* of *Mahomet* are ſo Succeſsful, that they never fail to crown the Perſon Bleſs'd, with an entire Deliverance from all the *Vices*, he was ever ſubject to; ſo that, freed happily from ſuch a *weighty Burthen*, they run nimbly down the Hill upon the other ſide, and never ſtop, till they have croſs'd a little *Stream* of *Bitter Water*, gliding by the Bottom, and, by dipping in their Hands, and ſprinkling all their Faces with ſome Drops thereof, from that time forward they become *New-Men*, as Pure, and Free from all *Iniquity*, as *Infant Innocence*, and conſequently Qualified to ſee the *City*, they muſt next proceed to. A ſtrange Notion.

BUT you muſt take notice, that the *Puniſhment* of looking back, before they Croſs this *Purifying Stream*, is full as Exemplary to theſe *Cautious Pilgrims*, as it was of Old to *Lot*'s too Curious Wife: For tho' their *Metamorphoſis* appears not ſo amazingly conſpicuous, yet they'll tell you, that 'tis fully as ſevere; for in the very Moment, any Man among them turns A ſtranger Puniſhment.

his *Head*, before it is permitted him, the heavy Load of his *own Sins*, which he had juſt before made ſhift to leave behind him, does not only overtake him in an *Inſtant*, but returns, enrich'd *with Intereſt upon Intereſt*, by the Black *Addition* of two *other Peoples*.

Their Ceremonies, at firſt ſight of *Mecca*.

CAREFUL therefore, to prevent ſo Burthenſome a Miſchief, on they march with joyful Hearts to the Remainder of their *Journey*, and about the middle of the third Days *Progreſs*, gain a Proſpect of the *Moſque* at *Mecca*; when they all alight, as if *half mad*, with noiſy *Extaſies*, and proſtrating themſelves upon the *Ground*, thrice *kiſs* the glowing Surface of the *Sand*, they Travel on, and *thrice* Proclaim with Univerſal Clamour, *Allah-Illah-Ilallah, Muhamed Reſul Allah. God is God, the only God, and Mahomet, of that ſole God, the only Prophet.*

How they Encamp at *Mecca*.

ARRIV'D at *Mecca*, they Encamp upon the *Plains*, without the City, as by far too numerous to find Conveniencies within the *Walls*, for a *Commodious Entertainment* of *Themſelves* and *Camels:* But I ſhould have told you, that they often turn *aſide*, and paſs thro' *Giddah*, the *Port-Town* to *Mecca*, to pay Reverence to the *Grave*, where *Eve* was Buried; for the *Arabs there* pretend to ſhow all *Travellers* her *Sepulchre*, and wou'd perſwade us to believe, our Father *Adam* had a very *Formidable Conſort*, if we are allow'd to gueſs her *Strength* by the *Proportion*, which they give her; for, from the *Stone*, now ſtanding at the *Head*, to *that*, which ſtands at the broad *Bottom* of the *Grave*, the Diſtance is full Five and Twenty *Yards* of *Engliſh* Meaſure: Sure a Man, if any now is Bleſs'd with ſuch a *Wife*, wou'd ſcarce lament her want of *Stature*.

The Tomb of *Eve*.

Deſcription of *Mecca*.

MECCA is about Three Miles in Compaſs, Rich and Stately in a great degree, and her Inhabitants Poſſeſſors of a *Rolling Plenty*, ſtill continue to encreaſe their *Affluence*, by Annual *Profits*, riſing from the Concourſe of ſuch *mighty Numbers*, drawn by *Zeal* to Travel thither.

BUT, as I only mention it, becauſe the Birth-Place of that *Vile Impoſtor*, whoſe ſucceſsful *Impoſitions* drew ſuch Numbers to profeſs his *Doctrine*, I will here enlarge no further, than is requiſite to give a juſt Deſcription of the *Holy Houſe of God*, as they preſume to call it, which is look'd upon ſo Sacred by the *Turks*, that in whatever Part of the wide *Univerſe* they are, they never Pray, but with their Faces to the *Eaſt*, in Honour to this Houſe, wherein they ſay, that *Mahomet* was Born, and in reſpect to which, they *yearly* undertake ſo dangerous a *Pilgrimage*.

Why the *Turks* in Praying, turn their Faces to the *Eaſt*.

The Houſe of God, as they call it.

THIS Houſe, which they diſtinguiſh by the Name of *Kiabee Betulla*, ſtands directly in the middle of the City, not ſurpaſſing Thirteen Foot in *Breadth*, in *Length* Eighteen or thereabouts, and near Ten Yards in *Height*, Flat-Roof'd, and quite ſurrounded by a ſtately *Court*, Wall'd in, and Ornamented by Three ſeveral Rows of *Marble Pillars*, cloſe within the *Wall*, ſupporting *Arches*, of a *Graceful Fabrick*, upon either Square, divided into *Four Apartments*, kept by *Prieſts*, of the Four moſt noted Sects, among the *Turks*, who Pray continually with an *inceſſant Fervour*, for the *Boundleſs Propagation* of their own *Religion*, and the *Downfal* of *Chriſtianity*.

Two Hoops of Gold.

TO ſtrengthen, as it were, the *Ancient Building*, which *I think*, conſiſts of Square Rough *Stones*, (tho' it is almoſt impoſſible to ſee them, being cover'd on the *Inſide* and the *Out*, by ſuch ineſtimable heaps of *Riches*) the Houſe is Circled round, by *two prodigious Hoops*, of *Beaten Gold*, at leaſt appearing ſo to be; and of that valuable Metal are the *Drains* and *Spouts*, which carry off the Water, falling on the Place in *Rainy Weather*.

THE only Entrance, contrary to *any* Buildings, *now* in *Faſhion*, or indeed Remembrance, is by two large *Folding Silver Doors*, to which you mount upon a *Ladder*, five Foot high, for ſo much higher than the *Ground* about it, reaches the *Foundation* of this Odd and Antique Piece of *Building*. A Silver Door. and ſtrange Old Faſhion'd Entrance.

THIS Door is plac'd almoſt as far, as the left Corner of the *Houſe*, and being enter'd, *preſently* admits you to the only *Chamber*, it conſiſts of; richly Hung with an *Embroider'd Damask*, Red and Green, *(the laſt the Prophet's Favorite Colour)* and ſupported by four Pillars, the Diameter of each above two Foot, entirely of a Piece, their *Form* eight Square, and made of a black kind of *Wood*, perfuming all the *Chamber* with the *fineſt Scent imaginable*, which the *Turks* aſſur'd us, were not ſo by *Nature*, but became thus *Odoriferous*, the very Moment, their *Prophet* Bleſs'd that *Place* in his *Nativity*. Stately Hangings.

WITHOUT the *Houſe*, they ſhow a dusky Colour'd *Stone*, near two Foot Square, to which they *Kneel*, and pay their *Adoration* with a thouſand *Kiſſes*; and indeed the Reputation, which this *Stone* has got, deſerves their *Complaiſance* for the Civility, it *once* was Maſter of: For you muſt know, this *Houſe* was built by *Abraham*'s own Hands, who knew by Holy *Inſpiration*, what an Honour it was deſtin'd to in *After Ages*, and, unwilling therefore to *abuſe* the *Walls*, when he had *rais'd* them pretty high, by making Holes to fix a *Scaffold* in, he modeſtly reſolv'd to ſtand upon this *Stone*, which *then* lay there *by chance*, and *build* as high as he cou'd *reach* by its *Aſſiſtance*, which, it ſeems, was ſo extreamly *taken* with the *Patriarch's Good-Nature*, that it gradually roſe, and lifted him about from Place to Place, till he had made an End of all the *Building*. A fine good-natur'd moving Stone, That was very Civil to Father *Abraham*.

HITHER then the *Pilgrims* come, as many *at a time*, as the *Emir-Hadgey* thinks fit to ſend together, leaſt they ſhou'd Affront the *Holy Place*, by over-crowding its *Approaches*. The only Ceremonies, *here* Perform'd, are, *Falling Proſtrate on the Earth, and Bleſſing God*, who has permitted them to ſee a *Sight* ſo *Sacred*; then repeating certain *Prayers*, they paſs in Order thro' the Pillars of the four Apartments of the *Sects* above-nam'd, and are *Bleſs'd* and *Kiſs'd* by the reſpective *Prieſts* of each Opinion, after which they Walk out *backwards*, till they paſs the utmoſt *Limits* of this *Venerable Fabrick*. The Ceremonies here perform'd.

NOTHING reſts, deſerving our Remark, but that a *black Silk Canopy*, which covers all the *Roof* of this Fine *Houſe* is chang'd, for *one* renew'd *each Year*, at the Expence of the *Grand Signior*, and by him ſent *thither* with the *Caravan* of *Pilgrims*, while the *Old One*, by the *Prieſts*, is cut in many thouſand Pieces, and diſtributed among the Superſtitious People, *by the way of Sale*, with a Pretence, that thoſe, who bear that *Holy Relique* ſtill about them, ſhall be ever free from *ſudden Death*, and *unexpected Dangers*, of what kind ſoever. Hangings cut in Pieces to make Reliques.

HENCE, ſuch People, as are led by *Zeal*, to think, their Duty Summons them, to ſee their *Prophet's Tomb*, accompany the *Caravan*, which goes from *Mecca* to *Damaſcus*, and arrive in eight or ten Days time, at *Medina Telnabi*, much about the Magnitude of *Mecca*. *Medina Telnabi.*

HERE, in an obſcure, and narrow *Corner* of a *Stately Moſque*, which ſtands directly in the middle of the *Town*, are ſeen the *Sepulchres* of the *Impoſtor Mahomet*, and his two *Famous Followers*, *Oſmin* and *Haly*. The Tombs of *Mahomet*, *Oſmin* and *Hali*.

Deſcription of the Tombs.

THE Tombs are low and narrow, of a *Lozenge Cut*, and fram'd of Marble, of a very Black, or Dusky Colour, void of any kind of *Ornament*, or *Writing* whatſoever, and inclos'd within three round, and high built *Marble Turrets*, thro' whoſe Sides are cut ſmall narrow Windows, into which the *Pilgrims* look, and ſee the *Tombs* of their *reſpected Prophets*, *That* of *Mahomet*'s the middlemoſt of all the *Three*.

The Towers encloſing them.

THESE Turrets are adorn'd with little *Galleries* of *Gold* and *Silver*, which together, with the *Inward* and *External Sides* of all the *Towers*, are richly Ornamented with innumerable quantities of Precious Stones, of an *ineſtimable Value*, *Great Half Moons* of *Gold* and *Diamonds*, *Chains of Pearl*, and *Crowns of Jewels*, every here and there *appearing* Writ in *Golden Letters*, the repeated *Names* of *God* and *Mahomet*, between the different kinds of Treaſure, which for many Ages, have been ſent, as *Offerings*, from the Superſtitious Princes, who Profeſs *Mahometaniſm*.

Glorious Ornaments.

The Departure of the Pilgrims.

HERE the *Pilgrims* gain a ſecond *Bleſſing*, and return, as ſoon as they have ſeen the *Tombs*, to reach the *Caravan*, which waits their coming back at *Mecca*, and advance towards *Egypt*, in the *Order*, they came *thence* with. Many, Drunk, or Mad with *Zealous Folly*, bore their Eyes, or hold them over burning Irons, till they loſe their *Sight*, as thinking it a *Sin*, beyond excuſe, to look on *Groveling Earthly Vileneſs*, after they have *once* been Bleſs'd with ſo *Divine* and *Long-deſir'd* a Proſpect.

CHAP.

CHAP. XLIX.

Of the Arabians, *their Government, and way of Living.*

THE *Arabs* are Deſcended, as is commonly believ'd, from *Iſhmael*, dwelling *now*, as *anciently* they did, in *Tents*, and *open Places*, nothing differing from what they were, when the *Inſpir'd Hiſtorians* of the *Holy Scriptures* writ their Character, and handed down the Nature of thoſe Barbarous People to the Knowledge of *Poſterity*. The Deſcent of the *Arabs*.

THEY are diſtinguiſh'd likewiſe by the Name of *Saracens*, from the *Arabian Etymology* of *Saara-Saaken*, which in *Engliſh*, ſignifies as much, as an *Inhabitant of Deſart Countries*. The Etymology of *Saracen*.

THEY are generally Men of Middle Stature, *ſwift* and *daring*, very *Lean*, and wonderfully *Bony*, *Tawny* to a ſtrange Degree, by the perpetual Influence of an unſhadow'd *Sun*, which burns 'em in the *Deſarts*: They are ſhrill of Voice, beyond moſt *Women*, and inclin'd by *Nature* to the Cruel Practices of an *unlimited Barbarity*. Deſcription of the *Arabs*.

THEIR *Pride* exceeds moſt other *Nations*, for they ſcorn *Dependance*, and reject all Notions of a *Lawful Government*: They boaſt *Antiquity*, and not unjuſtly, *Glorying* in that they have, in the continued Courſe of ſuch a *mighty Number* of *ſucceſſive Ages*, kept themſelves *unmix'd* with *other Nations*, and obtain'd an *undiſputed Claim*, to not alone the *Ancienteſt*, but *Pureſt Titles of Nobility*, *now* extant in the *Univerſe*, by an obſtinate Contempt of all *Mechanical Employments*, and depending ſolely on their *Arms* and *Courage*, for the *Means* of their *Subſiſtance*. Their Pride.

HENCE they Ravage all, they meet with, live in *Plunder*, and infeſt the *Deſarts*, with a *Lawleſs Multitude* of *Great* and *Little Parties*, Robbing and Deſtroying all they *Conquer*, if they preſume to make Reſiſtance; after which, they ſuddenly retire behind ſuch endleſs *Tracts* of *unknown Sand*, that none can follow them with Force, ſufficient to repel their Numbers. Their way of Living.

'TIS eſteem'd *impoſſible* to Conquer *throughly* theſe ungovernable People; for they ride on *Horſes* of peculiar Skill, in tracing out the Paſſages of the unſtable *Deſarts*, and can live on very ſmall and poor Proviſions, and by frequenting conſtantly thoſe Barren Places, know the Ground ſo very well, that no great *Number* can attempt purſuing them, but they muſt periſh by the want of *Food* and *Water*, e'er they can *with Reaſon*, hope to find the Private Lurking Corners of their *Nimble Enemies*, who never fail to watch the Moment of ſome favourable Opportunity, to fall upon 'em under Covert of the *Night*, with bloody Execution. Why 'tis impoſſible to *Conquer* them.

THEY little *underſtand*, and leſs *eſteem* the Uſe of *Fire-Arms*; all their *Weapons* are, a kind of *Spears*, not much unlike an *Officer*'s *Half-Pike* in *England*, headed with a *Cap* of *Steel*, *ſharp-pointed*, and of admirable *Temper*, which they *Poize* with an extended Arm, and either hurl at diſtance, or can uſe in *cloſe Fight* with an *Enemy*, as they may *ſee Occaſion*. Their Arms.

SECOND-

Their ſtrange Dexterity.

SECONDLY, they are the ſureſt *Archers* in the *World*, and generally Arm themſelves with a Capacious *Quiver* of *Steel-headed Arrows*, ſome of which are always Poyſon'd; Theſe they *Shoot* with ſuch a ſtrange Dexterity, on *Horſeback* or on *Foot*, That, like the Ancient *Parthians*, fam'd in *Hiſtory*, they *Kill* more *Enemies* in their *Retreat* from a *loſt Battle*, than they *Slaughter'd* all the time *before*, while *Face to Face*, they ſtood the *Shock* of *Open War*, and Fought for *Victory*.

Their Roving Life.

THEY live, as I have ſaid before, in *Tents*, and Pitch their *Camps* from time to time, where any little *Face* of *Paſture* for their *Horſes*, or the Proſpect of the moſt Advantages from *Robbing Caravans*, invite their Stay; Removing frequently from one Place to another, carrying with them all the Cities, they pretend to *dwell in*, and the Families, which they are Maſters of.

Their Form of Government.

THEY are divided into *Tribes*, or *Companies*, and pay a kind of *Reverence* to certain *Princes*, as they call 'em, who by long Deſcent of Noble Blood beyond the reſt, are Honour'd by the *Tribes*, and conſtantly Preſide in all their *Councils*, Guiding, as they pleaſe, (tho' not aſſuming a *Commanding Power*) the Buſineſs of the People, who *reſpect* 'em greatly, tho' no otherwiſe diſtinguiſh'd from the Common People, than by wearing *Turbants* of a different Form, but equal Bigneſs.

Their Habits and Diet, &c.

THEIR *Habits* differ nothing from the *Vulgar Turks*, their *Diet* is not much unlike the *Tartars*, and their *Exerciſes few*, becauſe they live in a *perpetual Motion*. Their *Religion* is *Mahometaniſm*, and they look upon it, as no little Honour to their *Nation*, that the *Prophet* was their *Country-Man*.

Their way of diſpoſing of the Goods, they Plunder.

WHEN they have Plunder'd a Conſiderable *Booty*, they deliver it to certain of their *People*, living Peaceably on every *Border* of the *Deſarts*, who are ſuffer'd to *Converſe* and *Trade* with all the *Governments*, about 'em, rather out of *Fear* than *Friendſhip*.

THESE find preſent Means, to ſell the *Plunder* of one *Nation* to the *Natives* of *another*, and delivering the Money to the Party, whence they had the *Goods*, receive a certain *fix'd* Reward, proportionable to the Value of the Prize, while all the reſt is equally divided among thoſe, who ſhar'd the Danger. With this Money they will often buy *fine Jewels*, or whatever elſe their *Inclinations* lead 'em to.

Jewels for the Women.

SINCE I have mention'd *Jewels*, 'twill be neceſſary to inform the Reader of the *Uſes*, they deſign 'em to, which is, to *Ornament* the Perſons of their *Women*, for they have as many *Wives*, as they think fit, and either carry them about, as *they* remove themſelves, or leave them, *in their Expeditions*, in the *Towns* or *Camps*, they have, upon the moſt *Delightful*, *Habitable*, and not *quite Infertil Borders* of *Arabia*.

The *Arabian* Women, dreadful Creatures.

I think, I need not tell the *Engliſh Ladies*, that the *Sun* is no great Friend to *Beauty*, and the Poor *Arabian Females* find it to their Sorrows; For, but that their *Husbands* prove them *Women*, and not *only ſo*, but *Fruitful Women too*, I ſhou'd not only quite *miſtake their Sex*, by miſſing in their *Souls* and *Perſons*, all thoſe *ſoft*, *engaging Excellencies*, which combine to *Crown* the *Graces* of my *Country-Women*, but really *Miſinterpret* their *Humanity*, by judging them ſome Meaner-Part of the *Creation*. Methinks the *Painters*, who, (to cover the Diſgraces, which the *Chriſtian Armies* frequently receiv'd, by being *beaten* in the *Holy-War*, by thoſe Mens *Anceſtors*) took care to repreſent a *Saracen* upon their *Sign-Poſts*, like a *Monſt'rous Gyant*, ſo

to

ſo to give a terrible *Idea* of thoſe People, had done better far, to Paint the Figure of a *Saracen*'s *Wife*, for all the World muſt have believ'd, that where the *Women* were ſuch frightful Creatures, All the *Men* muſt have been worſe than *Devils*.

Another kind of *Arabs*.

SOME *People notwithſtanding*, bear the Name of *Arabs*, and are yet of *Principles*, directly different from *theſe*, ſuch, *for Example*, as Inhabit many Places in *Arabia Felix*, and ſome other Countries, where they live in *Peace* and *Honeſty*, ſubſervient to the *Laws of Civil Government*; But thoſe, I ſpeak of, are the *Arabs*, commonly diſtinguiſh'd by the Name of *Wild*, or *Independant*, and are *every way*, the *Men*, I have deſcrib'd, *abhorr'd*, but *dreaded*, by *Mankind in General*, yet above the *Anger* of *ſurrounding Enemies*.

CHAP.

CHAP. L.

Probable Conjectures, concerning the Ten Tribes *of* Iſrael, *which were carried away* Captive, *by* Shalmanezer, King *of* Aſſyria. 2 Kings. Chap. 17.

I Wou'd not have my Reader led to a Miſtake of what I mean, or by the *Title* of this Chapter, be induc'd to think, I flatter my *Belief* with an Opinion, that I can inform the World more largely, than all other *Writers*, of the Preſent State of the *Ten Captiv'd Tribes* of *Broken Iſrael*.

The Aim of this Chapter.

MY *only Aim*, in touching on this *Subject*, is, to prove, that thoſe, who gueſs the *Race* of *Turks* to be Deſcended from the *Jews* of the *Ten Tribes* abovenam'd, may *at leaſt* defend their Notion, by a very *probable*, and *natural Chain* of *Arguments*, if not *incontrovertible*, and *certain Demonſtration*.

Many various Opinions.

MANY *notwithſtanding*, and extreamly *various*, are the odd *Opinions*, commonly receiv'd, not only in the *Europæan World*, but *even* in thoſe *Eaſtern Parts*, which, by their *Old Vicinity* of *Situation* to that *Bondag'd People*, may be thought to have retain'd an eager *Curioſity* to know, *if poſſible*, the Preſent Fortunes of a *Formidable Nation*, which in ancient Times, they not alone *Eſteem'd*, but held *uninterrupted* Correſpondence with.

AMONG the ſeveral *Judgments*, or *Conjectures*, made upon this *Famous Head*, it may not, poſſibly, be thought *unwelcome*, ſhou'd I *entertain* the Reader with a *Few* of the moſt *Celebrated Notions*, prevalent in the *Opinions* of the *Knowing Univerſe*.

The firſt Notion.

ONE *commonly receiv'd Opinion* is, that theſe *Ten Tribes* of *Captiv'd Jews* went quite thro' *Tartary* to *Green-Land*, ſo to *America*, by paſſing by the *Straight* of *Darien*, where they fix'd themſelves in the Dominions of *Peru*, and all thoſe Parts, diſtinguiſh'd by the Name of *Nova Hiſpania*, or the *Spaniſh Weſt-Indies*.

Its Proofs.

TO prove the Probability of this *Aſſertion*, its *Defenders* openly *avouch*, that there are many *Ruins*, extant to this Day, whoſe own *Remains*, and the *Tradition* of the *Country*, join to ſpeak them *formerly* the Work of *Jewiſh Architects*; In many of theſe *Buildings* they report to have diſcover'd Well-Wrought Nails, of mighty Size, which kept the *Timber* join'd together; this was judg'd *Remarkable*, becauſe thoſe *Buildings* were Erected, *long* before the *Indian Natives* are ſuppos'd to have been made *acquainted with* the *Uſe* of *Iron*.

AGAIN

AGAIN, they judge it very Probable, becauſe the *Spaniſh Indians* are not, of ſo Brown and Beardleſs a *Complexion*, as the reſt, but much inclining to the *Airs*, and *Features* of the *Ancient Jews*, and thence believ'd to be decended from them.

ANOTHER Reaſon, they produce, as a Perſuaſive to their *Notion*, is, that, when the *Spaniards* Conquer'd *Mexico*, *Peru*, and all thoſe Parts of the *Weſt-Indies*, they perceiv'd their *Cuſtoms*, as to *Women*, *Altars*, *Jubilees*, *Divorces*, and the Knowledge, they profeſs'd of the *Creation of the World*, and *Univerſal Deluge*, with a Thouſand other of their *Practices*, and *Ceremonies*, ſo entirely moulded to the Imitation of the *Jewiſh Cuſtoms*, that they cou'd not help concluding, that great Numbers of the *Indians* were themſelves Deſcended from thoſe *Jews*, of the *Ten Tribes* aforeſaid, or at leaſt had learnt from them the Numerous *Ceremonies*, they ſo long continued to indulge the Practice of.

ANOTHER Notion, not alone receiv'd among the *Jews*, but almoſt *every Nation* in the *Eaſt*, perſwades them to believe, that many of thoſe *Tribes* may now be found in certain *Inland* Parts of *China*; and, to prove the Probability of this *Opinion*, they produce a Thouſand Inſtances of *Roman Miſſionary Prieſts*, and many other Travellers, who have diſcover'd mighty Numbers of thoſe People, in the *Land* above-nam'd, who retain the Practice of the *Ancient Jewiſh Ceremonies*, but are altogether ignorant of either the *Arrival*, *Doctrine*, or *Portentous Crucifixion* of *our Bleſſed Saviour*. The Second Notion of the Ten Tribes of *Iſrael*.

'TIS no improbable *Conjecture*, that ſome *Tribes* (if not all) inhabit in a Country, to the *South* of *Perſia*, commonly diſtinguiſh'd by the Name of *Tabor*; for the People *there*, obey one *Great*, and *Arbitrary* Monarch, and profeſs no other *Faith* than that of *Judaiſm*. The Third Notion.

THE Natives of this Country are divided into *Tribes*, which *ſtill* retain ſuch Names, as are entirely Conſonant with *thoſe*, which anciently diſtinguiſh'd the *Loſt Tribes* of *Iſrael*; and the Name of *Tabor*, which (as I have ſaid before) their *Province* bears, appears not widely different from *Habor*, whither *Salmanezer* order'd them to be Tranſported, as we read in *Holy Scripture*, in the Second Book of *Kings*, and the *Seventeenth Chapter*. Its Proofs.

> *Then the* King *of* Aſſyria *came up throughout all the Land, and went up to* Samaria, *and Beſieg'd it Three Years.* 2 Kings, Ch. 17. *V.* 5, 6.
>
> *In the Ninth Year of* Hoſhea, *the* King *of* Aſſyria *took* Samaria, *and carried* Iſrael *away into* Aſſyria, *and placed them in* Halah, *and in* Habor *by the River of* Gozan, *and in the Cities of the* Medes.

THOSE are not *Few*, who ſtrenuouſly maintain, that many Parts of *Æthiopia* are inhabited, by the Poſterity of theſe *Ten Jewiſh Tribes*, particularly near the *Lake*, whence *Nilus* is ſuppoſed to take his *Riſe*; All the Men of this Perſuaſion wou'd oblige us to believe, the *Abyſſens*, *Coptees*, and certain other *Æthiopian Chriſtians*, owe the Practice of their *Circumciſing* Children, to ſome Ancient Imitation of the *Cuſtom* of the *Jews*, who found a *Refuge* in their *then* more *Hoſpitable Country*. The Fourth Notion.

IT is more talk'd of, than believ'd, that they may poſſibly inhabit thoſe *unknown*, and *ſpacious* Territories, on the other ſide of that Prodigious *River*, which *Joſephus* mentions to be not far diſtant from the *Caſpian Sea*, and call'd *Sabbatical*, by reaſon of a wondrous Secret in the Nature of its *Stream*, The Fifth Notion. The Sabbatical River.

which runs *ſix Days* with ſuch amazing *Breadth*, and rapid *Violence* of an *Impetuous Current*, that by driving down the very *Stones*, and *Sand*, o'er which it rolls, it renders it impoſſible for Mortal *Courage*, *Strength*, or *Artifice*, to compaſs Means of paſſing it, but on the *Sabbath Day*, at which time all the *Waters* fall Miraculouſly, for the ſpace of *Four and Twenty Hours*, leaving dry, and paſſable the Sandy *Bottom*.

The Sixth Opinion.

Mr. *William Pen*, in the Account, he gives of *Penſilvania*, tells us, he believes the Natives of that Place had no *Original*, but from the *Jewiſh Tribes*, and arms the Arguments, he uſes on this Subject, with the following Obſervations.

Its Reaſons.

THAT *God* cou'd point them out with eaſe a Paſſage to *America*, from the *Eaſtern* Parts of *Aſia*, and that, ſince they were Ordain'd to be remov'd to an *Untill'd*, even *Undiſcover'd Country*, 'tis highly probable, that the *Weſt-Indies* was the Place, ſince that was *then* the only unknown *Quarter* of the *Habitable Univerſe*.

AND that they rather Peopled *Penſilvania*, than the other Parts of the *Weſt-Indies*, he imagines not unlikely, ſince the Natives of that Country ſo reſemble *Jews*, in Features and Deportment, that they ſeem diſtinguiſhably Mark'd by *God*, as the Poſterity of that Unhappy Nation.

Jewiſh Cuſtoms in *Penſilvania*.

AGAIN, their *Feaſts*, *Faſts*, *Sacrifices*, and all other Rights, and Ceremonies, with the great Affinity, their Language bears to *Hebrew*, and abundance more concurring *Circumſtances* in their ways of Life, agree ſo evidently with the *Jewiſh Inſtitutions*, *Government*, and *Cuſtoms*, that he judges it a very reaſonable *Notion*, to conclude they are deſcended from the *long Loſt Race* of the *Subverted Iſraelites*.

The Seventh Opinion.

BUT having mention'd the *foregoing* Notions, *now* moſt common in the *Eaſtern World*, I will proceed to let you ſee, how probable it is, that all the *Turks* are of the *Jewiſh Race*, and that the Ten above-nam'd *Tribes*, at leaſt the greateſt Remnant of them, *now* reſide in *Tartary*, and are the People ſo Notorious for their *Inhumanity*, ſo Formidable in their *Government*, Unknown in their *Condition*, and ſo juſtly Dreaded by the *oft Invaded World*, who only know them by the Name of *Tartars*.

The *Turks* Deſcended from the *Jews*.

I ſhow'd the Reader in my Entrance on the Book, that *Anciently* the *Turks* were an *huge Body* of *Ungovernable Wandring Scythians*, or *Tartars*, who forſook their Country for ſome unknown Cauſe, and over-running *Turcomania*, and a Boundleſs Tract of Fertile *Land*, became a People, formidably Numerous, and ſwell'd in time to that ſurprizing Pitch of *Arbitrary Sway*, they boaſt at preſent.

IT hence appears 'tis Univerſally allow'd, as an *Undoubted Certainty*, that 'tis from *Tartary* the *Turks* firſt took their *Origin*; It only then remains to prove, that thoſe, we now call *Tartars*, may be rationally thought the True Poſterity of the *Ten Tribes* of *Iſrael*, which the Conquering *Salmanezer* carried with him Captive, as aforeſaid, which I ſhall endeavour to perform, as Briefly as is poſſible.

The Etymology of the word *Tartar*.

AND *firſt*, the Reader may obſerve, that *Tarut-Har*, or *Tartar*, in the *Syrian* Language, ſignifies the *Remnant*, or *Remainder* of a *People*, which tho' alone an Argument, of no ſmall *weight*, is ſtrongly aided by the following *Particulars*.

MEDIA,

MEDIA, Situated near the *Caſpian Sea*, is *now* poſſeſs'd entirely by theſe *Tartars*, and as it appears by the abovenam'd *Text* of *Holy Writ*, that the *Ten Tribes of Iſrael* were Tranſported to the Cities of the *Medes*, ſo 'tis obſervable, that thoſe *few* Cities, which the *Tartars* have, are call'd by *Names*, agreeing nearly with the *Ancient Towns* of *Iſrael*, when She *Flouriſh'd*. A very probable Argument.

THUS, the Capital of *Tartary* is call'd *Samar-yan*, which is very little different from *Samaria*, *once* the Great *Metropolis* of *Iſrael*'s *Monarchs*, and it is obſervable, that many *Pillars*, *Buildings*, and vaſt *Reliques* of *Antiquity* are yet remaining in this Town, adorn'd in ſo demonſtrative a manner, that they plainly ſpeak themſelves, to have been *Jewiſh Monaments*. Ancient Jewiſh Names, ſtill retain'd.

THEY have another *Town*, call'd *Jericho*, a *Mount*, nam'd *Sion*, and another *Mount*, diſtinguiſh'd by the *Name* of *Tabor*, with a River *Jordan*, (*from the Hebrew Jordan*) and a thouſand other Names of Places, plainly prove a *Jewiſh Etymology*. A River call'd *Jordan*.

THEY are divided into *Ten Great Tribes*, or *Parties*, bearing *Names*, not much unlike the *Ancient Patriarchs*, from whom the *Iſraelites* receiv'd their *Appellations*: All theſe *Tribes*, tho' wholly *Subject* to one *Common* Government, avoid confounding *Kindred* by a *Marriage* into one anothers *Families*, a *Nicety*, which never was obſerv'd, but by the *Jews*, and *now* theſe *Tartars*, *thence* with Probability ſuppo'd their *Off-ſpring*. The *Tartars* divided into Ten Tribes.

THE Language of the *Tartars* is ſo very reconcilable to *Hebrew*, that the Difference there is between them, may be very well accounted for, when we conſider they were mix'd *ſo long* with their Rough Conquerors, the *Syrians*, e're they found a Poſſibility to make a *General Revolt*, and the prodigious Ignorance, and ſtrange Barbarity a Nation, for ſo many Ages, void of *Arts* and *Sciences*, or the Improvements of Humanity, by *Trade* or *Converſation* with a more Polite, and Knowing People, muſt *of Courſe* degenerate to. The Language of the *Tartars*.

ANOTHER Thing, which ſerves to prove the juſt *Validity* of this *Opinion* is, that all the *Tartars* do not only *Circumciſe*, and *Uſe* the ancient *Jewiſh Rights*, in almoſt every Point of *Worſhip*, but Traditionally boaſt themſelves, to be Deſcended from thoſe *Iſraelites*, who Conquering *their* Conquerors, became Poſſeſs'd of all the *Territories* by the *Caſpian Sea*; and *hence* it was, that *Tamerlain*, or rather *Tam-her-lane the Great*, who led the *Turkiſh Bajazet* about his City, in an *Iron Cage*, wou'd often take occaſion to be *Vaunting* of his *Pedigree*, affirming, he was *Lineally* Deſcended from the *Tribe* of *Dan*, in an uninterrupted *Genealogy*. A Tradition of the *Tartars*.

FROM the abovenam'd Obſervations, it appears but *rational* to draw two *Inferences*; *Firſt*, That the Great Founders of the Preſent *Turkiſh Empire* are Deſcended from the *Tartar's Race*, and *Secondly* that thoſe, diſtinguiſh'd *now* by the ſaid Name of *Tartars*, are the *Ten Tranſplanted Tribes of Iſrael*, ſo juſtly Puniſh'd by *Almighty God*, for their *Offenſive Obſtinacy*, that from the moſt *Eſteem'd*, and *Glorious Nation* of the *Univerſe*, they are Degenerated into the moſt Deſpicable *Outcaſts* of Unbleſs'd *Humanity*. The two Inferences to be drawn from the foregoing Arguments.

CHAP. LI.

Inſtructions to the Traveller, *who wou'd make a* Safe, *and* Profitable Journey *into the* Eaſtern Countries.

The Deſign of this Chapter.

THE Generous Reader will, I doubt not, put a *right* Interpretation on my *Meaning*, in pretending to inſtruct the *World*, when *I my ſelf*, as much as *other People*, want Inſtruction; All I aim at by the Subject, I am now about to take upon me, is to lay down *Rules*, which I have prov'd by *oft Repeated*, tho' but *young* Experience, to be ſafe and neceſſary, to the Practice of that *Traveller*, who wou'd to *any Purpoſe*, ſpend his Time in Foreign Countries.

Education of Youth, the Glory of a Nation.

THE Infinite *Advantages*, the *Honour*, *Glory*, *Riches*, and *Proſperity*, accruing to a Nation, by the careful Training up the *Youth*, ſhe ſhines with, and the great Neceſſity of *ſowing* wiſely all thoſe *Seeds* of *Liberal Education*, which they hope to ſee *ſecurely* Flouriſh in a full *Maturity*, are ſo Conſpicuous to Mankind, and Univerſally allow'd of, that I need enlarge no more, on ſo *Incontrovertible* an Argument.

The Advantages of Travel.

IF then the Care of *Youth* be commonly allow'd a *Duty*, weightily Incumbent on a *Common Wealth*, 'twill eaſily appear a certain Truth, both from the Practice of the Ancient, and the Modern *Times*, that ſending them to Travel into Foreign Parts, has ever been eſteem'd, and doubtleſs is the greateſt *Bleſſing*, and moſt ſure *Improvement*, we can lead their Minds to, ſince they Learn thereby to ſtudy *Men*, inſtead of *Books*, and by a Free and Generous Converſation with the *open World*, not only ſhake off their Domeſtick Dregs of *Baſhfulneſs*, and *Ignorance*, but wholeſomely digeſting the Remembred Dictates of their *late Minority*, become *Polite* in the Deportment of their *Perſons*, and Refin'd extreamly, in the Notions of their *Judgment*.

The Folly of neglecting it.

HENCE it follows that, as 'tis undoubtedly the greateſt *Policy*, as well as *Honour* of a Prudent People, to encourage *Youth* to *Early Travel*, 'tis an unhappy *Flaw* in any Nations *Character*, to have it ſaid, they ſtand *Inſenſible* of *Evident Advantages*, and rather *ſtifle* than *promote* a Practice, ſo Commendable.

Engliſhmen Remiſs in its Encouragement.

I muſt confeſs I have with no ſmall Wonder, taken notice, that my Countrymen, of all the *Europæan Nations*, are the moſt *Remiſs* in this *Affair*; We ſee them commonly but thinly ſown in *Foreign Courts*, *Camps*, *Schools*, or *Academies*, while Numbers of the Natives of all other *Chriſtian* Countries, flock continually to every *Land* or *City*, Famous in the leaſt, beyond *their Neighbours*.

I ought not to *omit*, (ſince I have here ſo fair an Opportunity) the doing *Juſtice* to our *Late-United Gallant Brothers of* NORTH-BRITAIN, who are ſo effectually Senſible of the Advantages, abovenam'd, that their *Gentlemen* are commonly the *Beſt Bred*, and *moſt Learn'd* of *Chriſtendom*, and do not only Travel *much*, but to *much Purpoſe alſo*; for we ſeldom ſee a Celebrated *Court* of *Europe*, but the *Civil* ſometimes, ſometimes *Military* Offices thereof, are not alone *Poſſeſs'd*, but *Ornamented* greatly by the *Natives* of that *Country*. An Obſervation on the *North-Britons*.

HOWEVER, I may ſpare the Pains of *Searching* for the *Cauſes* of ſo Groundleſs a Neglect, ſince there appears a Brisker *Turn* than *Formerly*, to animate the *Genius* of the *Engliſh Nation*, who within ſome *few Years paſt*, have ſeem'd to ſeek more earneſtly than *heretofore*, the *Benefits of Travelling*. Travelling now more in Faſhion.

I will therefore only *wiſh* for the *Improvement* of a Cuſtom, ſo *Praiſe-Worthy*, and proceed to give the *Hints*, I promis'd, in relation to the *Methods*, they ſhou'd *Uſe* in *Travelling*.

I am not for the ſpeedy ſending *Youth* abroad, before their *Judgment* is *Mature* enough, to give them a diſtinguiſhing *Idea* of the *Uſe*, as well as *Proſpect* of the Things, they meet with; Eighteen Years of *Age* is more too *Early* than too *Late*, for a *Young Man* to think of leaving *England*: This I know by *Perſonal Experience*, having been beholding to my *Latter Travels*, for a Full *Digeſtion*, and *Improvement* of the Unripe *Obſervations*, vainly gather'd in my *Former*. At what Age Young Men ſhou'd Travel.

IT is a Fault, *too Common* in our *Modern Practice*, to ſend *Young Men* Abroad, to ſee the Rarities of *Italy*, and *other Countries*, before they are at all acquainted with *Domeſtick Curioſities*, and Things as well deſerving Obſervation, in the *Heart* of *our own Kingdom*, as he poſſibly can meet with, in the *Places*, he muſt Travel thro'. An Error common in the *Engliſh* Practice.

BESIDES, it is a kind of unaccountable *Simplicity*, to think a Man is *Qualified* for *Converſation* in a Foreign Land, before he Underſtands, or has the ſmalleſt *Notion* of the *Government*, or any *Part* of the *Whole Conſtitution*, or *Condition* of his Native Country: For *ſuch* an Ignorance muſt neceſſarily render him unfit for an *Inquiſitive*, or *Learn'd* Society in any Place, he comes to, and conſequently *hinder* him of all *Advantages*, he might have *Reap'd* from the *Improvements* of his *Journey*. Its Follies.

ANOTHER *Error*, and no *ſmall one*, is that moſt *Young Men* are ſent *Abroad*, entirely Ignorant of *German*, *Dutch*, *Italian*, and too often *French*, or any *Foreign Languages*: This renders them *depriv'd* of even a *Poſſibility* of *Living*, as they *ought*, in *Friendſhip* and *Acquaintance* with their *Equals* or *Superiors*, where they come; for 'tis but ſeldom any *Tongue* but *French*, is thought worth bringing *Home*, or if ſome *Few* have *Souls*, and *Memory* enough to Compaſs more, by that time, they have learn'd to ſpeak them tolerably, the ſhort *Space*, allotted for their *Abſence*, is expir'd, and they muſt return, to put an End to their *Vain Journey*, juſt as they are grown *Capacitated* to improve themſelves by its *Advantages*. Another Error.

THERE are a kind of *Gentlemen*, call'd *Tutors*, generally ſent *Abroad* with a Commiſſion to *Direct*, and *Govern* their *Young Travellers*: Theſe are ſometimes *Frenchmen*, ſometimes *Engliſhmen*, but always of an *Age* by far *Superior*, and an *Humour*, often *Oppoſite* to *thoſe*, they have the *Charge of*. A third Error.

THIS

Proper to be Reform'd.

THIS I think an *Error*, that ſhou'd be Reform'd for many *Reaſons*; If the *Tutor* be a *Foreigner*, I need not Nominate the many Diſadvantages, the *Pupil* muſt be Subject to; and if an *Engliſhman*, of ſuch *Superior Age*, as commonly they are, I humbly ask my Reader's leave, to ſay *a Word or two* on that Occaſion.

The Reaſons for Reforming it.

YOUNG MEN are naturally Prepoſſeſs'd with a Diſlike, or Timorous Apprehenſion of *ſuch Men*, as are appointed for their *Governors*: They are their ſecond *Schoolmaſters*, and conſequently look'd upon, as *Objects* of their *Spleen*; They are imagin'd *Spies* o'er all their *Actions*, and *Informers* of their *Juvenile Extravagancies*: Their *Beſt* Advice is *Coldly* liſt'ned to, for want of an *Affection*, and their *Precepts rob'd* of proper *Force*, becauſe not back'd by *Open Familiarity*.

More Reaſons.

AGAIN, 'tis natural for *Young Men* to reflect, *What is this Man, who Curbs our Inclinations? Why a Tutor, that is, one, whoſe Buſineſs is to call thoſe Pleaſures Faults, which he has now, perhaps, outliv'd the Taſt of; He forgets the Inclinations of his Youth, and wou'd oblige us to a Life, as Melancholy as his own, in ſpite of all the Diſproportion, that appears betwixt our Ages.* But were any of the *Arguments*, he *us'd*, made ſtrong by both the *Precept*, and *Example* of ſome *Wiſe Companion*, not much Older than *Himſelf*, they wou'd undoubtedly prevail on his *Belief*, becauſe he cannot look upon them the *Effects* of Peeviſh Age, or Want of Reliſh, but occaſion'd *purely*, by a Wiſe Reſtraint of Headſtrong *Paſſions*, and a Swing of *Vanity*.

AS I have Cenſur'd thoſe Three *Common Errors* in our *Practice*, juſt aforenam'd, ſo I will, *as Briefly as is Poſſible*, ſet down the *Rules*, by which we may with eaſe avoid their Inconveniencies.

How the firſt Error might be mended.

AND Firſt, I wou'd adviſe, that *Children* ſhou'd be put to *School* ſo early, that they may have gain'd a Competent Increaſe of *Underſtanding*, in a *Reſidence* at either of the *Univerſities*, by that time, they have reach'd the *Age* of Eighteen Years at fartheſt.

THEN, it might be Proper that, in ſome *Relation*'s Care, he might Reſide at *London*, one whole Winter, there to Learn the *Faſhionable Gayeties*, which recommend a Gentleman for *Breeding* and *Appearance*.

A neceſſary Improvement.

IN the *Summer* following, 'twou'd be a great *Improvement* to his *Knowledge*, if aſſiſted by the *Recommendatory* Letters of his Friends, to their Acquaintance in the Country, he ſhou'd undertake a *Journey*, quite thro' *England*, *Wales*, and Part of, if not all, *North Britain*.

How to be us'd.

BUT he ſhou'd not only *Travel* thro' theſe *Countries*, but *from Place to Place* be Recommended to the *Houſe*, and *Care*, of ſome Conſiderable Man, of *Parts* and *Fortune*, who ſhou'd not alone contrive to Entertain him *Hoſpitably*, but be ſure to Introduce him to the Knowledge, and Acquaintance of the *Beſt* and *Wiſeſt Part* of all his *Neighbourhood*, by whoſe Aſſiſtance, and Society, he might not only be *Diverted* with a Sight of every *Curioſity*, but *Taught* at large the *Charters*, and *Antiquity* of every *Corporation*, *Privileges*, *Laws*, and *Cuſtoms* of each County, *Honour*, and *Deſcent* of every *Family*, and all Things elſe, that might be fanſy'd requiſite to give him an entire *Idea*, of the Nature, and Condition of the *Government*, he is Subject to.

BY theſe means he is hardned, for the *Accidental Dangers*, and *Fatigues*, he probably may meet with in his longer *Journey*, and enabled, when he is *Abroad*, to give a *Foreigner* an *Anſwer* to a *Queſtion*, full as eaſily, as ask one of him.

SE

SECONDLY, in order to prevent the Inconveniencies, ariſing from a want of Knowledge, in the *European* Languages, I wou'd adviſe all Gentlemen, who think of Travelling, to Qualifie themſelves for true Improvement, by ſome few Years *Previous*, *Interwoven* Application to the Study of the *French*, *Italian*, *Dutch*, and *German* Languages, which they may learn with eaſe at *ſeveral times*, by *ſeveral Maſters*, or by *one*, while at their *Latin* School, or either *Univerſity*: Then, having made themſelves indifferent *Proficients*, they may in their Six Months Continuance at *London*, afterwards improve them to a fuller Height, by keeping Company, as much as poſſible, with *Foreign Gentlemen*, who Travel Yearly into *England*, and wou'd be glad of their Society. A Second Error, how Curable.

THUS, wou'd they go *Abroad*, ſufficiently enabled to Converſe Familiarly in Foreign Countries, as they did at *Home*, and thence avoiding that too common *Shyneſs*, us'd to *Strangers*, they wou'd ſoon gain *Friends*, and pleas'd with their Acquaintance, ſwell their Knowledge to as high a Pitch *Abroad*, as they had done at *Home*, by former *Application*. The Advantages of Language.

THIRDLY, not to Rob the *Gentlemen*, who in the Character of *Tutors*, take upon them the *no little Charge* of Educating *Youth*, of thoſe accompliſh'd *Merits*, ſome of them are Maſters of, I wou'd offer to the ſerious Conſideration of *my Countrymen*, whether 'twou'd not be a Method, more Conducive to the good Improvement of a Young Man's Time, to ſend *Abroad*, as his Companion, ſome *Young Gentleman*, of Unqueſtionable Conduct, not much *Older* than himſelf, but one, who has by Publick Buſineſs, or his Former Travels, render'd his Experience *riper*, than his *Years* might ſpeak it. An Obſervation concerning Tutors.

HERE, Perſuaſion and Example wou'd undoubtedly, be far more *efficacious*, than the *Precepts* of Authority; The Arguments, which might be us'd, to win him from a *Folly*, wou'd appear no otherwiſe, than Friendly Wiſhes for his *Welfare*; The Familiar Converſation, they wou'd have *together*, muſt afford a Thouſand Pretty Opportunities to Cenſure the Miſcarriages, he may have made, with a Brisk *Air* of Unſuſpected *Gayety*. How juſtify'd.

IN ſhort, the only *Bar* to the Advantages, which muſt accrue from ſuch a *Practice*, is the mighty Difficulty, that muſt certainly attend the *Choice* of ſuch a Man, as may in every Point appear well Qualified, for the Diſcharge of ſuch a *Truſt*, as muſt be given him; And *this*, (how difficult ſoever it may ſeem) will prove an eaſier Task upon Examination, than *moſt* Men imagine it, and doubtleſs wou'd be eaſier *yet*, if once the Introduction of ſo good a *Cuſtom* gave Encouragement for Men of Worth, to Qualifie themſelves for that *Employment*. The only Bar no great one.

WHEN thus prepar'd for *Foreign Travel*, the *Young Gentleman* wou'd do a Prudent Action, to conſider what Part of the Univerſe, he may with moſt Improvement bend his Journey to; and certainly in my Opinion, 'twou'd be beſt to Viſit *firſt* the *Eaſt*, or *South-Eaſt* World, for there he will not only *view* a Scene of Nature, wholly contrary to his *own* Country, in *Religion*, *Humour*, *Government*, and every Means, and Form of *Living*, which he cannot well be ſaid to meet in *Europe*, but will learn to *Contemplate*, (by frequent *Views* of the prodigious Changes, *Time* has made in Towns, and Kingdoms) on the Miſerable Inſtability of *Worldly Grandeur*, which together with the *Unpolite* and *Ruſtic Treatment*, he muſt doubtleſs meet with, from the Proud Inhabitants of thoſe *Self-Loving* Countries, will depreſs, or curb at leaſt, the Head-ſtrong Sallies of Impetuous *Youth*, and Native Arrogance of *Temper*; ſo that afterwards returning by the *way* of *Italy*, and *France*, and *other* the Politeſt *European* Nations, he may ſtand Which Parts are beſt to Travel firſt to-

ſecure,

ſecure, againſt the ſtrong Temptations of thoſe *Faſhionable Vanities*, which mix themſelves unluckily with the reſpective *Excellencies*, every *Court* is judg'd moſt Famous for.

A Great Neglect Reprov'd.

AGAIN, I look upon it, as a mighty *Error* in the *Britiſh Travellers*, ſo ſtrangely to neglect the Knowledge of *Marine* Affairs, unleſs their *Education*, or Purſuit of their *Preferment* calls them to their Practice; Nothing certainly can add a Brighter *Ornament* to any *Engliſhman*'s Capacity, than to be fully Vers'd, at leaſt, made tolerably Knowing, in the Myſteries of *Navigation*, and the many *uſeful* Sciences, and *profitable* Obſervations, which a *few* ſhort Voyages will *gild* his Underſtanding with Conſiderable Notions of.

Travelling by Sea Recommended.

I wou'd therefore willingly adviſe all *Gentlemen*, who travel, to Embark on Board ſome Trading *Veſſel*, (if in time of Peace) bound up the *Straits* from Port to Port, on either ſide; or if the ſpeed *one* Veſſel makes, may call him from a *Place*, before he has had time to make his *Obſervations*, he will conſtantly be *ſure* to meet *ſome Ship*, or *other*, Bound directly to the *Port*, he has a mind to be Tranſported to, no matter, whether ſhe be *Engliſh*, or of any other *Chriſtian* Nation, for the more *Variety*, he meets with in his Travels, ſo much more Extenſive will become his *Experience*.

The Courſe he ſhou'd Steer.

BY theſe Means, he may at his own leiſure ſee the Kingdoms of *Spain*, *Portugal*, and *Sicily*; The Sea-Port Towns of *Fez*, *Morocco*, *Tripoly*, *Algiers*, and other Parts of *Barbary*, the numerous Iſlands of the *Græcian Archipelago*, with the Rich *Emporiums* of the *Turkiſh* Empire, *Smyrna*, and *Conſtantinople*.

A Further Journey.

HENCE, he may proceed, *by Land, and Sea*, as he imagines moſt Convenient, and Diverting, on to *Egypt*, and the *Holy Land*, and *thence* from Place to Place, with *Yearly Caravans*, or *Monthly ones*, till he has ſatisfied his *utmoſt Curioſity*, with a diſtinct, and ſerious View of all the *ſeveral Branches* of that *Mighty Monarchy*.

The Tour continued, and ended two ſeveral ways.

THIS done, he may return, from any *Sea-Port* Town of *Turkey*, by the way of *Italy*, for Ships are conſtantly Bound thence to *Venice*, or *Leghorn*; But as ſome Inconveniencies, ſuch as *Performing Quarantana*, and the like, attend that *Voyage*, 'twou'd be more Improving, and Delightful to a *Genius*, Temper'd with the ſmalleſt *Curioſity*, to Travel over Land thro' *Turkey* into *Italy*, by the *Road* of *Philippopolis*, and ſo to *Venice*, or into *Germany*, by paſſing thro' *Romania*, *Bulgaria*, *Valachia*, *Tranſilvania*, and *Hungary*, to the City of *Vienna*; *either* of which Roads, admitting you to a conſiderable Part of *Chriſtendom*, lies eaſy and convenient, to *point* you out a *Tour*, thro' all the Noted *Courts* of *Europe*, after which you will return to *England*, like an *Indian Veſſel*, whoſe ineſtimable *Freight* makes full amends, for the *Fatigues*, and Dangers of a Tedious *Abſence*.

NOW, that all theſe *Schemes* of *Travel* may be undertaken, and perform'd, with as much Safety, and Advantage, as is *poſſible*, I beg the Reader's Patience, while I give a *word or two* of Neceſſary Caution, which will bring me on to a *Concluſion* of the *Chapter*.

Another Great Neglect.

THERE is not a *Neglect*, more Common, nor of a more Fatal Conſequence, *now* ſuffer'd, than the ſending *Gentlemen* Abroad, without a further Charge of *Letters*, than ſuch only, as are *neceſſary*, to procure Supplies of *Money*, when their *Exigencies* may require it.

HE

HE ought to carry *Recommendatory Letters* for each *Noted Place*, he thinks of going to; Nor are thoſe *Letters* worthy of *that Name*, which commonly are ſent by Merchants, to their Correſpondents in a *Foreign Part*, wherein the *Gentleman*, who *bears* them, is, in Faſhionable Words of Courſe, ſo Coldly Recommended, that a Formal Viſit, or a Drunken Entertainment is the moſt, he meets with, from the *Perſons*, he is addreſs'd to. The Uſe of Recommendatory Letters.

ALL Gentlemen, who ſend their *Sons*, or *Friends* Abroad, ſhou'd be extreamly *nice* in this *Particular*; For 'tis according to the Intereſts, or Inclinations of the People, to whom *Travellers* are *Recommended*, that their Journey turns to *Good*, or *Ill Account*, *however Great* may be their *Quality*, or *Long* their *Abſence*. The Care, to be us'd in that Point.

IF they are not recommended to ſome Gentlemen of *Intereſt*, in the Countries, they paſs thro', they can do no more in any Town, they come to, than Walk up and down the Streets, ſee now and then a *Monaſtery*, or perhaps Peep thro' the *Grates* of ſome *Cloſe Nunnery*, ſtare aukwardly upon the Outſides of *Great Buildings*, and return to *England*, after two or three Years Abſence, juſt as Wiſe in *Foreign* Matters, as when they departed from it. The Inconveniencies of going Abroad, without them.

AND here, I cannot help Complaining of a Fault, peculiar to the *Engliſh* Gentlemen, Abroad, and call'd by *Foreigners*, an *Unbred Pride*, and *Haughtineſs* of *Temper*, tho' 'tis rather owing to their want of *Recommendatory Letters*, well Directed. It is a kind of Separation, or Diſtinction, which they make between Themſelves, and the Inhabitants of any Town, they chance to ſtay at, earneſtly deſiring *Engliſh Company*, and ſeeming, as it were, averſe to any other, which entirely *Robs* them of the ſmalleſt *Poſſibility*, of making an Improvement by their *Travels*, or *Expences*. A Fault, peculiar to *Engliſh-Men*, Abroad.

THE only way is, to make Intereſt with the *Foreign Miniſters*, *Ambaſſadors*, or *Envoys*, who reſide at *London*, and have doubtleſs, not alone a vaſt Acquaintance, but conſiderable Power with the Beſt, and moſt Capacitated Gentlemen of their own *Country*, and the Tenour of their *Letters* ſhou'd require their Favour, Friendſhip, and Good Offices in every kind, to the Young Traveller, who carries them, but more eſpecially *Sollicit* their Aſſiſtance, and Directions in the Obſervations, moſt deſerving a *Remark*, and their Advice, what *Towns* or *Places* in the Country may be worth *Regard*, with the Additional Civility of *Letters* of Recommendation, which may *urge* their Friends in any Parts to do, as *they* have done, by the departing *Traveller*. The Beſt Recommendatory Letters.

ANOTHER kind of *Letters*, they ſhou'd never go without, are thoſe, directed to our own *Ambaſſadors*, or other *Publick Miniſters*, reſiding in the *Courts* of *Foreign Princes*, and a due Reſpect ſhou'd conſtantly be paid them, on your firſt Arrival. Theſe *Advices*, well obſerv'd, may (I have reaſon to believe) *at leaſt*, I wiſh they might, conduce a little to my *Country-Mens* Advantage, who deſign to *Travel*: But as I have thoughts of Publiſhing hereafter, by its ſelf, a *Regular Treatiſe* on this Subject, I will now conclude, with an Aſſurance to my Reader, that *Experience* has convinc'd me of the *Truth* of what I Write, or I had ſcarce preſum'd to Recommend *my* Sentiments, on this Occaſion. Another neceſſary Caution.

CHAP. LII.

The CONCLUSION.

AND *now*, I have, *as well as I am able*, play'd the Part of a *Sincere Relater* of the Obſervations, made in *Foreign Countries*, and commit my *Book* to the *Ill-Nature* of the *Criticks*, with a Scorn of all their *little Malice*, and a hearty Wiſh, that ſuch, as *read* with a Deſire to be *Diverted*, or *Inform'd*, may find therein, as full a *Satisfaction*, as I ſhou'd receive, in hearing that they did ſo.

The Malice of the Times.

THE *Faſhionable Envy* of theſe Peeviſh Times, permits *no Author* to be *over-proud* of his *Beſt Labours*; And were I *leſs Modeſt*, than I think my ſelf, which wou'd, *I'm ſure*, be very far from any thing, like *Vanity*, The *Age*, I live in wou'd, no doubt, find Means to mortify all *Self-eſteem*; and were a *Book* to be expos'd to *Publick Cenſure*, as deſerving *Praiſe*, as thoſe of *Horace*, or the *Roman Ovid*, Soft-mouth'd *Criticks* wou'd be nibling at the *Bait*, and run the hazard of *breaking out their Teeth*; far rather than not ſtrive to make ſome ill *Impreſſion* on it, which if, after all, they fail to do, they'll *drivel* out their *Rage*, and *ſpit* upon it *harmleſly*, in *meer Vexation*.

The Ill-Nature of Criticks.

WERE there a *Modern Ovid now* alive, accompliſh'd like the *Antient*, he'd be look'd upon a very *Monſter* of *Vain-Glory*, ſhou'd he Crown his *Labours* with a *Self-wreath'd Garland*, and conclude his Works as *Magiſterially*, as *once* the *former* did, in theſe *High-ſounding Verſes*.

Ovid. *Met. Lib. ult.*

Jamque opus exegi, quod nec Jovis Ira, *nec* Ignis,
Nec poterit Ferrum, *neque Edax abolère vetuſtas.*

And *now* an *End* to that *vaſt Work* is giv'n,
Which neither *Fire*, nor the *Ill-will* of *Heav'n*,
Nor the *Keen Rage*, which does the Sword employ,
Nor *Time*'s *devouring Ruſt* ſhall e'er *deſtroy*.

The Author's Reſignation.

SINCE therefore *Truth*, nor *Merit* can ſucceſsfully lay claim to *juſt Applauſe*, in this ungrateful *Age*, I, who can only boaſt the *former Virtue*, will proceed more *humbly*, and ſubmit my *Labours* to the Sentence of the *World*, with all the Reſignation of a *Man*, who, having nobler *Ends* in *Writing*, than to *Flatter Faction*, or *expect Reward*, has no occaſion to be much ſolicitous, for the Succeſs of his *Endeavours*.

A Word or two, concerning the Probable Downfal of the *Turk*.

I'LL only add a Word or Two, concerning a *Conſpicuous Probability* of the *approaching Downfal* of the *Turkiſh Empire*, which has grown, by gradual *Acquiſitions*, to a moſt amazing *Bulk*, and *Conſtitution*, but at *preſent* ſeems ſo weaken'd, by the *Natural Corruption*, and *Infirmities* of *Age*, that Terrible Convulſions ſhake its Frame, as if 'twere haſtning onwards, towards a *ſudden Period*.

Expected from the *Muſcovites.*

I have, elſewhere in this Book, occaſionally taken Notice of a *Prophecy*, in vogue among the *Turks*, That *They ſhall be deſtroy'd by a Long-white-hair'd Northern Nation of the Chriſtian World*, and that they look upon the *Muſcovites* to be the *Nation*, hinted in the *Prophecy*, on which Account, they ſeem extreamly Apprehenſive of the *Motions* of that *People*, and their *Fright* is aggravated greatly, by the means, the *Muſcovites* have lately found, of ſending *Ships of War*, thro' the *Black Sea* to *Conſtantinople*, and the *Univerſal Diſpoſition* of the *Greeks*, to look upon *that Nation*, as their *long-decreed Deliverers.*

The Policy of the *Czar*, in his War with *Sweden.*

I F Heaven has Ordain'd it to be ſo, 'tis probable, it may be ſuddenly *Effected*, for the *Warlike Diſpoſition* of the Preſent *Czar*, beyond his *Anceſtors*, and the *Degeneracy* of the *Modern*, from the *Antient Turks*, are *Weighty Circumſtances.* The *Victorious King of Sweden* has been nothing worſe, than a *Severe School-Maſter* to the *Muſcovites*, who owe an *admirable Diſcipline* to the *War*, they're *now* engag'd in, and reſerve thoſe *Troops*, made *Soldiers* by a *Year or two's Fatigue*, in Inland Garriſons, to Exerciſe their Fellows, and Improve themſelves, while *Raw*, and *New-Rais'd Men* are ſent each Year, to *face their Enemies*, till they become *Good Warriors*, and give way to more *Freſh Comers.*

The Reaſons gueſs'd.

I N my Opinion, theſe Proceedings wear the *Air* of ſome *Well-laid Deſign*, and the *Fatigue*, the *Preſent Monarch* of the *Muſcovite Dominions* has been at, in *tedious Travels*; The uncredited *Improvement*, he has made throughout his *Country*, (chiefly in Marine Affairs) The Great Encouragement, he gives all *Foreign Officers*; and *Arts*, he uſes to *allure* them to his *Service*; All theſe ſeem to ſpeak a further *End*, than the *Repulſing* a *Weak Swediſh Enemy.*

The Poſſibility of his Conquering the *Turks.*

'T I S my Belief, he'll fall upon the *Turks*, as ſoon as the Maturity of his *Deſigns* affords him Opportunity; Nor do I queſtion, but (*by God's Aſſiſtance*) with the Great Advantages, he will have over them, he may entirely *Overthrow* their *Government*, and in their *Ruin*, gloriouſly *Revenge* the *Bloody Falls* of thoſe *Brave Chriſtian Princes*, who have *ſunk*, from Age to Age, beneath the Weight of their *Oppreſſive Uſurpation.* But the *Nature* of my *Book*, and *little ſpace*, I have to *ſpare*, forbid me to enlarge on this *Particular*, which, if I have *foreſeen* with *Judgment*, *Heaven* direct to *triumph* in *Proſperity*, for the *Great Good* of *UNIVERSAL CHRISTENDOM.*

F I N I S.